

Symson, Patrick, 1556-1618.

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THE HISTORIE OF THE CHVRCH SINCE THE DAYES OF Our Saviour IESVS CHRIST, vntill this present Age.

Devided into foure Bookes.

1. The first containeth the whole proceedings and practises of the Emperours, both of the West and East for, or against the Church; as also the wonderfull love of God towards it, by whom it was so preserved, that neither by Tyranny it could be subdued, nor by policie circumvented.
2. The second containeth a breefe Catalogue of the beginnings, and proceedings; of all the Bishops, Popes, Patriarchs, Doctors, Pastors, and other learned men; in Europe, Asia and Affrica, with or against the Church, together with their deaths.
3. The third containeth a short summe of all the Heretiques, which have beene in the Church; the time when, and the place where they lived; as also the persons by whom they were subdued.
4. The fourth containeth a short compend of all the Councils Generall, Nationall, and Provinciaall; together with their severall Canons, which have beene established, either with, or against the Church.

Devided into 16 Centuries.

By all which is clearely shewed and proved, the Antiquitie, Visibilitie, and Perpetu-
itie, of our Church; since Christs dayes, vntill this present Age.
Collected out of sundry Authors both ancient and moderne; by the famous and
worthy Preacher of Gods word, Master PATRICK SYMSON, late Mini-
ster at Strimling in Scotland.

LONDON

Printed by I. D. for Iohn Bellamie, and are to be sold at his Shop, at
the three Golden Lions in Corne-hill neere the Royall Exchange:
and for William Sheppard, at the entering in of Popes-head
Alley, out of Lumbard Streete. 1624.



TO THE RIGHT
GRATIOVS PRINCE:

*Lodowick Duke of Richmond,
and Lenox; Baron of Settrington, Darnley,
Tebanten, and Methuen; Lord great Cham-
berlane, and Admirall, of Scotland;
Lord Steward of the Kings household;
Knight of the most noble order of
the Garter; and one of his Maiesties
most honorable priuie Councill.*



Lthough it may seeme
both to your Grace and
others, great presump-
tion in me, a stranger,
to trouble your Grace,
either with the view of
these vnpolished lines,
or this ensuing Historie; yet I hope the lat-
ter shalbe a sufficient excuse for the former.
For having received it from your Noble
Sister

THE EPISTLE DEDICATORY.

Sister the Countesse of *Marre*: at her Ladiships commaundement, and especiall direction, I revised it, put it to the Presse, hastened the Printing, and now also craue your Graces Patronage thereto: not so much respecting the greatnesse of your authoritie as the goodnes of your nature and disposition, whereof much might be sayd, but that I hold it needlesse to shew the Sunne with a candle. Thus humbly commending it to your Graces favourable acceptation, and heartily committing you to the Almightyes gracious protection, I humbly take my leaue, resting

Your Graces humble servant:

A. Symfon.



TO THE RIGHT
NOBLE, VERTVOVS,
and elect Ladie; *Marie*, Countesse of *Marre*: P. S. wisheth, grace,
mercie, and eternall felicitie.



HE estate of the Church of Christ (NOBLE LADIE) whereof wee reioyce to be accounted feeling members, hath beene subject vnto manifold afflictions, even from the beginning of the world: (not like vnto the estate of *Moab* settled Iere. 48. 11.
vpon her dregs; and not poured out from vessell to vessell) yet the more afflicted, the more beloved of God; whose face, watred with teares, is faire; and whose mourning voyce, is pleasant in the sight of God: and as doing of good willingly, hath a great recompence of reward from God: even so patient suffering of evill, for righteousness sake, as it is highly commended in Scripture, so it shall be richly rewarded in heaven: yea the very heathnick Philosoph
3
pher

Cant. 2. 14

The Epistle

Plato in repub. pher *Plato* (to whom the glory of the sufferings for Christ was vnkowne) affirmeth that men who suffer, scourging, binding, tormenting, boring out of eyes, and finally, strangling of their breath for righteousness sake, are exceeding happy, are (as the word *τριπολβιοι* importeth) thrice happy: although the superlative degree of suffering, which can be found among the heathnicks, could never equall the glorie of the sufferings of Christians. They who were initiated in the mysteries of *Mittera* (which word in the Persian language signifieth the Sunne) could not bee admitted to that honour, before they had beene tried by suffering fourscore diuers sorts of punishments; such as long abstinence from meate and drinke, solitarie living in the wildernes a long time, tryall of suffering the fervent heate of fire, and the coldnes of water, and many other torments, vntill the number of fourescore had beene completed. These voluntarie sufferings, like as in the beginning they wanted the warrant of Gods calling, so likewise in the end they wanted the hope of Gods reward, but the mouth of God himselte pronounceth: Christians to be blessed who die in the Lord, for they rest from their labours, and their works follow them.

Apoc. 14. 13.

The manifold persecutions of the Church, may be devided into three rankes; some were fierce and bloodie, some were craftie, the third was and is, both craftie and cruell. The ten heathnicke Emperours, *Nero, Demitian, Traian, &c.* were so prodigall of the blood of the Lords Saints, that they poured it out like water vpon the ground: The Arrian Emperours were subdalous and craftie; but the persecution of Antichrist

Three rankes
of the persecu-
tion of the
Church.

Dedicatorie.

Antichrist which is the third, goeth beyond the rest both in crueltie and craft: yea the experience which we haue had in our owne dayes of the cruelty of Antichrists supposts, and their craftie convey of their malicious enterprises intended against our Sovereigne Lord, His Royall race, and Noble Counsellors, doth cleerely proue that the malice and craft of Antichrist, goeth as farre beyond the craft and malice of all Emperours, as the flood of *Noah*, exceedeth the inundation of *Nilus*.

In the first, second, and third, Centuries, the faith and patience of Christians was tried by the yoke of ten bloody persecutions. For first the Apostles, (who had heard with their eares the words of the great shephard of our soules, and seene with their eyes God manifested in the flesh) were chosen to be faithfull to the world, of the doings, sufferings, and doctrine, of Iesus Christ: and next to the Apostles their Disciples and true successours, scaled vp with rivers of blood that faith, which they receiued from the Apostles.

The fire wherewith they were burnt; the water wherein they were drowned; the ayre wherein their bodies were hanged; the mountaines and wildernesses through which they wandered; the darke prisons wherein they were enclosed (as people vnworthy of libertie); yea all the elements & the very light of heauen, from whence by most vnrighteous violence they (the righteous heires thereof) were excluded; all these (I say) were witnesses of their glorious sufferings.

In the fourth, fift, and sixt, Centuries, the knowledge of the Church was tryed by Heretiques, who

The estate of
the Church in
the 1. 2. and 3
Centuries.

The estate of
the Church in
the 4. 5. and
6. Centuries.

The Epistle

by the mistie cloudes of error, endcavoured to blind-fold the eyes of men, and to leade them captiue from the simplicity of the truth of God; at which time also, the power of the light of God was manifested, in discipating the darknesse of errorrs, as the Sun-rising doth the darknesse of the night.

The estate of
the Church in
the 7. 8. and
9. Centuries.

In the seventh, eighth, and ninth, Centuries; the Romane Church (resembling the Harlots of *Heliopolis* in *Phenitia*, who having liberty to prostitute themselves to the lust of strangers, teach their children procreated by this libidinous copulation, to depend only vpon them whom they know, not vpon their fathers, whom they know not) disaduantageth her children with the voyce of God sounding in holy Scripture; teaching, that it is sufficient to belecue as the Church of Rome (the mother of al Churches) beleeveth, which in matters of faith cannot erre. But wee must depend vpon the voyce of God, our heavenly Father, *Who hath begotten vs by the incorruptible seed of his Word, fed vs with the sincere milke of the same, and anoynted vs with the balme of Gilead, making glad his owne Citie, even with the waters of his owne Sancturay.* The lowd sounding trumpets of vaine and idle words, we leaue to the aduersaries of the truth, for that is their armour wherewith they fight against the Gospell of Iesus Christ.

1 Pet. 1. 23.
and 2. 2.
Ier. 8. 22.
Psal. 46. 5.

The estate of
the Church in
the 10. 11. and
12. Centuries.

In the tenth, eleventh, and twelfth, Centuries; the tyranny of Antichrist was accompanied with a wonderfull growth of lyes, falshood, and ridiculous fables, of which the absurdity of one, striving with the absurditie of another, derogateth, in the end, credite from them all, and (as the souldiers of *Cadmus*, who

Dedicatorie.

who were bred of Dragons teeth) kill one another. *Vincentius* is not ashamed to write, that they who regarded more their play & game, & dancing, then they did the reverend hearing of the masse; were plagued with a continuance in dancing without intermission, for the space of a twelue-moneth thereafter. If penne could blush, if hand could tremble, if paper could bee ashamed, such ridiculous fables had not beene written. At this time learning was not to bee found in Pastors, sincerity in Councels, humility in Prelates, and true religion in the multitude of people and Nations: For in stead of these, there was abundance of Liturgies, Processions, and Pilgrimages, Masses, superstitious vowes, multiplication of vnprofitable ceremonies, confidence in externall service, as if it could saue, *ex opere operato*, Fastings, tyed to dayes and moneths, not vnlike to the fasts of the Donatists. At this time the vines of *Sodome* and *Gomorrhah* abounded with grapes of gall, and bitter clusters. At this time the key of the kingdome of God, seemed almost lost; the preaching of the kingdome of Christ, ceased for the most part: The authority and preheminance of the Pope over Princes, and all men in spirituall offices (like the axes and hammers of the *Affyrians*, cutting downe the carved worke of the house of the Lord) sounded so lowd in all Churches, that the sound of the Gospell could scarcely be heard. And although at this time there were some Romane Bishops who spoke against the kingdome of the Diuell, yet their hearts were so filled by him, with ambition, avarice, vncleannesse, contempt of the lawfull authority of Princes, superstition

Vincent. in speculo. an. 1012.

Deut. 32. 32.

Psal. 74. 16.

The Epistle

Simile.

The estate of
the Church in
the 13. 14. 15.
and 16. Cen-
turies.

stitution, and horrible idolatry, that hee led them head-long to hell, as men may leade dogs (though barking aloud) whither they please.

In the thirteenth, fourteenth, fifteenth, and sixteenth, Centuries; even to these our times, there is nothing to bee expected, but a discoverie of Antichrists hypocrisie, a decay of his vsurped authority, an abrogation of his tyrannous lawes; and finally, an utter ruine and destruction of his kingdome, notwithstanding of all the maintainers and vpholders of the same. And surely, it is a great encouragement to vs, when we see false teachers dayly renewing their forces to fight against the truth, as the *Philistims* did, who fought against *David* in the valley of *Rephaim*, after they had beene often discomfited by him. The last period of their reluctance against the Lords annoynted, was losse and hurt to themselves, and dishonour to their gods, whom they were forced to leaue behinde them, which *David* tooke and burnt with fire, calling the place *Baalperatzim* (that is) the rupture of Baal. The adversaries of the Gospell in Christendom, by renewing their forces againe, are procuring a new name vnto their Idols: They cannot bee content with the name of *Baal-peor*, *Baal-meon*, *Baal-thamar*, *Baal-chatzor*, *Baal-gad*; but they will spread out their banners in the valley of *Rephaim* against the Lord, longing for the last name, *Baal-peratzim*, confusion to themselves.

That this hath beene the estate of the Church, euer since the dayes of Christ vntill this present, doth evidently appeare out of the ensuing History, wherein besides the antiquity and visibility of this our Church

Dedicatorie.

Church, your Ladiship may also (as in a mirrour) behold her wonderful constancie opposed to her enemies cruelty. Let the Papists to cover the turpitude of their new found doctrine, pretend antiquity as much as they will, yet they will never bee able to proue it. So did the *Hagarens* boldly vsurp the name of *Saracens*, although they were only the brood that sprang from the wombe of *Hagar*, the hand-maide of *Sarah*. And the Priests boy in the dayes of *Eli* came to the Caldron, while the flesh of the peace-offering was seething, and thrust in his flesh-hooke, all that the flesh-hooke brought vp, the Priest tooke for himselfe, which thing was done by violence, the Priest having no right thereto. The Roman Church in our dayes having borrowed the flesh-hooke of the Priests boy, and violently arrogated vnto themselves, the faithfull keeping of ancient Apostolique traditions; when wee demand where the Charter containing their title and right, wee see nothing but the flesh-hooke, with these three teeth in their hand:

1. The Church cannot erre.
2. Wee are the true Church.
3. Cursed be hee that saith in matters of faith, our generall Councils can erre.

Madam, accept vnder your Ladiships favourable protection, these my trauailes in weaknesse, not vnlike the writer (whose life it hath pleased the Lord to prolong these many yeeres by-past, vnder many infirmities of a dayly decaying tabernacle) containing a faithfull testimony of my humble endeavour, to confirme the branches of your noble houshold in the true faith of Christ. Though there be many that forsake Christ, and are as reprobate silver from whom
the

1 Sam. 2. 14.

1 Chron. 14.
11.

The Epistle

*Math. l. 2. c. 12.
Ioseph. l. 20. c. 1.
Simile.*

the drosse cannot bee separated; yet let the Noble house of *Marre* follow Christ. And as *Helene*, Queen of *Adiabani*, when she left her Countrey, and came to dwell at Ierusalem, filled the bellies of the poore with the corne of Egypt, and the fruites of Cyprus (for it was a yecre of vniverfall famine) and spared for no cost, to doe good to the Saints who were at Ierusalem; so I beseech the Lord to raise vp many honourable Ladies (such as your Ladiship is) to refresh the barren soules of ignorant people in this Land, with examples of humilitie, modestie, godlinesse, and all other vertues.

Now the mercies of the Lord Iesus, *The Author and finisher of our faith*, attend vpon my Lord your husband, vpon your Ladiship, and all your Noble house: and *The great Mediator of the covenant of God*, stablish all your hearts in the certainty of his vndoubted truth, vnto the end, and in the end. Amen.

Your Ladiships humble servant:

P. Symson.



The Authors Epistle to the Reader.



*I*t was admired of old, that Aphraates, who lived in the Cottages of the wildernesse all his time, yet once was found in the streets of Antiochia, in the dayes of the Emperour Valens: He excused the change of his former behaviour, by the similitude of a modest Virgin, lurking quietly in the secret corners of her fathers house, so long as it is in safety, but if it be set on fire, it is a hurtfull modestie to lurke any longer; necessity forceth her to runne abroad, that shee may giue warning of the imminent danger. This example of Aphraates might sufficiently excuse mine vnaccustomed boldnesse, to set forth my head, which hath beene lapped up so long in hurtfull silence. For now the power of darknes increaseth, and (as the Prophet sayth): Woe vnto vs, for the day declineth, and the shadowes of Ier. 6. 4. the evening are stretched out, yea the shadowe of Mount Athos reacheth to the Isle Lemnos, a sure fore-running token, of the going downe of the Sun. And therefore now it is time to creepe out of our subterraneall caues, that wee may giue notice to quence the fire in time, before it spread further, and bring greater desolation to the house of our God. Papists are become insolent of late dayes (like vnto Serpents in summer weather, taking courage, and byting the heeles of horses that the riders may fall)

The Authors Epistle

fall) not sparing both in word and writ, to reproch our religion, as not countenanced by An iquity; and our Ministrie as altogether naked and voyd of the knowledge of ancient learning: Shall wee now stand still (as idle men in the market-places) one looking upon another? I had rather (then wee should sustaine such apparent damage and hurt, through untimely silence) step forth with the Lacedemonian souldier, impotent of his legs, and neither apt to fight, nor able to flie; having this comfort (as he hau) that happily I may blunt the edge of the enemies sword, and make others asbaned, who are more fit for fighting then I am. And although those who haue undertaken to write Compendes, haue found therein great difficulty, being so inuironed with straits, that they finde it very hard, either to satisfie themselves or others (for if the Compendes bee short, they seeme obscure; if written at length, they seeme to haue need of other Compendes, so a-bridge their prolixity) yet notwithstanding of all these difficulties, it is better to set forward by doing some good, either to our selues or others, then to spend our time in idlenesse, lest our cogitations (like vnto the upper and lower mill-stones, which lacking good graine to grinde vpon, rub violently one vpon another, untill both be broken) not being well exercised, but spent vpon vaine things, become hurtfull to both our soules, and bodies.

In the 1. 2. and 3. Centuries; I haue made no mention of Councels, either Provinciall, or Nationall; for during that time, as they were few in number, by reason of the rage of persecuting Emperours; so most part of those which were gathered, were obscure, and the lesse regarded in respect of their contradiction one to another. There was a Councell gathered at Rome, another in Cæsarea

Pa-

to the Reader.

Palestinae, another in France, the fourth in Pontus, and one in Asia; all for one, and to the selfe same purpose: viz. to deliberate concerning the keeping of Easter. In Rome, Victor was of one opinion; Polycrates in Asia held another; Iræneus in France, was wiser then the rest, and was more carefull to keepe unity in the Church of Christ, then to dispute contentiously about the keeping of dayes: A National Councell of Philadelp. in Arabia, was gathered against Artemon & Beryllus, wherein Origen was present. Another at Rome, by Cornelius, for the suppressing of the error of Novatus. Another at Antiochia, against Paulus Samosatenus, a pernicious Heretique. Others were gathered by Cyprian, Bishop of Carthage, for rebaptizing of those who were baptized by Heretiques: which weaknes both in Cyprian, and in other Bishops of Africk, was after corrected by the Church.

Take in good part the Goats-haire, and Rammes-skins, which I present to cover the Tabernacle of our God. I refferre the ornaments of gold, silver, and precious-stones, for beautifying the inner parts of the Tabernacle, to others, vpon whom God hath vouchsafed greater gifts. The house of God is large and ample, and as it hath neede of bright-shining torches, for the Halls, Parlors, and Chambers; so it hath neede of smaller lights, for Cellers, and office-houses: if my farthing candle giue light in the lowes Celler of the house of God, my heart is fully content. Farewell.

Thine in the Lord:

P. Symson.

Simile.

Ensch. l. 5. c. 23.

Ensch. l. 6. c. 37.

Cypr. epist. lib. 1. epist. 2.

Ensch. l. 5. c. 29.



I
THE
FIRST BOOKE
OF THE HISTORY
of the Church: wherinto the whole
proceedings and practises of the Emperours
*both of the West and East, for or against the Church,
are briefly expressed: as also the wonderfull love of
God towards her, who so preserved her, that
neither by Tyranny she was subdued, nor
by Policie circumvented.*

CENTVRIE I.

Augustus Caesar.



VR Lord Iesus the true Prince of peace, was
borne in *Bethlehem Iuda* of a maid, in a very
peaceable time, in the 42. yeare of the raigne *Enseb. eccl. hist.*
of *Augustus Caesar*. At what time the Tem- *lib. 1. cap. 5.*
ple of *Ianus* was closed and locked vp, which *Funct. Chron.*
in time of warres was continually patent and
open. At the time of this blessed Natiuity the Angels of God
reioyced, the diuels trembled. Some affirme that all the *Luk. 1.*
B Oracles

Oracles of *Iupiter*, *Apollo* and *Hecate* were silent, and gave no answers: alwayes it is certaine that many yeares before the Lords blessed Nativity, the Lord permitted the world to be wonderfully blinded with the delusions of the diuell. The top of *Iupiters* Oake in *Dodona* was shaken, the caldron was smitten with the rod that was in the hand of *Iupiters* image: The Prophetesses forewarned by these fore-running tokens of inspiration were ready to vnderstand *Iupiters* Oracles, and the deceived people were humbly kneeling and attending vpon the answer that should be given. The tripode in *Delphis*, the laurell and fountaine in *Daphne*, *Apollo* his deceitfull ensignes, the ram-faced image of *Iupiter*, *Ammonius* in *Cyrenia*, with many moe places whereinto the sound of the diuels trumpet was heard, to these places (I say) did people bewitched by Satan resort in frequent numbers to be taught by the mouth of him who was a lyer from the beginning, and who remaineth a lyer, albeit hee spake at sometime the truth, because hee speaketh it *animus fallendi* vpon a purpose to deceive. It is very credible, that the blessed Seed, who came to breake the head of the Serpent, did stopp his mouth also in the time of his blessed Nativity. The country of *Iudea* at this time was subiect to the Romanes, and payed tribute to *Cesar*. The deputies of *Augustus* in *Iudea* and *Syria*, were *Cyrenius*, *Coponius*, *Ambibuchus*, and *Annius Rufus*, one succeeding to another. *Herod* the sonne of *Antipater* by favour of *Antonius* obtained this honour to be Gouvernour of the Nation of the Iewes, but the honourable name of a King he received from *Augustus Caesar*: this was ratified for his further assurance by the Senate of *Rome*, for which cause *Herod* to testify his thankfull minde towards *Antonius*, builded a Castle in *Ierusalem* very neere to the Temple called *Arx Antonia*: And to the honour of *Augustus*, he builded *Casarea Palestine*, sometime called the tower of *Straton*. Now a forreiner and stranger, of his fathers side an Idumean, of his mothers side an Arabian, and an aliant both from the stock of *David*, and also from the Common-wealth of *Israell* was reigning in *Iudea*, and the Sceper was sliding from *Iuda*, now I say, was it time

*Naxianz. in
Iulian. annot.
nonni.*

Luk. 2.

*Ioseph. antiq.
lib. 18. cap. 3.*

*Ioseph. antiq.
lib. 15. cap. 10.*

*Soxom. lib. 2.
cap. 1.
Christ was
borne when
the Scepter*

time that *Siloch* should come, according to *Iacobs* prophesies, was apparant to whom the people should be gathered. Now was it time that the promised *Messias* should come & sit in the Throne of his father *David*, and of his Kingdome there should be none end. And indeed how can the Kingdome of Christ haue an end, who acquireth a new title and right of gouernment by death, which is the last period of other Kings governments, and in death they leaue a vacant roome to a succellour: but Christ *Iesus* by dying, and rising againe, hath a right to rule both over dead and quicke. Yea in the very death it selfe hee was practising his kingly office in most effectuall manner, and and trampling Satan vnder feet, and vndoing the power of death,

In *Augustus* time also, *Ioseph* was admonished in a dreame to take the babe and his mother, and to flee into *Egypt*. *So* *Mat. 2. 13.* *Women* not content with the certainty of Scripture, addeth a particular nomination of the towne *Hermopolis in Thebaida*, whereinto Christ sojourned vntill the death of *Herod* the great. This hee had by the vncertainty of tradition. The miracle of the huge and high tree *Preitis*, that bowed the toppe lowly to the ground and worshipped her Maker Christ, and afterward had a medicinable vertue in fruit, leafe, and barke, to cure diseases, rather derogateth credit to that Egyptian tradition, then assureth vs of the verity of that report. *Herod* before his departure from this life, had put to death three of his sonnes, *Aristobulus*, *Alexander*, and *Antipater*, and by testamentall legacy had diuided his dominions amongst his remanent sonnes, *Archelaus*, *Herod*, *Antipas*, and *Philip*: which testament being ratified by *Augustus*, *Iudea*, *Samaria*, and *Idumea* were allotted to *Archelaus*, the Tetrarchie of *Galilee* to *Antipas*, and *Iturea* and *Trachonitis* to *Philip*. *Ioseph* being returned from *Egypt*, when he heard that *Archelaus* did reigne in *Iudea* in stead of his father *Herod*, feared to dwell in *Iudea*, but being warned of God in a dreame, went to the parts of *Galilee*, and dwelt in a Citty called *Nazaret*. All this was done in the dayes of *Augustus*. After hee had reigned 56. yeares, or as *Iosephus* writeth, 57. yeares, viz. with *Antonius*

Christs Kingdome is everlasting.

*Rom. 14. 9
Hos. 13. 14.*

*Mat. 2. 13.
The vncertainty of tradition.*

*Soxom. lib. 5.
cap. 12.*

Ioseph antiq. lib. 17. cap. 13.

Mat. 2. 22. 23.

tonius 14. yeares, and after hee overcame *Antonius* and *Cleo-
patra* Queene of Egypt in sea-warfare over against *Epirus*, hee
had the Imperiall sovereignty himselfe alone all his dayes, and
died in the 77. yeare of his age.

*Ioseph. antiq.
lib. 18. cap. 3.*

Tiberius.

Romane De-
puties in Iu-
dea.
Beccole Index.

After *Augustus* raigned *Tiberius Nero* 22. yeares, seven
moneths, seven dayes. The Romane Deputies that were
sent to Iudea in the time of his raigne, were *Valerius Gratus*,
Pontius Pilate, and *Vitellius*. *Valerius Gratus* for loue of gaine
remoued the Priests of the Iewes from their offices, at his
owne pleasure. *Ananus*, *Ismael*, *Eleazarus*, *Simon* the sonne
of *Camithus*, all these were denuded of their priestly dignity,
when as two of them, viz. *Eleazarus* and *Simon* had conti-
nued scarce one yeare in office. In end *Ios. phus Caiphas* is
advanced to the Priesthood. This is the cause wherefore the
Evangelist *Iohn* calleth *Caiphas* the high Priest of that same
year. Matters of religion were now come to an horrible a-
buse, and were not ordered according to Gods holy ordi-
nance, but according to the appetite of the Roman Deputies.
After *Gratus*, *Pontius Pilate* was sent to be Deputy in Iudea,
a man vigilant and actiue in all ciuill affaires, as the blood of
the Galileans mixed with their sacrifices clearely proueth, but
in the cause of Christ remisse, negligent and slacke. After the
illue of ten yeares, *Vitellius* is appointed Deputie in Iudea,
and *Pontius Pilate* addresseth toward Rome. By gratifying of
the Iewes of a matter of small importance he obtained great
fauour. The priestly garments were wont to bee kept in the
Castle called *Antonia*, but *Vitellius* gaue commandement to
the Captaine of the Castle, to let the high Priest haue the vse
of them when hee pleased, and to chuse what place he liked
best for the custodie of the priestly garments. Hee disautho-
rized *Caiphas*, following (as appeareth) the example of *Vale-
rius Gratus*, and gaue his office to *Ionathan* the sonne of *Ana-
nus*,

Ioh. 18. 13.

*Ioseph. antiq.
lib. 18. cap. 3.*

Luk. 13. 1.

The Priestly
garments.

us, sometime high Priest. In the 15. yeare of the raigne of
Tiberius, Christ our Lord and Saviour was baptized by *Iohn*
in Iordan, was led to the wildernesse, fasted forty dayes, was
tempted of the diuell and began to preach.

In the 18. yeare of *Tiberius*, the Lord was crucified, and
offered a sacrifice for our sinnes, which hath a perpetuall ver-
tue to saue such as beleue. Hee arose againe the third day
from death. The high Priests and Rulers of the people gaue
money to the souldiers, to obscure the glory of his resurrec-
tion, yet it was sufficiently knowne, not onely to Christs
Disciples, by his frequent apparitions to them, but also to
Pontius Pilate the Romane Deputy himselfe, who had given
out a sentence of death against Christ. *Pilate* by letters sig-
nified to *Tiberius* the miracles of Christ, his resurrection, and
that hee was supposed of many to be God: But the Senate
of Rome refused to acknowledge the divinity of Christ, be-
cause hee was worshipped as God, before his Godhead was
approved by the Senate of Rome. The words of the Apo-
stle *Paul* had performance in the Romane Senate, *quanti-
um*, they became vaine in their imaginations, and their
foolish heart was full of darknes, when they professed them-
selues to be wise, they became fooles. The very smoke that
riseth from the furnace seemeth to be somewhat at the first,
but when it mounreth vp into the aire, the higher it ascen-
deth, the more it scatereth, and the sudden dispartion of it
declareth it is but a vaine thing. Such was the wisdom of
the Romane Senate, when they mounted vp so high as to
iudge of diuine things farre surpassing the reach of the natu-
rall vnderstanding of man, they prooued starke fooles, and
people destitute of true vnderstanding: and *Pilate* himselfe
ouerladen with many heauy calamities in the dayes of *Cains*, *Pilate* killen
put hands into himselfe, and so ended his wretched life.

*Ioseph. antiq.
lib. 18. cap. 6.
Enseb. hist. eccl.
lib. 1. cap. 10.
Mat. 3. & 4.
Christ cruci-
fied in the 18.
year of Tibe-
rius.
Heb. 7.*

The Senate of
Rome refused
to acknow-
ledge the diu-
inity of Christ.
*Enseb. eccl. hist.
lib. 2. cap. 2.
Rom. 1. 21, 22.*

Enseb. lib. 2. cap. 7.

B 3

Cains

Caius Caligula.

*Euseb. lib. 2.
cap. 8.*

*Caius would
be counted a
god.*

*Euseb. eccles.
hist. lib. 2. cap. 6.
Ioseph. antiq.
lib. 18. cap. 11*

*The Iewes
abhorred the
vpsetting of
the image of
Caius in their
Temple.
Act. 12.*

*The petition
of Agrippa.*

C*aius Caligula*, successour to *Tiberius*, reigned three years and nine months. Hee was a proud Tyrant, enemy to all righteousnesse, the very childe of the diuell. I insist onely vpon Church matters. Hee was an hatefull enemy to the Iewes dwelling at Ierusalem, and at Alexandria. For one and the selfe-same cause were they both despised and hated of *Caius*, because they would not giue vnto him diuine honors by building Temples, and Altars, and offering sacrifice to new *Iupiter Caius*, and swearing by his name. First concerning Ierusalem, hee had sent *Petronius* to be Deputy in Iudea, with commandement to dedicate the Temple of Ierusalem to *Iupiter Caius*, and to set vp his image in the Temple. The Iewes were more willing to die, then to see the Temple of their God polluted. *Petronius* advertised the Emperour of the grievance of the Iewes, but before his letters came into the hands of *Caius* somewhat interueined that both disappointed the purpose of *Caius*, and also incensed his heart with fury and rage against his Deputy *Petronius*. At what time *Herod Agrippa* was at Rome, whom afterward the Angell of God smote at Cæsarea, so that hee was consumed with wormes, hee was exceedingly beloved of *Caius*, because in the dayes of *Tiberius* hee had bene cast in prison, and bound with bands for the loue hee carryed to *Caius*; in so farre that *Caius* invited *Agrippa* vpon a certaine time to a banquet, and bade him aske what hee pleased, and it should be granted. *Agrippa*'s petition was this, that *Caius* would suffer the Nation of the Iewes to liue according to their owne lawe. *Caius* was moued somewhat with this v unexpected petition, yet partly for his excessiue loue toward *Agrippa*: also, lest hee should seeme to them which sate at table to be a promise-breaker, the petition is granted. But the venome of his indignation against the Iewes hee poured

out

out against *Petronius*, because that by lingring in executing his commandement occasion was offered to *Agrippa* to present this foresayd petition. The letter of *Caius* sent to his Deputy was cruell and bloody, the like whereof was seldom heard: because hee fulfilled not the Emperours desire, he is commanded to giue out sentence of death against his owne life, and to be both iudge and burrio to himselfe. Such mercy was in this new *Iupiter Caius*. Before I write any thing of his cruelty against the Iewes that dwelt in Alexandria, it is a meet place to admonish the Reader of the hypocrisie and counterfait holinesse of *Herod Agrippa*, who seemed both in the dayes of *Caius*, and also in the dayes of the Emperour *Claudius*, to bee a patterne of godlinesse, preferring at the banquet of *Caius* the liberty of the people of God, and the inuolable obseruation of the Law of God, to all the riches that the liberality of an affectioned Emperour could be able to afford. In *Claudius* dayes hee sayled from Italy to Iudea, The hypocri- hee acknowledged God to be the author of his deliverance he of *Agrippa*. from prison and bands, and offered a chaine of gold to bee hung vp in the Temple of Ierusalem, in testimony that hee receiued that benefit with a thankfull mind out of the Lords hands. In outward things hee was a builder of the wals of Ierusalem, vntill the emulous envie of *Marsus*, or envious emulation, the hinderer of all good workes, compelled him to desist and to leaue the worke imperfited. For all this outward shew of holinesse, the lessons of *Caius* whom he loued beyond all things, never left him till his last breath. *Caius* desired to be counted a god, so did *Agrippa* in Cæsarea delight when his Oration was called the voyce of God and not of man. *Caius* persecuted the Iewes without a cause, so did *Herod Agrippa* the Christians. *Caius* the higher hee advanced himselfe, the greater was his fall, the like also happened to *Agrippa*. So pernicious a thing is vngodly company, burning their associates with their fire, or else blacking them with their smoke, and hurtfull every manner of way. In the towne of Alexandria the Grecians contended against the Iewes, both parties sent Ambassadors to Rome, the Grecians

The bloody letter of *Caius* written to *Petronius* his Deputy.

Ioseph. antiq. lib. 18. cap. 11.

Ioseph. antiq. lib. 19 cap. 5.

Ioseph. antiq. lib. 19 cap. 7.

Acts 12.

Contention betweene the Iewes & Grecians who dwelt at Alexandria.

sent *Appion*, the Jewes sent *Philo* a very prudent and learned man. *Appion* with flattering words insinuated himself in the fauour of the Emperor *Caius*, & accused the Jewes that they neither builded temples, nor offered sacrifice to the honor of *Caius*, as the Grecians did. *Philo* was ready to answer, but *Caius* ruled with affection rather then with reason, caused *Philo* to be thrust out of his palace, and would not hearken vnto him. In these two mirrors, we may see the cruell disposition of this Emperor, whose dependers were persecuters of Christians, like as he himself was a persecuter of the Jewes. If any good turne fell into his hand, it was rather by accident then of purpose to glorifie God, or to punish sin: he banished *Herod Antipas*, who beheaded *Iohn the Baptist*, & his wife *Herodias* that incestuous harlot, who ended their liues in penury and misery in Lyons of France. But all this was done for the fauor of *Agrippa*, but not for detestation of murder & incest. In end *Caius* was slaine by his owne servants, *Chereas* & *Lupus*, whom the Emperour *Claudius* afterward punished vnto death. This new *Iupiter* I count him to haue been in worse case then old *Iupiter* the son of *Saturne*, albeit both of them died, yet the one after his death, was counted a god, but the other after his death was counted a diuell.

Claudius.

Claudius raigned thirteene yeares, eight months. Hee ratified the gift of the kingdome of Iudea, bestowed by his predecessor *Caius* vpon *Herod Agrippa*, and added thereto all the dominions of *Herod Antipas*, whom *Caius* had banished. This *Herod Agrippa* when hee returned from Italy to Iudea, builded the walles of Ierusalem, sparing for no cost, so high and strong, that if the worke had not been hindered by the procurement of *Marsus* Governour of Syria, he had made them impregnable. Hee was not so carefull to build the walles of the spirituall Ierusalem, for hee beheaded the holy Apostle *S. James*, the brother of *Iohn*, and did cast *Pe-*

Ioseph. antiq.
lib. 18. cap. 10.
Euseb. eccl. hist.
lib. 2. cap. 5.

Euseb. hist.
lib. 2 cap. 4.
Ioseph. antiq.
lib. 18 cap. 9.

Ioseph. antiq.
lib. 19. cap. 3.
New Iupiter
in worse case
then old Iu-
piter,

Euseb. lib. 2.
cap. 19.

Ioseph. antiq.
lib. 19. cap. 4.

ter into prison, whom the Lord miraculously deliuered. This *Herod* and the Jewes made hauocke of the glory of God, and blood of his Saints. For he gratified them by shedding the blood of the Apostles of Christ, and againe they gratified him by giuing him the glorie that appertained to God alone. For which cause he was stricken by the Angel of God & consumed with wormes, In this Emperour *Claudius* God foretold by dayes, the famine foretolde by the Prophet *Agabus* afflicted the world. One of the causes of this plague doubletse was the manifold abuses of the creatures of God, in the middes of the abundance of bread, the contempt of the poore, which faultes were so vniuersally ouerspread in the world, that some of the Emperours themselues were not free of the foule spot of intemperancie: as the scoffing speeches of the people did witnesse in stead of *Claudius Tiberius Nero* calling the Emperour *Claudius Tiberius Nero*. This is referred to the succellour of *Augustus*.

In the ycere of our Lord 48. and in the sixt yeere of the reigne of *Claudius*, as *Chytrius* reckoneth, was gathered that famous Councill of Ierusalem described viuely by the Evangelist *Luke* whereat were present the Apostles, *Peter* and *Paul*, and *James*, and *Barnabas* a reuerent man of God in whom Apostolike giftes were not lacking, with other worthe men, *Iudas* surnamed *Barsabas* and *Silas* notable Prophets and fellow-labourers of the Apostles: likewise the Commissioners of *Antiochia*, and Elders of Ierusalem with many others who were beleeuers. What was concluded in this Councell, I remit to the faithfull narration of the Evangelist *Luke*. Alwayes if votes be pondered rather then numbered, this is the Councell of Councils more worthie to be called *O Ecomenicke* then the Councils of *Nice*, of *Constantinople*, of *Ephesus*, and *Chalcedon*. In the Councell of *Nice* were worthy Bishops, who came from all quarters, of the world, but in this Councill were holy Apostles, who could not erre in matters of faith, *O Ecomenicke* Bishops indeede, and any one of the holy Apostles was illuminated with more abundance of cleare light in things pertaining to the wor-
ship

Acts 12.

Acts 12.

The famine
foretold by

Agabus

Acts 11.

Euseb. Ch. vii.

The Council
of Ierusalem,

Anno 48.

Acts 15.

Acts 15.

Romane deputies.

Acts 5.36.

Joseph antiq. lib.
20 cap 2.
Enseb. lib. 2.
cap. 11.
Acts 5.37.

Josephus lib 18.
cap. 2. lib 20. &
cap. 3.

Joseph antiq.
lib. 20. cap. 4.

ship of God then at the 300. & 18. bishops cōuened at *Nice* in *Bithynia*. Many *Romane* Deputies were sent in the dayes of *Claudius* to keepe *Syria* and *Iudea* in subjection to the *Romaines*, such as *Marsus*, *Longinus*, *Cuspius Phadus*, *Tiberius Alexander*, *Cumanus* and *Felix*. I leaue *Marsus* and *Longinus* for desire to open vp in what Deputies time things mentioned in holy Scripture came to passe. When *Cuspius Phadus* was deputie, there arose a deceitfull man named *Theudas*, to whom resorted a number of men about 400. who were slaine, and all who followed him were scattered, *Iosephus* writeth that *Phadus* sent forth a trope of horsemen, who suddenly charged the people that followed *Theudas*, and slew them, and tooke *Theudas* aliue, and cut off his head, and brought it to *Ierusalem*. After this man arose one *Iudas* of *Galile* in the dayes of the tribute, and drew away much people after him: he also perished, and all that obeyed him were scattered. If *Gamaliel* in that narration keepe the order of time, as these words (After him) would import, of necessitie the words of the history of the *Actes* must be vnderstood of another *Theudas* then that man of whom *Iosephus* writeth in the place aboue mentioned. For *Iudas* of *Galile* liued in the dayes of *Augustus*, and when *Cyrenius* was Deputie of *Syria* and *Iudea*, But I am not certaine whether or no the words *μετὰ τοῦτον* doe absolutely import that *Iudas* of *Galile* was posterior in time to *Theudas*. When *Cumanus* was Deputie, who succeeded to *Tiberius Alexander* the insolencie of one *Romane* souldier was the destruction of twentie thousand innocent people, he discouered the secret parts of his body vpon a solemne feast day, neere vnto the Temple, and in the sight of the Iewes, they counted this a contempt done to God in the porch of his owne house: *Cumanus* drew the *Romane* souldiers to the Castle called *Antonia* verie neere the temple, and set them in order, and the people of the Iewes fearing the inuasion of the souldiers, fled, and in the narrow passages ouertrode one another, and a great multitude of people were slaine, After this the people of the Iewes came to *Cesarea* where *Cumanus* was for the time, and complained of

of a *Romane* souldier, who had cast a booke of holy Scripture into the fire, whom *Cumanus* beheaded, and so pacified the Iewes. In end, *Cumanus* through his euill gouernement procured to himselfe the indignation of the Emperour *Claudius*, he fauoured the wicked cause of the *Samaritanes*, who had stopped the passages of the *Galileans*, and slaine a great number of them. They were accustomed yeerely to goe vp to *Ierusalem* to holy feastes, and their way was through the townes and villages of the *Samaritanes*. *Cumanus* rather fauoured then punished this wicked fact of the *Samaritanes*, therefore he was remoued from his place, and *Felix* was sent to be Deputie of *Iudea*. Whether *Claudius* was poisoned by *Agrippina* his wife to prepare an easie passage to *Nero* her sonne to be Emperour or not, I leaue that to be read in authors, who haue entreated the lues of Emperours politickly. It contenteth me to write of the estate of the Church in their time.

Nero.

Domitius Nero, succeeded to *Claudius*: he reigned thirtene yeeres and eight months, His mother *Agrippina* after the death of *Cneus Domitius Enobarbus* was joyned in marriage with the Emperour *Claudius*. In the first five yeeres of his gouernement he abandoned the insolencie of his wicked disposition, so that it was a prouerbe in the mouthes of men, *Neronis quinquennium*, in regard of his good cariage for the space of five yeeres. But a fire long couered, in end breaketh out into a mightie flame, that no water can slake it His crueltie against his mother, his wives *Ostia* and *Poppea*, his master *Seneca*, the Poet *Lucan*, and the vile abuse of his body with persons of his neere consanguinitie, I remit to the reading of learned authors, who haue written exactly the historie of the *Romane* Emperours, and I hast to that

that which is the principall purpose of this compend, how wicked *Nero* kindled the first great Fornace of horrible persecution against the Christians. It cannot be denyed but in the dayes of *Tiberius* our Lord Christ Iesus was crucified: in the dayes of *Caligula* and *Claudius* the hands of that cruell persecuter *Herod* was mightily strengthened by the fauour, countenance and bountifullnesse of both these Emperours, so that he layd hands vpon the pillars of the house of God: and so I deny not but the Church of God before the dayes of *Nero* was in the fornace of trouble, but now come the dayes whereinto the *Roman* Emperours like vnto *Nebuchadnezzar* were full of rage, and the forme of their visage was changed against the Christians, & they commanded that the fornace should be hoate seuen times more then it was wont to be.

Daniel. 3. 19.

The ten persecuting Emperours wrestled against God.
Gen. 32.

Hos. 12.

Rom. 1. 18.

Exod. 3.

This historie henceforth containeth on the one part, the great wrestling of persecuting Emperours against God, not like to the wrestling of *Iacob* with God. The place of *Iacobs* wrestling was *Peniel*, where he saw God, the forme of wrestling was with many teares and strong supplications, the end was, that the Angel should not hastily depart from him leauing him comfortlesse, the successe was the obtaining of a blessing, which was the armour of God to saue him against the hatefull malice of *Esau*: but by the contrary, *Nero*, *Domitian*, *Traian*, *Antonius*, and the rest set their faces against the heauen, commanded the holy One of *Israel* to depart out of the world, endeuoured to quench the sauing light of his Gospell, and by so doing, brought downe vpon themselves, in stead of a blessing, that wrath that is reueiled from heauen vpon all them who detaine the truth of God into vnrighteousnes, On the other part is set downe the constant faith and patient suffering of the Saints who hated not the burning bush, because it was set on fire, but they loued it, because in it they were refreshed with the comfortable presence of the great Angel of God, who would not for gaining of their liues once fashion themselves according to the similitude of Idolaters in outward and externall things. *Tertuli-*

an in his booke *de corona militis* declareth that true Christian souldiers abhorred from setting a garland of flowers vpon their heads, when they received wages for their painfull seruice in warfare, because it was the habit of Idolaters who sacrificed to *Iupiter*. O happy men of God, whose vertues the dead colours of Painters cannot represent, and the festered manners of this corrupt age cannot imitate! When shall the fresh oyle of the grace of God bee powred into our lampes, that the light of our faith, patience, and constant perseverance may shine clearly to the world as theirs did?

The occasion of this great persecution of *Nero*, was his owne barbarous and cruell fact: hee caused the towne of Rome to be set on fire, which wasted the buildings of the towne for the space of sixe dayes, and to eschew the vile infamy of this barbarous fact, hee layde the blame vpon the Christians, and gaue forth edicts and commandements to to persecute them to the death. *Nero* was so hatefull an aduersary to all righteousness, that *Eusebius* following the example and words of *Tertullian*, affirmeth that if the Gospell had not beene an excellent good thing, it had not been condemned by *Nero*. It is supposed that *Peter* was crucified, and *Paul* was beheaded at Rome, in the time of this persecution. If this be true, the very dead bones of *Peter* and *Paul* are witnesses against the Romane Church, if they continue not in the same faith, that *Peter* and *Paul* sealed vp with their blood. The estate of the Iewes vnder *Nero* was very hard in respect of the oft change of the Romane Deputies. For in *Neroes* time continued *Felix* for a space, whom the Emperour *Claudius* had sent to Iudea, and after him *Festus*, *Albinus*, and *Florus*. This last Deputy was fashioned according to the similitude of the manners of *Nero* his Master, and the Proverb holdeth true in *Nero* and *Florus*, *Such man, such master*. In the time that *Felix* was Deputy, a certaine Egyptian man pretending to be a Prophet, and promising great things, perswaded foure thousand of the Iewes to follow after him, but *Felix* sent forth companies of horsemen and footmen, who slew foure hundreth of the people that

The first per-

secution.

Anno.

Chr. 65.

Bucole Index

chron.

Funct. chron.

Chytr. chron.

Euseb. lib. 2.

cap. 25.

The martyr-

dome of Peter

and Paul.

Euseb. lib. 2.

cap. 25.

Romane

Deputies.

Act. 25.

fol.

Joseph antiq. lib.
20. cap. 6.

Acts. 25.
Acts 12.

Contention.
betweene A-
grrippa and the
Iewes.

Joseph. antiq.
lib. 20. cap. 7.

The martyr-
dome of Iames
surnamed
Iustus.

followed the Egyptian, and tooke two hundred of them alive, the rest were scattered, but the seducing Prophet escaped, and could not be found. When *Festus* was Deputy, King *Agrippa* heard the Apology of *Paul*, and sayd that in a part *Paul* perswaded him to be a Christian. This *Agrippa* (I say) the sonne of *Herod*, whom the Angell of God slewe, was advanced to great honours by the Emperour *Claudius*, as his father had beene before him by the fauour of *Caius*, and he possessed not onely his fathers dominions, but also the Tetrarchy of Iturea and Trachonitis, sometime belonging to *Philip* the sonne of *Herod* the great. His might and riches procured trouble to the Nation of the Iewes. He had a palace situate vpon the West-side of the Temple of Ierusalem, and in regard it was builded vpon a mountaine, he had a delectable prospect of the towne of Ierusalem: yet not content with this, hee mounted vp the walles of the Palace by a new building, so high, that they who were in the Palace might haue seene the Altar, and sacrifices of the Iewes offered in the inner court, which at that time was called *Atrium Iudaorum*. This doing grieved the hearts of the Iewes. They on the other part, to cut off the sight of those who dwelt in the Palace, from beholding their sacrifices, rayed vp the wall of the inner court on the West-side to such eminency, that no man could behold the sacrifices of the Iewes from the Palace. King *Agrippa* and *Festus* with authority commanded the Iewes to demolish their new builded wall. In end this matter was referred to the Emperour *Nero*, who being solicited by his wife *Poppa*, gratified the Iewes in this poynt, and compelled them not to cast downe their wall. *Festus* died in Iudea, and *Albinus* was sent to be Deputie in Iudea. *Ananus* was the high Priest of the Iewes in those dayes, and finding opportunity of time, to practise the malice of his heart against *Iames* the sonne of *Alpheus*, surnamed *Iustus*, an holy Apostle and kinsman of our Lord Iesus. When *Albinus* was vpon his iourney, and had not as yet arriued neither to the coasts of Egypt, nor of Iudea, this *Ananus* (I say) caused *Iames* surnamed *Iustus*, and the brother

ther of our Lord, to be stoned to death. *Eusebius* writeth that he was throwne down from the pinnacle of the Temple. This cruelty of *Ananus*, albeit it displeased both King *Agrippa*, and *Albinus* the Deputy of the Romans, and the people of Ierusalem, yet wicked men are wiser in their owne generation, then the children of light: and *Ananus* saue that if hee had lingred vntill the Romane Deputy had arriued, hee could not haue procured the death of a man counted so iust, and so welbeloved of the people, as the Apostle *Iames* was. It is to be marked that *Eusebius* in the forementioned place describeth the Martyrdome of *Iames* surnamed *Iustus*, before the edict of the persecution of *Nero*, after which folloshed the martyrdome of *Peter* and *Paul*, in the 12. yeere of *Nero* his raigne, neuertheless, the Romane Church had forged Epistles decretall, whereinto *Clemens* Bishop of Rome, writeth to *Iames* surnamed *Iustus*, after the death of *Peter*. What credit these decretall Epistles deserue, it shall be declared hereafter, God willing. But *Florus* who succeeded to *Albinus*, was an avaritious and cruell man: hee exhausted the treasure that was in the Temple, and tooke out of it sixtene talents of silver. And when the Iewes at Ierusalem murmured against him, hee came to the towne in great wrath, and permitted the souldiers to slay, and to spoyle the Citizens of Ierusalem at their pleasure. Likewise he afflicted with vnaccustomed cruelty, men of noble birth, by scourging and crucifying them. This was the ground of the warre betweene the Romanes and the Iewes, wherein Ierusalem came to that lamentable ruine foretold by our Saviour Christ. Now to returne to the Emperour himselfe, and forme of his death. After he had raigned 13. yeares and eight moneths, the Senate of Rome proclaimed him to be an enemy to mankind, and condemned him to be whipped with wands to the death, and to be harled through the City. For feare of which punishment he was forced to flie, and by slaying of himselfe, made an end of his most wretched life. *Iustin.*

Vespasian.

Vespasian.

After Nero, Otto, Vitellius, and Galba contended for the Empire, and were all hastily cut off, and made out of the way, and Flavianus Vespasian was chosen Emperour by the Roman Army, he reigned ten yeares. The Nation of the Jewes at this time, for the most part was given ouer into a reprobate minde, according as it was foretold by the Prophet Zacharie: *Then sayd I, I will not feed you: that that dieth, let it die, and that that perisheth, let it perish, and let the remnant every one eate the flesh of his neighbour.* Like as the intollerable cruelty of Florus had irritat the Nation of the Jewes: even so on the other side, the vnsupportable obstinacy of the Jewes had incensed the wrath of the Romanes against them. They were now become so headstrong, that they reiected the sacrifice that was wont to be offered for Caesar. The calamity of the Jewes who dwelt in Alexandria, and in Damascus, was but the beginning of sorrowes: fifty thousand Jewes were slaine in Alexandria, ten thousand in Damascus. Besides this, many signes and wonders both in heauen and earth, did proclaime their future desolation and destruction. A Comet was seene in heauen, hanging ouer the towne of Ierusalem for the space of a yeare, and having the similitude of a sword: in the Temple at the mid time of the night, a cleare light was seene shining round about the Altar, in brightnes not vnlike vnto the light of the day: and the great braien port of the Temple opened of it owne accord, about the sixt houre of the night: chariots of fire were seene compassing townes, and a voyce was heard in the Sanctuary warning to flit, and to transport, with many other fearfull signes and wonders. But a people senselesse, whose eyes were dimme, whose eares were dull of hearing, whose heart was fatte, and locked vp by Satan in infidelity, they could take no warning of the wrath to come, because the Lord was minded

Bucole Index.
chron.

Zach. i. 9.

Ioseph. de bello
Iud. lib. 2. c. 30.Ioseph. de bello
Iud. lib. 2. cap.
36. and 41.Forerunning
tokens of the
destruction of
Ierusalem.Ioseph. de bello
Iud. lib. 6. c. 31.

minded to destroy them. Flavius Vespasian, and his sonne Titus Vespasian leading an army of threescore thousand armed men from Ptolemaida, besieged the townes of Galilee and Trachonitis: so many as would not willingly bee subiect to the Romanes, the townes of Gadara, Tiberias, Iotopata, Tarithea, Gamala, all these were brought vnder the reverence of Vespasian, and Iosephus, who had beene lurking in a caue (after the towne of Iotopata was conquered) was taken aliue, and kept in bands by the Romans: hee foretold that Vespasian should be Emperour, and saluted him Caesar, and αὐτοκράτωρ, while Nero was yet aliue. When this propheticie came to passe indeed, and hee was chosen to bee Emperour, hee sent for Iosephus, and commanded that he should be loosed from bands, but Titus his sonne, thought more expedient that his bands should bee cut off from him, rather then loosed, to the end he might be counted a worthy man, who never deserved captivity nor bands. Flavius Vespasian returned to Rome, and left behinde him his sonne Titus to subdue the Jewes, and to besiege the towne of Ierusalem, but the Christians who dwelt at Ierusalem, were warned by God to depart out of the towne of Ierusalem, so they left it, and dwelt beyond Iordan in a towne of Decapolis, called Pela. Separation of the corne from the chaffe, goeth before the vnquenchable fire wherewith the chaffe shall bee burnt. Titus beganne to besiege Ierusalem in the first yeare of the reigne of his father, at the time when the people were gathered to celebrate the feast of the Pascheouer. The terror of the sword of the Romanes without, the feare of mercilesse brigands within the bowels of the towne prevailing, the fiewer of the dead (wanting the honour of buriall) infecting the aire, and devouring the living with contagious sicknesse, the violent plague of famine breaking asunder the bands of nature, and constraining women to eate the birth of their owne bellies. All these calamities seased vpon them at once, in the iust iudgement of God. They despised the Father of eternity, and the Prince of peace, and sayd to Pilate, Wee haue no King but Caesar. Now they finde that the mercies

De bello Iud.
lib. 3. cap. 27.De bello Iud. lib.
4. cap. 39.Ensch. lib. 3.
cap. 5.The destructi-
on of Ierusa-
lem.Anno Chr.
71.Ensch. lib. 2.
cap. 7.De bello Iud. lib.
6. cap. 21.

Ioh. 19. 15.

of *Cesar* were cruell, and his sonne *Titus*, who was commended in all mens mouthes, as meeke, mercifull, liberall, and eloquent, and was called *Amor & delicia humani generis*: that is, The loue and most dainty thing of all mankinde, yet God made him a terrible scourge to the Nation of the Iewes, who forsooke the Lord *Iesus*, and preferred *Cesar* vnto him. In Scripture wee reade of many great viols of the wrath of God powred downe vpon vnrighteous men, but these are greatest that resemble by most liuely representation the great condemnation of the wicked at the last day, such as the flood of *Noe*, the ouerthrow of *Sodom*, and destruction of *Ierusalem*. The flood of *Noe* was vniuersall and sudden, so shall be the condemnation of vngodly men at the last day. The overthrow of *Sodom* and *Gomorra*, was a destruction vnsupportable, and the more meet to bee an example of the vengeance of eternall fire. The destruction of *Ierusalem*, and the forerunning tokens thereof, are so mixed with the tokens preceeding the condemnation of the great day, that it may bee clearly perceiued, that God hath appointed the one to be a type and figure of the other. So oft as we call to remembrance the flood of *Noe*, the overthrow of *Sodom*, and the destruction of *Ierusalem*, let vs feare & stand in awe to fall into the condemnation of vngodly men, because all the terrors of these iudgements concur and are massed together in the iudgement of the last day. What are the deepe wells of water, what are the shoures of fire and brimstone, what is famine, pest, and sword, both intestine and forraigne, in comparison of that worme that never dieth, and that fire that shall never be quenched, and the blacknesse of darknes, with weeping and gnashing of teeth, &c? It is a terrible thing to fall into the hands of the living God. Concerning the number of them that were slaine in *Galilee*, *Trachonitis*, *Samaria*, and *Iudea*, chiefly in the Metropolitane towne *Ierusalem*, over and besides those that were sold to be slaues, and those that were deuoured by wild beafts, in the triumph of *Flavius* and *Titus* at *Rome*, reade *Iosephus de bello Iud. lib. 6. cap. 45.*

Mat. 24. 37.
38. 39.

Iude ver. 7.
The flood of
Noe, the over-
throw of *So-*
dome, and de-
struction of
Ierusalem,
types of the
great iudge-
ment to come.
Mat. 24.

Titus

Titus.

After *Flavius*, reigned *Titus Vespasian* his sonne, two yeares, two months, twenty dayes. The Nation of the Iewes being now subdued, there was great peace in all parts of the Romane dominions, both by sea and land, and the Temple of *Ianus* in *Rome*, was closed and locked vp againe.

*Bucole Index
chron.*

Bucole.

Domitian.

Flavius Domitian was associate to his brother *Titus* in The second government, during his life time; and after his death persecution. Hee reigned 15. yeares. Hee was proud like *Nero*, and persecuted innocent Christians as hee did, so prone and bent is our corrupt nature to sinne, and to follow euill examples. Now againe the Church of Christ militant vpon the earth, must learne obedience by suffering, and must giue a prooffe before the world, that the Covenant of God is written in the tables of her heart, and so deeply ingraued by the finger of God, that no tribulation, anguish, persecution, famine, nakednesse, nor death it selfe can separate her from the loue of Christ. The members of the Church were the good Merchants, of whom Christ spea- keth, who having found a pearle of vnspokeable value, were content to sell all they had for loue of gaining it: they had tasted of the Well of water springing vp into eternall life, and thirsted not againe for the water that cannot satisfie the heart of man with ful contentment. In this second great per- secution, the beloved disciple of Christ, the Apostle *Iohn* was banished to the Isle of *Patmos*, for the word of God. *Flavia Domicilla*, a woman of noble birth in *Rome*, was banished to *Pontia*, an Isle lying ouer against *Caieta* in *Italy*.

Anno Chr. 96.

Chyr. chron.

Mat. 13.

Ioh. 4. 14.

The banish-

ment of the

Apostle *Iohn.*

Euseb. lib. 3.

cap. 18.

Euseb. lib. 3.

sin. cap. 19.

© 2

Chytr. chron.

Domitian a-
fraid by ru-
mors of the
Kingdom of
Christ.Euseb. lib. 3.
cap. 20.

sius and *Gervasius* were martyred at Millain: concerning the miracle wrought at their sepulchres, God willing, wee shall speake in the third Century, and in the Treatise of Reliques. *Chytrius* writeth, that *Timothie* was stoned to death at Ephesus, by the worshippers of *Diana*, and that *Dionysius Areopagita*, was slaine by the sword at Pareis. *Domitian* had heard some rumors of the Kingdome of Christ, and was afraid as *Herod* the great had becne, after the Nativity of our Lord: but when two of Christ kinsmen, according to the flesh, the Nephewes of the Apostle *Iude* were presented before him, and hee perceived them to be poore men, who gained their living by handy labour, and when hee had heard of them, that Christs Kingdome was not of this world, but it was spirituall, and that hee would come at the latter day to iudge the quick and the dead, he despised them as simple and contemptible persons, and did them no harme. In the end, as the life of *Domitian* was like vnto the life of *Nero*, so was he not vnlike vnto him in his death: for his owne wife and friends conspired against him, and slew him: his body was carried to the graue by porters, and buried without honour. The Senate of Rome also decreed, that his name should bee rased, and all his acts should bee rescinded. *Sueton. in Dom. Ierom. catal. script. eccles.*

Nerva.

Euseb. lib. 3.
cap. 21Euseb. lib. 3
cap. 21

C*occinus Nerva* after *Domitian*, raigned one yeare, foure moneths. And hitherto all the Emperours that ruled, were borne in Italy: from henceforth strangers doe rule: for *Traian* the adoptiue sonne of *Nerva*, his successor was borne in Spaine. *Nerva* redressed many things, that were done amisse by *Domitian*, and in his time the Apostle *Iohn* was relieued from banishment, and returned againe to Ephesus, where he died.

CENT.

CENTVRIE II.

Traianus.



T*raian* the adopted sonne of *Nerva*, was the first stranger who obtained that honour to bee King of the Romanes. Hee *Euseb. ecci. hist. lib. 4. cap. 3.* reigned 19. yeares, 6. moneths. A man so exceeding well beloved of the Senate and of the people of Rome, that after his dayes, whensoever a new Emperour was elected, they wished vnto him the good successe of *Augustus*, and the vprightnesse of *Traianus*. Notwithstanding of this, hee was a cruell persecuter of Christians. And this third persecution is iustly counted greater then the two preceeding persecutions. To other afflictions now is added contempt and shame. It was no great dishonour to bee hated of *Nero* and *Domitian*, wicked men and haters of righteousness, but to bee hated and persecuted by *Traian*, a man counted a patterne of vpright dealing, this was a great rebuke. Notwithstanding Christians looked to Iesus, the author and finisher of their faith, who for the ioy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God. Many haue more patiently endured paine in their flesh, then shame and contempt in the world, but Christs true Disciples must resolve to be a gazing stocke to all the world, and to bee counted the off-scourings of the earth, as the holy men of God did in the dayes of the Emperour *Traian*. These were Citizens of heauen, liuing in earthly tabernacles, liuing vpon the earth, but not fashioned according to the similitude of this world. In doing great things by faith, they surpassed mighty Monarches: In patient suffering of euill, they over-

The third
persecution.
Anno.
Chr. 108.

Heb. 12. 2

Rom. 12.

C 3

went

went admired Philosophers. In this persecution *Simon* the sonne of *Cleopas*, an holy Apostle suffered martyrdom, being now an hundred and twenty yeares old: hee was first scourged, and then crucified: but all this rebuke hee most patiently suffered for the name of Christ. Of *Ignatius* martyrdom we haue spoke in the first Century, the time of his suffering, was in the time of *Traianus*. *Plinie* the second Deputy in Bithynia, breathing threatnings against innocent Christians, persecuted great numbers of them to death. In the end he was commoued and troubled in his owne mind, considering both the number & patient suffering of christians that were put to death, he wrote to the Emperour, declaring that Christians were men of good conversation, and detested murder, adultery, and such other vngodlinelle: onely they had conventions early in the morning, and they sang Psalmes to the honour of Christ, whom they worshipped as God, but they would not worship images (here marke the portrait of the Ancient Apostolike Church, and what conformity the Romane Church in our dayes hath with it, the Lord knoweth.) This letter of *Plinius* mitigated the Emperours wrath in a part, yet gaue hee no absolute commandement to stay the persecution, but onely that the Iudges should not search them out narrowly, but if any happened to bee presented before them, then let them bee punished. What confusion was in this edict, it is well marked by *Tertullian*: the one part of it repugneth to the other. In forbidding to search them out narrowly, hee declareth their innocency, but in commanding to punish them when they were presented, hee pronounceth them to bee guilty. This is that Emperour for whose soule *Gregory* the first made supplications to God 400. yeares after his death, and was heard of God as *Damasen* writeth. This superstitious Monke, of the descent of Saracens blood, if he supposed *Gregory* to be so full of charity, that hee prayed for the soule of one persecuting Emperour, why would he not bring him in praying also for all the ten persecuting Emperours, to the end that they being all delivered from the condemnation of hell, heauen

The martyr-
dome of *Simon*
the sonne of
Cleopas.

Euseb. eccl. hist.
lib. 3. cap. 23.

The letter of
Pliny 2. writ-
ten to *Traian*.

Euseb. eccl. hist.
lib. 3. cap. 23.

Tertul. Apol.

Damas. Serm.
de defunct.
Gregory 1.
prayed for the
soule of *Traian*

heaven might be counted a mansion both for Christs true Disciples, and also for Christs hateful and impenitent enemies?

Adrianus.

After *Traian*, *Ælius Adrianus* reigned 21. yeares. In his time *Aristides* and *Quadratus*, the one a Bishoppe, the other an Orator at Athens, wrote learned apologies in defence of Christian Religion, and did so mitigate the Emperours minde, that in his time no new commandement was let forth to persecute Christians. *Barcochebas* at this time perverted the Nation of the Iewes, and called himselfe the promised *Messias*: whom the foolish Iewes followed to their owne overthrow and destruction. *Tynus Rufus*, Deputy in Iudea, besieged this man in *Bethera*, a towne not farre distant from Ierusalem, and destroyed him with all his adherents. Also the whole Nation of the Iewes was banished from their native soyle: and the towne of Ierusalem was taken from the Iewes, and delivered to other Nations to bee inhabitants of it, and was called by the Emperours name *Ælia*. Thus we see that the Iewes who would not receive Christ, who came in his Fathers name, yet they received another who came in his owne name, and like vnto babes, who are easily deccived with trifles, they were bewitched with the splendor of a glorious name: for *Barcochebas* signifieth the sonne of a starre: and hee said to the Iewes, that hee was sent as a light from heaven to succour their distressed estate: but hee might haue beene called more iustly *Barchosba*, the sonne of a lie. Here I giue warning againe, that we take heed to our selues, lest wee bee circumvented with the deccitfull snares of the diuell: for it is an easie thing to fall, but a difficult thing to rise againe. The Christians who lived in the dayes of *Adrian*, were glad to bee refreshed with the crums of outward comfort, which are denyed to no

Note.

accused person in the whole world, viz. that Christians shall not be condemned to death for the importunate clamours and cryes of a raging people accusing them, except it be proved that they haue transgressed the Law, and haue committed some fact worthy of death. Reade the Epistle of

Euseb. eccl. hist. lib. 4. cap. 9. *Adrian* written to *Minutius Fundanus*, Deputy in Asia. The good intention of *Adrian* in building a Church for the honour of Christ, voyd of Images, (because such was the custome of Christians) was hindered by some of his familiar friends, who sayd, that if hee so did, all men would forsake the temples of the gods of the Gentiles, and become Christians. In this point good Reader marke what Church is like vnto the ancient Primitiue and Apostolike Church, whether the Church decked with Images, or the Church voyd of Images.

Note.

Antoninus Pius.

Carion l. 6. 3. Monarch. 4. **T**O *Adrian* succeeded *Antoninus Pius*, his adopted son, and reigned 23. yeares. Hee was so carefull to preserve the liues of his Subiects, that hee counted it greater honour to saue the life of one Subiect, then to destroy the liues of a thousand enemies. In this Emperours time *Iustinus Martyr* wrote notable bookes of Apologie for the Christians, which were presented and read in the Senate of Rome, and mollified the Emperours minde toward Christians, as clearly appeareth by his edict, proclaimed at Ephesus, in time of most solemnne conventions of all Asia.

Euseb. eccl. hist. lib. 4. cap. 13.

Anto-

Antoninus Philosophus, and *L. Verus.*

AFTER *Antoninus Pius* succeeded his sonne in law *Antoninus Philosophus*, otherwise called *Marcus Aurelius*, with his brother *L. Aurelius Verus*. This is the first time wherein the Romane Empire was governed by two Augustes. Albeit *Titus* had associated his brother *Domitian*, to be a fellow labourer with him in the worke of government, yet was not *Domitian* counted or called *Augustus*, vntill the death of his brother *Titus*. But now at one and the selfe same time, two Emperours do raigne. *Antoninus Philosophus* reigned nineteene yeares, *Lucius Verus* his brother nine yeares. And so after the death of *Verus*, the whole government returned to *Antoninus Philosophus* onely. Hee was called a Philosopher not onely in regard of his knowledge, but also in respect of the practise of Philosophie. He was neither greatly puffed vp by prosperity, nor cast downe by aduersity: yet he was a cruell persecuter of innocent Christians.

Now is the fuell added to the furnace the fourth time, and the flame is great, and the arme of wicked men who hated the persecution of Christians, is strengthened by the Emperours commandement. The trumpets of the Monarches of the world found the alarme against him who made them Kings & rulers on the earth. The poore innocent lambs of the sheepfold of Christ appointed for the shambles, strengthened their hearts in God, and in the power of his might, & chose rather to suffer aduersity with their brethren, then to enioy the pleasures of sin for a season, they were content to be racked, and would not be delivered, that they might bee partakers of a better resurrection, whose bodies torne with stripes vntill their very inward bowels were patent to the outward sight, witnessed the vntrent firmnesse and stability of their faith.

They

Euseb. eccl. hist. lib. 5. cap. 9. Bucole.

Anno Chr.

Heb. 11. 35

Heb. 11. 35

They were so supported with the power of that grace that cometh from above, that they were not terrified with the multiplied numbers of cruell torments, newly devised for dashing that invincible courage of faith which was seene in Christians. Yea further then this. When the persecuting enemies were compelled to change the high tuned accent of their menacing speeches, and to craue but a little conformitie to the Emperours desire in swearing by his fortune, the holy men of God would not once seeme to fall away from their profession, by answering with timorous and doubtfull words: but glorified God with a cleare and constant confession of their Christian faith. *Polycarpus* Bishop of Smyrna, and *Iustinus Martyr*, a man of singular erudition, were both martyred in the fervent heat of this persecution. But about all other places, the consuming flame of the furnace brast out most vehemently, in France that happy Nation, wherein, both of old, and late time, so many were found worthy to give their blood for the name of Christ. *Vetius Epagathus*, *Maturus*, *Prothenus*, *Attalus*, *Sanctus*, and *Photinus* Bishoppe of Lyons, all suffered for the testimony of Christ in France. And *Blandina* a worthy woman suffered many torments, and renewed her spirituall courage by continuall iteration of these words, *Christiana sum*, that is, I am a Christian. In like manner Christians were persecuted with the slanderous speeches of Pagans, obiecing vnto them the banquetts of *Thyestes*, and the chambering of *Oedipus*, that is, the eating of mens flesh, and incestuous copulations. But men who are giuen to the momentaneall delights of sin are not willing to die, because that by death they are separated from all bodily pleasures. The Christians by patient and willing suffering of death for Christs sake, clearely witnessed vnto the world, that they were not addicted to the deceitfull pleasures of sinne. Nevertheless, these slanderous speeches were credited by the pagans, and tooke such deepe roote in their hearts, that those who seemed before to be more meek and moderate then others, now they became full of madnesse and rage, against Christians: and that which was foretold by

The martyr-
dome of Poly-
carpus and
Iustinus.

Euseb. eccl. hist.
lib. 5. cap. 1.
Bucole Index.
Slanderous
speeches a-
gainst Chri-
stians.
Euseb. ibid.

Iustin. Martyr.
Apol.

by our master Christ, it was fulfilled at this time, to wit, *The time shall come, that whosoever killeth you, shall thinke hee doth God good service.* The huge number of Martyrs that were slaine in the fury of this persecution, are both accurately and at great length set downe by that worthy instrument of Gods glory, who lately wrote the Booke of Martyrs: I onely point out shortly the estate of the Church at this time. In this Emperours time good men were not wanting, who admonished him to appease his wrath against Christians: such as *Glandius Apollinaris*, Bishop of Hierapolis, and *Melito* Bishop of Sardis. But nothing could allwage his cruell heart, vntill hee was cast into the furnace of grievous troubles himselfe: for his army that fought against the Germanes and Samaritanes, fell into great distresse for want of water, but was supported by the prayers of the Christian legion that was in his army. For they bowed their knees to Christ, and prayed for helpe, and the Lord Iesus sent raine in abundance to refresh the army of the Romans, & dashed the Barbarians with thunder and fire. In remembrance whereof, the Christian legion was after that time called *Κεραυνόβολος*, or *Fulminatrix*. After this victory hee allwaged his anger, and wrote to the Senate of Rome to deale gently with Christians, by whose prayer hee acknowledged both himselfe and his Army to haue received deliverance from God.

John. 16. 2.

The Romane
Army suppor-
ted by the
prayers of the
Christians.

Euseb. lib. 5.
cap. 5.

Commodus.

Commodus the sonne of *Antoninus*, raigned 13. yeares. Many of the Romanes not without cause, called him *Incommodus*. He presumed to do great things, and to change the names of moneths, and would haue the moneth of *December* to be called *Commodus*, like as the two names of two moneths, *Quintilis* and *Sextilis* had beene changed in time past

Euseb. eccl. hist.
lib. 5. cap. 27.

past, and called *Julius* and *Augustus*, for honour of these two welbeloved Emperours. But hee was not so well favoured of the people, that this ordinance could haue place any longer, then during his owne life time. The Church in his dayes was not altogether free of persecution: for *Apollonius* a man of noble birth in Rome, and a man of great learning suffered death, because hee would not forsake the Christian religion. His accuser also was punished to the death. Such advantages Iudges might easily haue taken, finding so many discrepant lawes, some made in favour, and some conceived in disliking of Christians.

*Euseb. lib. 5.
cap. 22.
Contrary
lawes.*

Pertinax and Iulianus.

Chytr. chron.

A *lius Pertinax* Emperour sixe moneths. *Didius Iulianus* two moneths. *Eusebius* maketh no mention of *D. Iulianus*, but of *Pertinax* onely, to whom succeeded *Severus*. *Euseb. lib. 5. cap. 27.*

CEN-

CENTVRIE III.

Severus.



After *Pertinax* and *Iulian*, *Severus* governed The fifteenth per-
seventene yeares, and eight months. *Euseb. lib. 6. cap. 1.* *se- secution.*
sebius reckoneth onely twelue yeares. He Anno Chr. stirred vp the fifth persecution against the 205.
Christians. The crimes objected against *Euseb. lib. 6. cap. 12.* the Christians besides those that were ob-
jected in the former persecution, were
these: Rebellion against the Emperour, sacrilege, mur-
dering of Infants, worshipping of the Sunne, and worship-
ping the head of an Asse: which last calumny was forged a-
gainst them by the malice of the Iewes. This persecution
raged most severely in the townes of Alexandria and Car-
thage, like as the former persecutions had done in Lyons *Euseb. lib. 6. cap. 1.*
and Vienne in France. *Leonides* the father of *Origen* was be-
headed: his sonne being but young in yeares, exhorted his *Leonides the fa- ther of Origen.*
father to persevere in the faith of Christ constantly vnto the
death. *Potamia* a young beautiful virgin in Alexandria, was
by the Iudge condemned to death, and delivered to a Cap-
taine called *Basilides*, who stayed the insolency of the peo-
ple that followed her to the place of execution, with outrage
of slanderous and rayling wordes, crying out against her:
for this cause shee prayed to God for the conversion of *The conver- sion of Basilides.*
Basilides to the true faith, and was heard of God, insomuch,
that hee was not onely converted to the faith of Christ, but *Euseb. lib. 6. cap. 5.*
also sealed it vp with his blood, and had the honour of mar-
tyrdome. *Alexander* who was a fellow labourer with *Nar- cissus* low labourer
cissus in Ierusalem, escaped many dangers, yet was he marty-
red in the dayes of *Decius* the 7. great persecuter. Of this *with Narcissus*
Emperour the Senate of Rome sayd, *Ant non nasci, aut non* *Euseb. lib. 6. c. 39.*
mori

mori debuisse, that is, Either he should never haue been born, or else should never haue tasted of death. So it pleased the Lord by his wise dispensation to suffer the dayes of *Traian*, *Antoninus Philosophus*, and *Severus*, Emperours renowned in the world to be more cruell against their owne people, then the dayes of *Nero*, *Domitian*, *Caligula*, or *Commodus*, to the end the poor Church might learne to be content to be spoiled of all outward comfort, and to leane vpon the staffe of the consolations of God onely. Many that were brought vp in the Schooles of *Origen*, suffered martyrdom, such as *Plutarchus*, *Serenus*, *Heraclides*, *Heron*, and another having the name of *Serenus* also. Among women *Rhais* was burned with fire for Christs sake, before shee was baptized with water in Christs name. Innumerable moe Martyrs were slaine for the faith of Christ, whose names in perticular no Ecclesiastical writer ever was able to comprehend, therefore it shal suffice to heare the names of a few. The rest whose names are not expresse, enjoy the crownes of incorruptible glory, as well as those doe, whose names are in all mens mouthes. It is the comfort of our hearts to remember that the Apostles & Evangelists sealed vp with their blood the doctrine which they taught and committed to writ, and no other doctrine; and the holy Martyrs immediatly after the Apostles dayes, sealed vp with the glorious testimony of their blood, that same faith which we now professe, and which they received from the hands of the Apostles, but they were not so prodigall of their liues to giue their blood for the doctrine of worshipping of Images, invocation of Saints, plurality of Mediators, of intercession, the sacrifice of the Masse, both propitiatory and vnbloody, expressly against the wordes of the Apostle, *Heb. 9. ver. 22.* and such other heads of doctrine vnkowne to antiquity. The Romane Church in our dayes is a persecuting and not a persecuted Church, fruitfull in murders, and not in martyrdomes, glorying of antiquity, and following the forgery of new invented religion. This Emperour *Severus* was slaine at Yorke by the Northerne men and Scots.

Note.

*Euseb. lib. 6.**cap. 4.*

Rhais a Martyr burnt before she was baptized.

Euseb. ibid.

The death of *Severus*.

*Bassianus**Bassianus and Geta.*

Severus who was slaine at Yorke, left behinde him two sonnes, *Bassianus* and *Geta*. *Bassianus* slew his brother, and raigned himselfe alone six yeeres, so that the whole time of his government both with his brother and alone, was 7. yeeres 6. moneths. Hee put to death also *Papinianus* a wor-
thie Lawyer, because hee would not plead his cause concerning the slaughter of his brother, before the people, but said that sinne might be more easily committed then it could be defended. He tooke to wife his owne mother in law *Julia*, a woman more beautifull then chaste. In all his time (as hee confessed with his owne mouth) hee never learned to doe good, and was slaine by *Macrinus*.

Euseb. lib. 6. cap. 21.

Note.
Bucole.

The death of
Bassianus.

Macrinus with his son Diadumenus.

Macrinus and his sonne raigned onely one yeere. *Euseb. lib. 6. cap. 21.*

Antoninus Heliogabalus.

Antoninus Heliogabalus, raigned after *Macrinus* 4. yeeres. *Euseb. lib. 6. cap. 21.* He was a prodigious belly-god, a libidinous beast, an enemy to all honesty and good order. So many villanous things are written of him, that scarcely (if the Reader can giue credit to the history) ever such a monster was fashioned in the belly of a woman. At his remouing in his progresse, oft-times followed him 600. chariots laden only with bauds and common harlots. His gluttony, filchiness, and excessiue riotousnes, are in all mens mouthes. He was slaine of the souldiers, drawne through the Citie, and cast into Tiber.

The death of
Heliogabalus.

Alex-

Alexander Severus.

*Euseb. lib. 6.
cap. 28.
Chron. Funct.*

*Vlpianus an
enemy to
Christians.*

*Hist. Magdeb.
cent. 3.*

*The martyr-
dome of Aga-
petus.*

*Hist. Mag.
cent. 3.*

A *Alexander Severus* the adopted sonne of *Heliogabalus*, raigned thirteene yeares. Hee delighted to haue about him wife and learned Counsellors, such as *Fabius*, *Sabinus*, *Domitius*, *Vlpianus*, &c. This renowned Lawyer *Vlpianus* was not a friend to Christians, but by collecting together a number of lawes made against Christians in times past, hee animated the hearts of Iudges against them. And this is a peece of the rebuke of Christ, that Christians haue borne continually to be hated of the wise men of the world. Hereof it came to passe, that in this Emperours time, albeit hee was not so bloody as many others had beene before him, (and therefore his Empire was called *ἀναιματον*, that is, vn-bloody) yet not a few suffered martyrdom even in the daies of *Alexander*, such as *Agapetus*, a young man of fifteene yeares old, at Præneste a towne of Italie: hee was assayed with many torments, and finally with the sword he was be-headed. The Iudge who gaue out sentence of death against him, fell out of his iudiciall seat, and suddenly dyed. The martyrdom of *Cecilia*, if by her trauels *Valerian* her espoused husband, and *Tiburtius* his brother, and 400. more had beene converted to Christ, and secretly baptized by *Vrbanus* Bishop of Rome, immediatly before her death: I marvell that no mention should bee made by *Eusebius* of such a rare and miraculous worke. Senators and noble men at Rome, such as *Pammachius*, *Simplicius*, and *Quirinius*, with their wiues and children died for the faith of Christ, with many others. The fauour that this Emperour shewed to Christians, against whom the very slubbering cookes did contend, challenging vnto themselues the right of a place wherein Christians were accustomed to conueene for exercise of diuine seruice, this fauour, I say, seemeth to haue proceeded from the counsell of *Mammaea* his Christian mother, rather then

then from the counsell of *Vlpianus* that renowned lawyer and hatefull aduersarie to Christians. But *Mammaea* his mother ^{*Mammaea the Emperors mother is instructed by Origen in the*} hearing the report of the learning of *Origen* sent for him and by him was instructed in the groundes of Christian faith. The learned doctour who wrote the booke of the martyrs, very judiciously obserueth the iniquitie of this time, where into no Christian Churches were erected, when as yet (notwithstanding of the fauour of the Emperour at some times) ^{*Note.*} no publicke house could quietly be obtained for the Christians: so that by reason hereof may appeare the decretall epistle of Pope *Hyginus* concerning the dedication of Churches is forged and fained, because the raigne of *Alexander* is a long time posterior to the dayes of *Hyginus* (who liued vnder the raigne of *Antoninus Pius*) and in the raigne of *Alexander* as yet there was great difficultie to obtaine a place whereinto Christians might assemble together. The just deserued punishment of *Turinus*, whom the Emperour caused to be fastened to a stake in the open market place, ^{*Turinus killed with smoke.*} and there to be killed with smoke, the Herald standing by ^{*Seuerus his death.*} and crying to the people, *Smoke he sold and with smoke hee is punished.* This punishment I say declareth that this Emperour counted flatterers worthy of great punishment. *Alexander* and his mother *Mammaea* were both slaine by his ^{*Bucolic. Index. chron.*} owne souldiers.

Maximinus.

After *Alexander Severus* *Maximinus* was Emperour ^{*Euseb. lib. 6. cap. 28.*} and raigned 3. yeeres: A man of base parentage, of an huge stature, promoted to honours by *Alexander*, who nourished a serpent in his owne bosome (as the prouerbe speaketh) when he aduanced *Maximinus* an ingrate foster to great dignities and honours. For by his meanes the armie killed *Alexander*, and his mother *Mammaea*, and saluted him

*Euseb. Index.
chron.*

The 6. persecution.

*Ann. Christi.
237.*

*Euseb. lib. 6.
cap. 18.*

*Origen wrote
a booke de
martyrio.
Euseb. lib. 6.
cap. 18.*

1
The malice
of Satan against true
Pastors.

2

Note

and his sonne Emperours without aduise of the *Romane* Senate: a man hated of all good men, beloued of euill men, more grievous to the citizens of *Rome* then to their enemies, who for hatred of the house of *Alexander* (as *Eusebius* recordeth) raised vp the sixt persecution against Christians, specially against the teachers and leaders of the Church, thinking the sooner to vanquish the rest if the Captaines and guiders of them were made out of the way.

Origen at this time wrote a booke *de martyrio*, and dedicated it to *Ambrosius* and *Proiectus*, pastors of the Church of *Cæsarea*: because these two vnder this persecution had sustained great afflictions, and constantly perseuered in the true faith. No persecution was more violent, no persecution endured shorter time. In no persecution are the names of suffering martyrs so obscured and couered with silence, possibly because the booke of *Origen de martyrio* through injurie of time is not to be found, therefore some learned men doe referre the martyrdome of such as we haue spoken of in the dayes of *Alexander* to this time, or to the persecution of *Decius*. I will not dispute of such doubtful things. Three other things that are more necessarie to the edification of the Church I will touch. First the malice of the deuill, who hateth the welfare of the sheepfold of Christ, and labourerth either to spoyle it of true Pastors, or to send in among them poore sheepe hyrelings, and men not regarding the welfare of the flock, but their own gaine: or else, if they haue true Pastors, to moue the flocke to be disobedient to faithfull and vigilant Pastors. The flocke that can eschew all these three snares of the deuill, and all these three wofull calamities, so oft seasing vpon the poore sheepfolde, they are in good estate: Reade *Chrysostome* writing vpon the 13. chap. Heb. ver. 17. Another thing is worthie to be marked, that in three great persecutions, in the fift, sixt, and seuenth, *Origen* a man more renowned in his life time then after his death, God vouchsafed vpon him two great honours, but not the third, whereof he was most of all desirous. He encouraged his father *Leonides*, and his disciples, *Plutarchus*,
two

two *Sereni*, *Heron* and *Heracledes* patiently to suffer martyrdome in the dayes of *Seuerus*. Next hee wrote a booke *de martyrio* in the daies of *Maximinus* the sixt persecuter, whereby doublesse many were encouraged patiently to suffer euill for Christs sake. What remaineth now but the third and principall honour of martyrdome it selfe, wherevnto he had a bent desire in the dayes of *Decius* the 7. persecuter, but then he fainted, as shall be declared hereafter God willing? When we call to minde this weakenes of *Origen*, let all the cogitations of our heartes stoope, and thinke that we are not meete for great things, but if the Lord call vs to suffer great things for his Names sake, the Lord perfitte his strength in our infirmities and weakenesse. Thirdly let vs marke the great difference that is betweene the volume of the booke of holy canonicke and sacred Scripture, and all other bookes whatsoever. In Scripture the ouerpassing of matters of great importance and moment is not for ignorance, misknowledge or doubting of those things that are ouerslidden, but for mysteric and representation of things more necessarie to be knowne: as namely when *Moses* a most accurat writer of the life, death, and genealogies, of holy Patriarches: ouerpasseth the description of the genealogie, death, & beginning, of the life of *Melchisedeck*: this was done of purpose to bring in *Melchisedeck*, as a type and figure of the true king of peace Christ Iesus, as the Apostle declareth, Heb. 7. but among ecclesiasticall writers I finde a preterition of the names of these worthy Pastors who were martyred for the cause of Christ in the sixt persecution, and this ouerpassing with silence so weightie a matter, is a secret confession of ignorance in this part of the historie, together with a doubting, whether *Vrbanius* the first, *Valerianus*, *Tiburtius*, *Cecilia*, and *Martina* suffered vnder *Alexander*, or vnder *Maximinus*, or vnder *Decius*. Yea *Platina* writeth it was the opinion of some men that *Vrbanius* 1. was martyred in the persecution of *Dioclesian*. I haue insisted at greater length in this purpose to the end that euery man may giue vnto sacred scripture that reue-

Origen got not
the honor
of martyrdome.

Note.

3
difference
betwixt holy
scripture and
other bookes.

The death
of Maximinus
and his sonne.
Fune, chron.

rence that is due vnto it, but other writings let vs reade them with iudgement, for assuredly there is palpable weaknes in them. In the ende this wicked persecuter *Maximinus* and his sonne were slaine by his owne souldiers at the siege of *Aquileia*.

Gordianus.

THe tyrannie of *Maximinus* enforced both the Senate of *Rome* and likewise their oppressed confederates in *Africke* to aduise by what means the distressed estate of the Commonweale might be supported. And first *Gordianus* a man of noble birth in *Rome*, and at that time *Proconsul* in *Africke*, with his sonne bearing the name of *Gordianus* with his father, these two were declared to be Emperours to resist the tyrannie of *Maximinus*, but they were both cut off by *Capellianus*, Captaine of the *Mauritanians*. Within a short time the senate of *Rome* chused *Maximus Pupienus* and *Balbinus* to be Emperours, and to resist the tyrannie of *Maximinus*. But this election displeased the people of *Rome*, therefore they were compelled to associat *Gordianus* a yong man of 13. yeeres olde in conjunct authoritie with them. This *Gordianus* was the nephew of him who was *Proconsul* in *Africke*: and the souldiers made out of the way, *Max. Pupienus* and *Balbinus*. So *Gordianus* raigned himselfe alone without associats sixe yeeres.

Chron. Euseb.

Philippus.

Philippus a man borne in *Arabia* and his sonne raigned siue yeeres, *Eusebius* saith 7. yeeres. He was the first Emperour who became a Christian, and was baptized by *Fabianus B. of Rome*. He was content to stand among the

*Chron. Euseb.
Bacalc.*

number of the penitents who made confession of their sinnes, for his life was reprocueable in somethings before *Euseb. l. 6. 6.* his conuersion, especially in slaying of *Gordianus* an Emperour inclined to peace. *Decius* one of the Captaines of his armie conspired against him, and slew him, and his sonne *Philippus* his death, raigned in his stead.

Decius.

Decius and his sonne obtained the Empire. 2. yeeres: *Chron. Euseb.* Whether for hatred of *Philip* his master, whom he had slaine, or for detestation of Christians, or for couetous desire of the treasures of *Philip* left in the custodie of *Fabian B. of Rome*, or for some other cause, it is not certaine. Alwayes he mooued a terrible persecution against the Christians. The martyrs who suffered death in the time of this persecution were innumerable. Some few of the principall martyres I shall rehearse. *Alexander* Bishop of *Ierusalem* died in prison at *Casarea*. *Babylas* Bishop of *Antiochia* died likewise in prison. *Fabian* Bishop of *Rome* suffered martyrdom. *Dionysius* *Alexandrinus* by a wonderfull prouidence of God escaped the handes of persecuting enemies. *Ciprian* Bishop of *Carthage* was banished and referued to the honour of martyrdom vntill the dayes of *Valerian* the eight persecuter. *Origen* who from his childhood was desirous of the honour of martyrdom, in this persecution of *Decius* he fainted, and his heart was so ouerset with feare to haue his chaste body defiled with an vgly *Ethiopian*, that he choosed rather to offer incense to the Idol, then to be so filthily abused. For this cause he was excommunicated by the Church of *Alexandria*, and for very shame fled to *Iudea*, where he was not only gladly receiued, but also requested publickly to preach at *Ierusalem*. Neuerthelesse in stead of teaching he waied his face with teares, when he reade these words of scripture. To the wicked man saith God, What hast thou to doe to declare

Hist. Mag. cent.
3. cap. 12.

The teeth of
the holy mar-
tyr Apollo-
nia.

Chemistis de-
reliquis.

Note.

The Martyr-
dome of Ne-
mesion.

Euseb. l. 6, 6.
cap. 43.

mine ordinances, that thou shouldest take my covenant in thy mouth? Pl. 50. ver. 16. These words so deeply wounded his heart with griefe, that he closed the booke and sate downe and wept, and all the congregation wept with him. No pitie nor compassion was had neither of sexe or age. In this persecution, *Apollonia*, a virgine of good yeeres, after they had daished her face with battons till all her teeth were stricken out of her jawes, they burned her quicke at the port of *Alexandria*. This is that holy martyr whose teeth the Romane Church in our dayes say that they haue them as holy monuments kept in the treasures of their reliques vntill this time. But the tryall that was taken of late dayes by *Henry* the eight king of England, seeking for the teeth of *Apollonia* as a remedy of the toothach clearly proueth that many teeth are supposed to be the teeth of *Apollonia* that were neuer fastened in her jaw bones. The death of *Quinia*, *Ammonarion*, *Mercuria*, *Dionisia*, clearly declareth what pitie was had of the weakenelles of women. *Iulianus*, an olde and gowtie man burned with fire testifieth what regard was had to the gray haire of ancient men. *Dioscorus* a yong man not exceeding 15. yeeres of age, albeit they were ashamed to condemne him to death, yet he escaped not many painfull torments, and was a glorious Confessor with patient expectation awaiting vntill the Lord should call him to the honour of martyrdom. *Nemesion* was accused in *Alexandria* as a companion of brigants, and was punished with stripes and fire vnto the death with greater seueritie then any brigant, albeit his innocencie was sufficiently knowne. *Ammon*, *Zenon*, *Ptolemus*, *Ingenus*, *Theophilus*, warriours and knights standing by the tribunall seate bekened with their hands to a certaine weake Christian, who for feare was readie to incline and fall, that he should continue constant, and stepped to the bench, and professed themselves to be Christians. This dayly increasing courage of Christians, who were emboldened by the multitude of sufferings, astonished & terrified the Iudges: *Ischirion* was slaine by his owne master. The number of martyres in

in *Alexandria* and *Egypt*, (of whom *Dionysius* in this Epistle written to *Fabius* Bishop of *Antiochia* maketh mention) clearly testifieth that if the names of all those who suffered martyrdom in the townes of *Rome*, *Carthage*, *Antiochia*, *Ephesus* and *Babilon*, were particularly set downe, together with the names of others who suffered in other townes of *Asia*, *Africke* and *Europe*: subject to the dominion of the Roman Emperour, it were not possible in the volume of a litle booke to comprehend them all. For mine owne part I presume not to doe it, but I reuerence the painfull trauelles of learned men who haue dipped deeply into such a fruitfull subject, specially the writer of the booke of martyres. Onely I find somethings in this seventh persecution, which the principall purpose wherefore I haue collected this compend will not permit me to passe ouer with silence. Namely these: first, let no man thinke that the veritie is weake, and hath neede to be strengthened by a lie, as *Nicephorus* is accustomed to doe. The seuen martyres of *Ephesus*, whose names were *Maximianus*, *Malchus*, *Martinianus*, *Dionysius*, *Ioannes*, *Serapion*, and *Constantinus*, were lurking in a caue, the entrie whereof *Decius* commanded to be closed with great heapes of stones, to the end that the forenamed Christians might be killed with famine, which came to passe indeede: Yet famine could not separate these holy Martyres from Christ. But *Nicephorus* the father of many other fables also saith, that they fell on sleepe, which they continued till the time of *Theodosius*, that is, from the 250. vntill the 379. yeere of our Lord, and then they did awake out of their sleepe, saith *Nicephorus*. But he who will giue hastie credite to *Nicephorus* fables, writing of the 7. martyres, who lurked in a caue of mount *Caelius* and to *Enagrius* description of *Barsannaphius* an Egyptian monke, who enclosed himselfe in a cottage beside *Gaza* for the space of 50. yeares, and vied no kinde of bodily refreshment to sustaine his earthly tabernacle, he may be easily led to all kinde of errour. The second thing worthy to be marked, is, that many persecuted preachers had wiues

and children, as the historie recordeth. *Cheremon* Bishop of a citie in Egypt called Nilus fled to the mountaines of Arabia, accompanied with his wife, and returned not againe to Egypt, neither was he scene of those who sought him in the wildernesse, *Dionysius* Bishop of Alexandria, who miraculously escaped the crueltie of persecuters, maketh expresse mention of his children, *Deo mihi ut migrarem precipiente, viamque mirabiliter aperiente, ego & liberi, & multi fratres egressi sumus*; that is, after that God had commanded me to remooue, and had miraculously opened a passage vnto me, I and my children, and brethren went forth: If antiquitie be regarded, Bishops who doe marrie, are not Nicolaitan Heretiques, but rather such as forbid to marrie teach a doctrine of deuils. Thirdly it is to be marked, that in time of this vehement persecution, many fainted and fell backe from the open profession of Christian faith. Others to prouide timous remedie against such defections, gaue out a rigorous sentence against such as had fallen of infirmitie, that they should not be receiued againe into the fellowship of the church. In this opinion was *Novatus*, and his complices. And by their example we should learne to beware of such men as vnder pretence of zeale perturb the vnitie of the Church, and inuent remedies to cure the maladies of the diseased Church, which are worse then the sickness it selfe, as the Novatians did: Weakenes at some time is to be prised, but deuilish rigour pitying no man, who falleth of infirmitie, is a lesson that hath no allowance in the booke of God. This cruell tyrant, after he had reigned two yeeres, made warre against the Scythians (some call them the Gories) by whom hee was vanquished in battell, and fearing to be ouertaken, and to come vnder the tyrannie of barbarous people, he cast himselfe into a deepe pit, where he ended his life, and his body could not be found. The great desolations that were made in the world about this time by the plague of pestilence the Ethnickes imputed the cause of them to the Christians. But *Cyprian*, whose pen the Lord guided better, declared that the cause of all these calamities was

*Euseb lib. 6.
cap. 42.
Married Bishops.*

*Euseb lib. 6.
cap. 40.*

*1 Tim. 4. 3.
Note.*

*The rigour of
Novatus.*

*Euseb lib. 6.
cap. 43.*

Gal. 6. 1.

*Euseb. Index.
Chron. chron.
Euseb.*

was the worshipping of Idols, the contempt of Gods true seruice, and the persecuting of innocent Christians.

*Cyprian ad Demetri-
trianum.*

Gallus and Volusian.

After *Decius*, *Gallus* and *Volusian* his sonne reigned two yeeres. Hee walked in the footsteps of *Decius*. Hee *Euseb lib. 7.* was slaine by *Emilian*, who presumed to raigine, but he was *cap. 1.* so hastily made out of the way, that *Eusebius* and many other Historians misknow his name in the Catalogue of Emperours.

Valerianus and Gallienus.

Valerianus and *Gallienus* his sonne, reigned 15. yeeres. viz. *Gallienus* with his father in coniunct authoritie 7. yeeres, after his fathers captivity and death, hee reigned alone eight yeeres. In the first three or foure yeeres of the Empire of *Valerian*, hee was favourable and friendly to Christians, and great numbers of them were found in the Emperours Court: But afterward hee was seduced by an Egyptian Sorcerer, who hated Christians, because that by them he was hindred from practicing his magicall charms. So the eight persecution began vnder *Valerian*. In this persecution suffered three Bishops of Rome, *Lucius*, *Stephanus*, and *Sixtus*; and a Deacon, *Laurence* who was layd vpon an hot broyling iron, and patiently endured the torment of fire. This is that Deacon who called the poore the treasure of the Church: for then is the Church rich, when it is rich in good workes, and feedeth, clotheth, and visiteth Christ in his hungry, naked, and diseased members. *Dionysius* Bishop of Alexandria, was banished to Cephro, a place in the wildernesse of Libya. *Priscus*, *Makimus*, and *Alexander* were devoured.

The 8. Persecution.

Euseb lib. 7.

cap. 10.

Anno Chr.

259.

The martyr-

dome of *Laurence*.

Euseb lib. 7.

cap. 11.

Euseb. lib. 7. cap. 12.
The martyr-
dome of Cy-
prius.
Nax. in lendum
Cyprian.
Theocletus B.
of Cæsarea,
encourageth
Marinus.

Euseb. lib. 7. cap. 15.
Euseb. lib. 7. cap. 16.
The miserable
captivity of
Valerian.
Euseb. lib. 7. cap. 13.
Bycol. Index.
Chron.

Note.

Euseb. lib. 7. cap. 13.

devoured by beasts in Cæsarea, Palestina. *Cyprian* Bishop of Carthage was beheaded. *Marinus* a Roman Captaine in Cæsarea, was envied for the dignity and honour he was advanced vnto, and hee was accused to bee a Christian, and consequently to bee vncapable of great preferments and dignities: he was encouraged by *Theocletus* Bishop of Cæsarea, patiently to suffer death for the cause of Christ, by taking him into a secret chamber and laying before him a drawnesword and the booke of the Gospell, and bidding him take his choice of one of these two which he liked best: *Marinus* liked better the booke of the Gospell then of the sword; and was martyred for the faith contained in that sacred booke of holy Scripture. *Astyrinus* a noble Senatour, caryed the body of this holy Martyr *Marinus* vpon his own shoulders, and buried it honourably. In the end the Lord delivered this persecuting Tyrant into the hand of *Sapor*, King of Persia, who not onely detained him in strait captivity, but also abused him most filthily, and made his bodie a footstool, and trampled vpon his necke at such times as he was about to mount on horsebacke.

This fearfull captivity of *Valerian* had vnto it a notable testimony of the wrath of God against persecuters. For like as hee trampled vnder his feet the Church of Christ: so in like manner the Lord gaue his necke and backe to be trampled vpon by the feet of his enemies. This example of Gods heauie indignation somewhat terrified *Gallienus* his sonne, and he gaue out an edict, for the safe returning of such as were banished, to their own dwelling places, and for staying the rage of persecution. *Dionysius* Bishop of Alexandria, having liberty granted by the Emperours edict to returne from banishment, came backe againe to Alexandria, wherein hee found such terrible desolation by famine and pestilence, that there remained not of men, women, and children so many aliue as there were wont to be of ancient hoare-headed men, walking vpon their streets: the Lord was so highly displeased with the vnthankfull world, that hee was determined to consume them who had consumed his people.

The

The good carriage of Christians at this time is worthe to be marked, who were full of charitie and loue, and visited the sicke, and did all offices of humanity to those who were diseased, or dead: whereas the Pagans by the contrary forsooke their dearest friends, left them comfortlesse, and thrust out such as were halfe dead into the streets, and left them there vnburied, and to be eaten with dogs. This is written in the letter of *Dionysius* inserted in the history of *Eusebius*. *Euseb. lib. 7. cap. 21, 22.* So great difference is betweene Christians trained vp in the schoole of Christ, and others, who haue not bene fed with the sincere milke of the Word. Christians in time of sicknesse were more dutifull to their enemies, then others were vnto their friends.

If any man would defend worshipping of images to bee an ancient custome in the Church, by the two brasen images, which were set vp in Cæsarea Philippi, for a memoriall of the miracle that Christ wrought in curing of the woman who had a bloody issue, this place of *Eusebius* will make nothing for him. For these images were not made for adoration, neither were they set vp in temples, nor worshipping places, but in the very street, before the doore of the woman who had bene cured. The places whereunto Christians were gathered together for diuine service, at this time are called in the mandate of the Emperour *Gallienus*, *Comitaria*. *Euseb. lib. 7. cap. 13.* In these places no man readeth that images were set vp. Besides this, these images were graven or molten by the hands of Pagans, and not of Christians: and this fact was done by imitation of the Gentiles, τῇ ἑθνικῇ συνήθειᾳ, that is, according to the custome of the Gentiles; hee saith not τῇ ματρικῇ συνήθειᾳ, according to the custome of her owne kindred, but τῇ ἑθνικῇ, as is said. Yet may wee take warning by this place, to beware of the small beginnings of error. Images haue bene like vnto a base borne fellow, who at the first can haue no credit to set his head into the Kings palace, but afterward hee getteth access into the euter court, and in the end, his credit daily increasing by degrees, he getteth fauour to lie in the Kings bed-chamber: even so in the first

Christians full
of pittie.

The history of
Eusebius con-
cerning the
two brasen
images in Cæ-
sarea Philippi
Euseb. lib. 7. cap. 18.

Note.
Similitude.

300. yeere of our Lord, images were not brought in, into places of holy conventions: afterward they were brought in, into Churches, but not worshipped, as the Epistle of *Gregorius* the first, written to *Severus* Bishop of Marsil, cleerly testifieth. But in the end adoration of images was in so frequent vse, as if it had beene the principall point of the worship of God.

Claudius and Quintilius.

*Euseb. lib. 7.
cap. 20.*

Claudius, after *Gallienus* raigned two yeeres. And his brother *Quintilius* seuentene dayes. Hee is not reckoned by *Eusebius* in the roll of Emperours.

Aurelianus.

*Euseb. lib. 7.
cap. 30.
The 9. Persecution.
Anno Chr. 278.*

After *Quintilius*, *Aurelianus* possessed the crowne sixe yeeres. In the beginning of his raigue hee was not a great disturber of Christians. Notwithstanding in continuance of time, his nature somewhat inclinable to severitie, was altered to plainetyranny, which tyranny first hee shewed beginning with the murder of his owne sisters sonne, as witnesseth *Eutropius*. After that, hee proceedeth to moove the ninth persecution against Christians: albeit the mercifull working of God did soone overthrowe all the wicked purposes of the Emperour. For as the edict and proclamation should haue beene denounced, for the persecuting of Christians, the mighty hand of God from aboue did suddenly stop his purpose: cleerly declaring to all men, that there is no power to worke any violence against the servants of God, vnlesse his permission doe suffer them, and giue them leaue. Here I see that D. *Iohn Fox*, writer of the booke of Martyrs, taketh leaue of *Vincentius* Martyrologie, If others had

Note.

*Euseb. lib. 7.
cap. 30.
Funst. chron.*

had done the like, they had not heaped vp so many Martyrs in the dayes of *Claudius Quintilius*, and *Aurelian* as they haue done. For *Eusebius* had assuredly made mention of it, if the number had beene so great as *Vincentius* recordeth. Before the Emperours minde was altered and inclined to tyranny against Christians, hee assisted with his authority the Bishops conuened at Antiochia, for the deposition and excommunication of the heretique *Samosatenus*. and so the Emperours authority being interposed, this proud Heretike was compelled to stoope and to giue place, and with great ignominy was driven from the towne of Antiochia. In his place *Domnus* was elected to be Bishop of Antiochia, a man endued with good graces, the sonne of *Demetrian*, who immediately before *Samosatenus* governed the Church of Antiochia. And here againe it is to be marked, that the Bishops at this time (albeit it was a time of persecution) yet did they not abhorre from marriage: for *Demetrianus* Bishop of Antiochia, was a married man and had children, and *Domnus* his sonne, so that the prohibition of mariage to men in spirituall offices is not an ancient doctrine.

*Aurelian with
ciuill authority
assisterh the
Church a-
gainst Samo-
satenus.
Euseb. lib. 8.
cap. 3.*

Note.

Annius Tacitus and Florianus.

After *Aurelian* was slaine betweene *Bizans* and *Heraclea*, the Imperiall chaire was vacant six moneths. The Senate of Rome elected *Annius Tacitus* to be Emperour. Hee continued but six moneths in his government. *Eusebius* overpasseth his name with silence, as likewise the name of his brother *Florianus*, who aspired to the Imperiall dignity.

Aurelius

Funst. chron.

*Aurelius Probus.*Euseb. Func.
chron.His death.
Func. chron.
Bucol.

Aurelius Probus a gentle and peaceable Emperour, reigned six yeeres, three moneths. Hee was envied by his Captaines and Souldiers, because hee appointed them to plant vineyards, and said there was no great need of souldiers, where no enemy was to be feared. He was slaine by his souldiers.

*Carus, Carinus, Numerianus.*Euseb. lib. 7.
cap. 30.

Func. chron.

Bucol. Index.
chron.

Carus with his two sonnes, Carinus and Numerianus, reigned after Probus. All these three continued not above the space of three yeeres. And Numerianus was slaine by his owne father in law, called Aper. Carus was slaine by thunder: and Carinus was overcome in battell, and slaine by Dioclesian, whom the Romane army had declared to be Emperour, while Carinus was yet aliue.

Dioclesianus and Maximinianus.

Func. chron.

Like as Dioclesian overcame Carinus the sonne of Carus in battell, even so likewise hee slew Aper, the father in law of Numerianus, with his owne hands. Whether this was done for detestation of sinne, or for desire of government, it is vncertaine. Alwayes some affirme that his concubine Drusus had sayd vnto him, that hee should kill a wilde Boare before hee should bee Emperour. And after the killing of Aper (which name by interpretation signifieth a wilde Boare) hee became Emperour. In the beginning of his

raigne

raigne hee chused for his colleague Maximianus surnamed Hercules, father to Maxentius. And these two chused other two, viz. Galerius and Constantius Chlorus, the father of Constantine, whom they called Casars: but the honourable title of Augustus Dioclesian & Maximian retained to themselves. These two Augusties reigned 20. yeeres. Constantius Chlorus Caesar continued fifteene: Galerius Caesar 21. yeeres. Dioclesian and Maximianus Herculeus, abstained from persecuting of Christians vntill the nineteene yeere of their raigne. Before I touch the History of the tenth persecution, three things are to be premitted. First, that after the persecution of Valerian the eight Persecuter, the Church enioyed great peace, which albeit it was like to bee cut off by the altered minde of Aurelian, yet the wise dispensation of the wilddome of God, provided that all his cruell enterprises were disappointed. The righteous Lord cutted the cords of the wicked. Secondly, Christians were in great favour and credit with Emperours, and to them was committed the gouernment of Provinces and Nations, as cleerly appeared in the preferment of Dorotheus and Gorgonius. Thirdly, they had libertie to build Oratories and Temples, large and ample in every Citie.

Psal. 129. 4.

2

All this came to passe in the forty yeeres peace, that intervened betweene the raigne of Valerian, and the nineteene yeere of the raigne of Dioclesian. Yet the the Church of Christ in this short time began to be festered with the corrupt manners of carnall and fleshly people, so that contentions abounded, but charity waxed cold in the Church of God. What wonder was it then that the Lord permitted this tenth and most horrible persecution of Dioclesian to stirre and to waken drowsie Christians, who were beginning to be fashioned according to the likenesse of the world?

3
Temples were
built by Chri-
stians after the
death of Vale-
rian.
Euseb. lib. 8.
cap. 1.

In the nineteenth yeere of his Imperiall authority, and in the moneth of March, this horrible persecution began to arise: Dioclesian in the East, and Maximianus in the West, bending all their forces to roote out the profession of Christians, out of the world, Dioclesian was pufft vp in pride for 308.

his

his manifold victories and triumphes, and would bee counted a God, and adorned his shooes with gold and precious stones, and commanded the people to kisse his feete. This Persecution continued ten yeeres, even vntill the seventh yeere of the raigne of *Constantine* the great. So that whatsoever cruelty was practised by *Maximinianus*, *Maximinus*, *Maxentius*, and *Licinius*, all goeth vnder the name of *Dioclesian*, the author of this tenth persecution. Cruell edicts and proclamations were set forth in the beginning of this persecution, commanding to overthrow & cast to the ground the Temples of Christians, to burne the bookes of holy Scripture, to displace all such as were magistrates and were in office, and to cast Christian Bishops into prison, and to compell them with sundry kinds of punishments, to offer vnto Idols. Also common people, who would not renounce the profession of Christianity to be spoyled of their liberty.

Euseb. lib. 8. cap. 3.

The great cruelty vsed in this 10. persecution.

These edicts were hastily put in execution. Many Christians were scourged, racked, and cruciated with intolerable torments. Some were violently drawne to impure sacrifice, and as though they had sacrificed, when indeede they did not, were let goe: some were downe vpon the ground, and drawne by the legges a great space, and the people was made to beleue that they had sacrificed: some stoutly withstood them, and denyed with a lowd voyce, that they had not bin, or ever would be partakers of Idolatry. Notwithstanding, of the weake sort, many for feare and infirmity gaue over even at the first assault. When the foresaid edicts were proclaimed, both the Emperours happened to be in the towne of *Nicomedia*: notwithstanding a certaine Christian being a noble man borne, whose name was *Iohn*, ranne and took downe the proclamation, and openly tare and rent it peeces. For which fact he was put to a most bitter death, which hee patiently endured vntill his last gaspe. The generall Capitaine of the army of *Dioclesian*, gaue choyce to the souldiers, whether they would obey the Emperours commandement in offering sacrifices, and keepe still their offices, or else lay away

Iohn a noble man borne, rent in peeces, the Emperors Proclamation. *Euseb. lib. 8. cap. 5.*

away their armour, and be deprived of their offices: but the Christian souldiers were not onely content to lay away their armour, but also to offer themselves vnto the death, rather then to obey such vnlawfull commandements.

In *Nicomedia* the Emperour refrained not from the slaughter and death of the children of Emperours, neither yet from the slaughter of the chiefeest princes of his court, such as *Peter*, whose body being beaten with whips and torne that a man might see the bare bones, and after they had mingled vineger and salt, they powred it vpon the most tender partes of his body, and lastly roasted him at a soft fire as a man would roast flesh to eat, and so this victorious martyr ended his life. *Dorotheus* and *Gorgonius* being in great authoritie and office vnder the Emperour after diuerse torments were strangled with an halter. The torments that *Peter* suffered, encouraged them to giue a worthy confession of. This persecution raged most vehemently in *Nicomedia*, where the Emperours palace through some occasion being set on fire, the Christians were blamed as authors of that fact: Therefore so many as could be found out, were burned with fire, or drowned in water, or beheaded with the sword, amongst whom was *Anthimus* Bishop of *Antiochia*, who was beheaded. The bodies of the sonnes of Emperours that were buried, they digged out of their graues, and sent them in boates to bee buried in the bottome of the sea, lest Christians should haue worshipped them as gods, if their sepulchres had beene knowne, such opinion they had of Christians. The number of twentie thousand burned in one temple of *Nicomedia* by *Maximinus* smelleth of the libertie that *Nicephorus* taketh in adding many things to the veritie of the historie. The martyrdome of *Serena* the Emperour *Dioclesian*s wife is rejected by learned men as a fable, albeit recorded by *Hermannus Gigas*. The number of Christians cast into prison and appointed for death was so great, that scarcely a void place could be found in a prison to thrust in a murderer, or an opener of graues, such

Euseb. lib. 8. cap. 4.

Note.

The martyr-

dome of *Peter*

Dorotheus and

Gorgonius.

Euseb. lib. 8. cap. 6.

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Euseb. lib. 8. cap. 6.

Note.

The martyr-

dome of *Peter*

Dorotheus and

Gorgonius.

Euseb. lib. 8. cap. 6.

*Euseb. lib. 8.
cap. 6.*

Horrible cru-
elty against
Christian wo-
men.

*Euseb. lib. 8.
cap. 9.*

*Euseb. ibid.
A towne in
Phrygia set
on fire, and all
the inhabitants
burnt with fire.
Euseb. lib. 8.
cap. 11.*

*Euseb. lib. 8.
cap. 13.*

*Mauritius
with a whole
legion of
Christian
souldiers
martyred.
Hist. Mag. cent.
4.*

heapes of Christians were inclosed in darke prisons. The martyrs of Palestina, of Tyrus in Phenicia, of Tarsus, of Antiochia, of Alexandria, of Miletina in Armenia, and of Pontus, Cappadocia and Arabia, they could not easily be numbred. In Thebaida, horrible and vnnaturall crueltie was vsed against christian women, whom they hanged vpon gibbets with their heades down-ward toward the ground, and fastened one of their legges onely to the gibbet, the other being free: thus their naked bodies hanging vpon trees in maner aforesaid, presented to the beholders a spectacle of most vile and horrible inhumanitie. In like maner the branches of trees were artificially bowed downe to the earth, and the feete and legges of Christians tied to them, so that by their hastie returning againe vnto their naturall places the bodies of Christians were rent in pieces. This was not a crueltie finished in a short space of time, but of long continuance, some dayes 20. some dayes 60. and at sometimes an hundred were with sundrie kindes of torments excruciated vnto the death. And these torments they suffered with joy and gladnesse, and singing of Psalmes vntill the last breath. In Phrygia a towne was set on fire by the Emperours commandement (the name whereof Eusebius passeth ouer with silence) and the whole inhabitants being Christians, men, women, and children, were burned with fire. *Tirannion* Bishop of Tyrus, *Zenobius* Presbyter of Sidon, *Siluanus* Bishop of Gaza, and *Pamphilus* a worthy Presbyter in Casarea, whose life and death *Eusebius* hath described in a seuerall treatise, all these (I say) were crowned with martyrdome. *Maximinus* Emperour of the West, whose persecution *Eusebius* describeth not at such length as the persecution of *Dioclesian* in the East, hee was like vnto a wilde Boare trampling vnder his feete the vine-yanke of God. He slew *Maximinus* a noble Captaine with a legion of Christian and Theban souldiers, because they would not consent to offer sacrifice vnto idoles. This was done beside the riuer of Rhonne. The martyres of France, Italy and Germanie, specially at

Colen

Colen and Triers, where the blood of Christians was shed in such abundance, that it ranne like small brookes, and it coloured great and mightie riuers. the multitude (I say) of these holy martyrs, and the diuersitie of torments dayly excogitated against them, what memorie is able to comprehend, or what tongue is able sufficiently to expresse? In the ende, when these two Emperours were drunken with the blood of the Saints of God, and saw that the numbers of Christians daily increased, they beganne to relent their furie and madnesse a litle, beeing at last content that the punishment of Christians should be the thrusting out of their right eyes, and the maiming of their left legges with condemning them to the mines of Mettalles. *The mercies of the wicked are cruel,* *Euseb. lib. 8. cap. 12.* Before two yeeres were fully compleate after the beginning of this tenth persecution, these two furious persecuters (for what cause God knoweth) gaue ouer their imperiall function, and remained not Emperours any more, but as priuate persons, *Dioclesian* after hee had denuded himselfe of the imperiall dignitie, liued almost 9. yeeres. *Maximinus* within foure yeeres after, was slaine by the commandement of *Constantine*. The imperiall dominion then remained with *Constantinus Chlorus* and *Galerius Maximinus*. these two diuided the whole monarchie betweene them. *Constantinus* contented himselfe with France, Spaine and Brittain: *Galerius Maximinus* had the rest. *Constantinus* tooke *Constantinus* his sonne to be *Cesar* vnder him, and *Galerius Maximinus* chused his two sonnes, *Maximinus* and *Seuerus* to be *Casars* vnder him. The Romane souldiers also set vp *Maxentius* the son of *Maximianus Hercules* to be their Emperour: against whom *Galerius* sent his sonne *Seuerus*, who being slaine, he chused *Licinius* in his stead. Of these foue, who reigned at one time (the like whereof came not to passe at any time before) two Emperours and three *Casars*, three of them viz. *Galerius* and *Maximinus* his sonne, and *Licinius* prosecuted the persecution, begun by *Dioclesian*, neere the space of 7.

Note.

or 8.yeaes, which was to the yeere of our Lord 318. The other two, *Constantius* and his sonne *Constantine* were favourable to Christians.

Constantius and Galerius Maximinus.

Hist Magd.
Constantius
tried his Cap-
taines whether
they were
Christians,
or not.

C*onstantius Chlorus* reigned as Emperour 13. yeeres. Others say 16. some say 11. yeeres. He ended his life in peace at Yorke. Hee was not onely friendly to Christians, but also hee counted them the onely faithfull subjects to Emperours. And such, as hee perceived that for loue of honour, gaine, or any worldly commoditie would make shipwracke of a good conscience and sacrifice to idoles (albeit they had allowance by his owne fained commandement, giuen out for exploration of the religion of his Captaines and souldiers, rather then seriously and from his heart, allowing the worshipping of idoles) these (I say) who made no conscience to worship idoles for con-questing fauour at the Emperours hands, hee disauthori-
Euseb. lib. 2. de vita Constantini
lib. 1. zed them, remoued them from offices and counted them men who were false to God, and would neuer be true to him.

A comparifon
betwixt *Maxi-
minus* and
Pharaoh.

Maximinus elder and yonger in the East part of the world were cruell persecuters. Because ecclesiasticall writers doe not clearely distinguish the crueltie of the father from the crueltie of the sonne, I shall comprise all vnder the name of *Galerius Maximinus* the father of the other *Maximinus*. He was not vnlike vnto *Pharaoh*, for when the correcting hand of God was vpon him, then hee relented his furie: but when the plague ceased, hee returned againe to his wonted malice. First God smote him with a wonder-ful vncouth disease, so that his flesh began to putrifie and innumerable multitude of vermine swarmed out of his inward parts, then hee commanded that the persecution should cease, and that Christians should pray for him, and

and hee published edicts of peace in their fauours through-
out all his dominions. But scarce continued hee in this
good resolution 6. months, when as he sent out contrarie
edicts, and caused them to be engraue in brasle (which
thing was not done at any time before) and to be set vp
in euery Citie, whereupon ensued a grieuous persecuti-
on of *Siluanus* Bishop of Emisa. *Lucianus* Bishop of Antio-
chia, who suffered martyrdom at Nicomedia after he had
giuen in his apologie to the Emperour, and *Peter* Bishop
of Alexandria. The martyrdom of king *Antheas* and
37. thousand moe martyrs with him I passe by as a thing
vncertaine: because *Eusebius* could not haue ouerpassed
with silence such a rare and wonderfull crueltie commit-
ted in his owne time, if it had beene of veritie done,
as some alledge. Other thirtie thousand are said to
haue beene martyred in sundrie places, and this is very
probable, because the martyrs who suffered in this tenth
persecution were innumerable. *Quirinus* Bishop of Sce-
scania a towne of vpper Pannonia was throwne into the
flood hauing an hand-mill hanged about his necke, and so
was drowned. I leaue a recitall of the names of all the rest
of the martyrs, of whom I reade to haue suffered martyr-
dom at this time, like as I haue done in all the prece-
ding persecutions.

Quirinus his
death.

Now to speake somewhat of the cruell edict of this Em-
perour ingraued in brasle, and hanged vp in all principall
cities, specially in Tyrus. In it he gloried, that peace, wealth,
prosperitie and plentie of all good things were in his time:
and he attributed the glory of all this abundance to the
deuote worshipping of the heathen gods. At this time (saith
Eusebius) was that fulfilled which the Lord Iesus fortold
that the tribulation of those dayes should be so great, that except
those dayes had beene shortened, no flesh could haue beene
saued: but for the Electes sake those dayes should be shorte-
ned: yea and if it were possible the very Elect should be
deceiued. But the Lord pitying the infirmitie of his Saints
and to stop the blasphemous mouthes of heathen people,
turned

Mat. 24. 22.
24.

A sudden
change of the
prosperitie of
Pagans into
aduersitie.

Euseb. lib. 9.
cap. 8.

Euseb. lib. 9.
cap. 9.

Maximinus
was overcome
in battell by
Licinius.

Euseb. lib. 9.
cap. 10.

turned suddenly all their joy into mourning and lamentation, with famine, pestilence, warfare, and vncouth diseases, whereby the eyes of men and women were blinded, by which the Lord tamed the insolent pride of this bloody Tyrant. It is to be noted that in time of this publicke calamitie, Christians and no others but they onely, were found to be fraughted with loue and full of charitie euen toward their hatefull enemies. The second time whereinto Maximinus seemed to change his minde toward Christians was after the victorie obtained by Constantine and Licinius against Maxentius. The said two Emperours set forth edictes in fauour of the Christians: and Maximinus rather fearing Constantine then louing God, began in his bounds also to stay the rage of cruell persecution, as the letter written to his Deputie Sabinus clearly declareth. But after a small time he altered his minde and set forth new commandements to persecute Christians. Yet the Lord pitying the grievous afflictions of his persecuted Church, brought this Tyrant to an ende. For hee made warre against Licinius being counselled thereto by his forcerers and charmers, who promised vnto him good successe in his battell against Licinius: but the contrarie fell out: for hee was discomfited, and cast off his imperiall ornaments, & fledde feeble and naked, and mixing himselfe with the effeminate multitude, wandering through townes, and lurking in villages, hardly escaped the hands of his enemies. After this he killed and put to death those enchanters and deceiuers who had bewitched him all his dayes, and had put him in esperance of victorie in his battell foughten against Licinius, and shortly after oppressed with a certaine disease, glorified the God of the Christians, and made a most absolute law for the safetie and preseruation of them. And so the Tyrant of Tyrants by the vehemencie of his sicknesse ended his life.

After wee haue spoken a litle of Maxentius who was chosen Emperour by the Prætorian souldiers, resteth nothing but to conclude this short summe of the historie

of the ten persecutions with the ende and death of that notable hypocrite, *Licinius. Maxentius* was so villanous in his behauiour, that hee abstained not from abusing of the wiues of noble senatours, whom he caught violently from their husbands, and contumeliously abused them, and sent them backe againe. The like villanie also hee intended to haue done to a certaine Christian gentlewoman at Rome, called *Sophronia*, whose husband neither could nor durst make resistance to the vile appetite of the proud Emperour, but this noble woman desiring libertie to goe to her chamber to adorne and decke her selfe a short while, and after shee would goe with the messengers to the Emperour, shee chused rather to put her selfe to death in her chamber then to be abused by him. Which lamentable fact being reported to him, he was nothing moued there-with, neither abstained he any whire from his wonted sinnes. The people of Rome being wearie of his villanie sent to *Constantine* for aide, who gathered an armie in France and Brittain to repress this Tyrant: to whom when hee approached he feared *Maxentius* charmes (where-with hee was supposed to haue vanquished *Seuerus*, whom *Galerius Maximinus* had sent against him before) and stood in doubt what to doe: and as hee was doubting, hee cast his eyes often to heauen, and sawe about the going downe of the sunne a brightnesse in the heauen in the similitude of a Crosse, with certaine starres of equall bignesse giuing this inscription like Latin letters, *In hoc vince*, that is in this overcome. After this vision his banner was made in the similitude of a Crosse, and caried before him in his warres. *Maxentius* was compelled to issue out of the towne against *Constantine*, whose force when hee was not able to sustaine, hee fled, and retired in hope to get the citie, but was ouerthrowne off his horse about the bridge called *Pons Miluius* and drowned in the flood.

Dioclesian hearing tell of the prosperous successe of *Constantine*, and what edicts he had set forth for the peace of Christians, for very grieve hee died. Others alledge that

he poysoned himselfe. *Ann. 317.*

Licinius was made *Cesar* by *Maximinus*, as is said. Hee was very familiar with *Constantine* and was his colleg in the gouernement 7. yeeres, and married *Constantina* the sister of *Constantine*. Likewise hee concurred with him to subdue the tyrant *Maxentius*. Also he overcame *Maximinus* in battell. He purposed likewise to haue circumuenced and slaine the good Emperour *Constantine* to whom hee was many wayes greatly addebt, but the Lord disappointed his counsells, and preserved *Constantine* to the great benefit and good of his Church. But *Licinius* failing of his purpose conuerted his rage against the Christians, notwithstanding he had set out edicts before to procure their peace. Hee pretended this quarrell against them, that they prayed for the welfare of *Constantine* and not for his welfare. He set forth against the Christians three cruell edicts. 1. Inhibiting assemblies and conuentions of Bishops to consult in matters belonging to their religion. 2. He discharged women to resort to the assemblies where men were to pray or to be instructed in matters to religion. 3. Hee commanded that no man should visit imprisoned Christians or succour them with any reliefe, threatening against those who would disobey such punishment as the imprisoned persons were to suffer. After these edicts the mountaines, woods and wildernesses began to be the habitation of the Lords saints. The Bishops about Libya and Egypt were taken, cut in pieces, and their flesh cast into the sea to be meat for the fishes. And this was done by the flatterers of *Licinius*, supposing to gratifie him by the cruell handling of the Lords seruants. In his time were put to death these 40. martyrs of whom *Basilus* writeth, who were set in a pond of water all night lying open to the blasts of cold Northern winds, and in the morning they being frozen and almost senseless with the extremitie of the cold, yet were caried vpon carts to be burned with fire, to the ende their poore carcases might feele by experience whether the extremitie of cold or heate were the

Euseb. lib. 10. cap. 8.

Euseb. lib. 2. de vita Constantini
Three cruell edicts of *Licinius* against Christians.

Fortie martyrs tormented first with cold and next with heate.

the greater torment. Of these 40. noble souldiers of Christ, one being stronger then the rest, endured the vehemency of the cold better, to whom his mother came, not to desire him to embrace this present life by a filthy denyall of Christ, nor to weepe for the paines of the tormented body of her sonne, but rather to exhort her sonne to persevere constantly in the faith of Christ, to the end: for shee craved licence to lift vp her sonne with her owne hands into the cart, admonishing him to accomplish that happy iourney he had begun. But whether these were the 40. Martyrs who suffered the like punishment in Sebastia, a towne of Armenia, or not, is not certaine, in respect that some circumstances set downe by *Basil*, doe agree to those of Sebastia. *Sozom. l. 9. c. 2. Basil. Magn. in 40. Martyrs.*

Likewise in this persecution suffered *Barlan* a noble man mentioned in a Sermon of *Basilus*, who after many torments was in the end layd vpon the altar, whereupon they vsed to offer sacrifice to Idols, and while there was some strength in his hand, they put frankincense into his right hand, thinking that hee would haue scattered the incense vpon the altar, and sacrificed, but hee endured the torment patiently, saying the words of the Psalme, *Blessed be the Lord who teacheth mine hands to fight.* In the end *Licinius* made warre against *Constantine*, and being diuerse times overcome both by sea and land, hee yeelded himselfe at length, and was sent to Thessalia to liue a private life, where hee was slaine by the souldiers. So *Constantine* obtained the whole Empire alone. *The martyrdom of Barlan. Psal. 145. The death of Licinius.*

Here end the ten Persecutions.

CENTVRIE IV.

Constantine.

THE Church of Christ flourished in time of the ten Persecutions, as a Palme tree groweth vnder the burthen, and spreads out her branches by increasing growth toward heaven. Satan on the other part, that piercing and crooked Serpent, who striues against the militant Church of God, both by might and slight: when his might faileth, it is time to try his slight: which he did by the canker-worme of hereticall doctrine. Now therefore, let vs entreate of the *Arrian* and *Eutychian* Persecutors, in the three subsequent Centuries. Other Heretiques, albeit they were fierce and cruell, such as the Donatists, yet their crueltie was like vnto the stighling of a fish, when the water is ebbd, and shee is not covered with the deepeneise of over-flowing water: the more stirre she maketh, the nearer shee is vnto her death. But the *Arrian* and *Eutychian* Heretiques found Emperours favourably inclined to the maintenance of their errors, such as *Constantius* and *Valens*, protectors of the *Arrian* heresie, *Anastatius* and *Heraclius*, favourers of the heresie of *Eutyches*. This support they had of supream powers, strengthened the arme of Heretiques, and made them able to persecute the true Church of Christ.

Notwithstanding, betwixt the ten great Persecutions, and the *Arrian* persecution, a short breathing time was granted by God vnto his Church, who will not suffer the rodde of the wicked perpetually to lie vpon the righteous, lest they put out their hand vnto inquiry. The dayes of the raigne of *Constantine*, were the breathing daies of the persecuted Church: Men

Men banished for the cause of Christ, by the Emperours edicts were returned from their banishment, restored to their offices, dignities, and possessions, which duely belonged vnto them. The heritage and goods of such as had suffered death for the cause of Christ, were allotted to their neere kinemen, and in case none of these were found aliue, then their goods were ordained to appertaine vnto the Church. These beginnings of an admirable change of the estate of persecuted men, wrought in the hearts of all people a wonderfull astonishment, considering within themselves what could bee the event of such sudden and vnexpected alteration.

The care that *Constantine* had to disburthen persecuted Christians of that heauy yoke of persecution, that pressed them downe so long, was not onely extended to the bounds of the *Romane* Empire, wherein *Constantine* was soveraigne Lord, and absolute Commander: But he was careful also to procure the peace of Christians, who lived vnder *Sapores* King of Persia, who vexed Christian people with sore and grievous persecution: so that within his Dominions, more then sixteene thousand were found, who had concluded their liues by martyrdome. Among whom *Simeon* Bishop of Selentia, and *Vstazares* the Kings eldest Eunuch, and his nurse-father in time of his minority, *Pusices*, ruler of all the Kings Artificers, *Azades* the Kings beloved Eunuch, and *Accepimas*, a Bishop in Persia: all these were men of Note, and Marke, who suffered martyrdome vnder *Sapores*, King of Persia.

While the cogitations of *Constantine* were exercised with meditation, by what meanes the distressed estate of Christians in Persia might be supported: by the providence of God, the Ambassadors of *Sapores*, King of Persia, came to the Emperor *Constantine*: whose petitions when he had granted, hee sent them backe againe to their Lord and Master: and hee sent with them a Letter of his owne, intreating *Sapores* to bee friendly to Christians, in whose Religion nothing can be found, that can iustly bee blamed. His letter also

*Ensch. de vita
Consl. lib.*

*Sozom. lib. 2.
cap. 14.*

*Idem lib. 2. cap.
8 9. 10. & 13.*

*Sozom. lib. 2.
cap. 15.*

Similitude.

Esa. 27. 1.

Similitude.

also bare the bad fortune of the Emperor *Valerian* the eight persecuter of Christians and how miserably hee ended his life: and on the other part, what good successe the Lord had given vnto himselve in all his battels, because hee was a defender of Christians, and a procurer of their peace. What peace was procured to distressed Christians in Persia by this letter of *Constantine*, the history beares not: alwayes his endeavour was honest and godly.

In *Constantines* dayes the Gospell was propagated in East India, by *Frumentius* and *Edeſius*, the brother ſonnes of *Sozom.* l. 2. c. 24 *Meropius*, a man of Tyrus. This History is written at length by *Ruffinus*, *Theodoretus*, *Sozomenus*, and many others. Like-
Ruff. l. 1. c. 10. wise it was propagated in Iberia, a country lying in the vt-
Sozom. l. 1. c. 20. termost part of the Euxine Sea, by the meanes of a captiue
Theod. l. 1. c. 23. Christian woman, by whose supplications, first a childe,
Sozom. l. 2. c. 6. deadly diseased, recovered health, and afterward the Queen of Iberia her selfe was relieved from a dangerous disease, by her prayers made to Christ. The King of Iberia sent Ambassadors to *Constantine*, craving of him, that hee would send Preachers and Doctors to the countrey of Iberia, who might instruct them in the true faith of Christ. Which desire also *Constantine* performed with great gladnesse of heart.

Now to returne and to speake of the Dominions subiect to the Roman Empire, *Constantine* the sonne of *Constantinus Chlorus*, began to raigne in the yeare of our Lord 310. and hee raigned 31. yeares: hee gaue commandement to redifie the Temples of the Christians, that were demolished in the time of the persecution of *Dioclesian*. This commandement was obeyed with expedition, and many more large and ample Churches were builded, meet for the conventions of Christian people. Likewise, the temples of Idols were locked vp: better they had beene demolished, and equalled to the ground: then had it beene a worke of greater difficulty to *Julian* the Apostate, to haue restored againe Heathen Idolatry. Many horrible abuses, both in Religion and manners, were reformed by the authority and commandement

dement of the Emperour, such as *cubitus mensuralis*, called *arxus*, in Egypt, wherunto was attributed the vertue and cause of the inundation of Nilus, by the Egyptians: therefore by the Emperours commandement this *arxus* was transported out of their Temples. In Rome the bloody spectacle of *Gladiatores*, that is, of Fencing men, with swords killing one another in sight of the people, was discharged. In Heliopolis, a towne of Phoenicia, the filthy manners of young women, accustomed without controulment, to prostitute themselves to the lust of strangers, vntill they were married: this filthy custom (I say) by the commandement of the Emperour *Constantine*, was interdicted and forbidden. In Iudea, the Altar builded vnder the Oke of Mambre, where the Angels appeared to *Abraham*, and whereupon the Pagans offered sacrifice in time of solemn Faires, for buying and selling of Merchant wares in that place: This Altar (I say) was commanded to be demolished, and a Temple to be builded in the same place, for exercise of divine service.

The care this good Emperour had, to quench the schisme that began in Alexandria, shall bee declared in its due time, God willing. In some things *Constantine* was not vnlike to King *Salomon*, who finding his Kingdome to be peaceably settled, hee gaue himselfe to the building of the Temple, of Palaces, and of Townes, which hee fortified and made strong. Even so *Constantine* finding that no enimie durst enterprise any longer to molest the peaceable estate of his settled Kingdome, hee builded magnifick Temples in Bethlehem, the place of the Lords Nativity, vpon Mount Oliver, from whence Christ ascended to Heaven, vpon Mount Calvarie, where Christs Sepulchre was. Hee builded also a Citie in Bithinia, and called it Helenopolis, for honour of his mother *Helena*, and another in Palestina, and called it Constantia, by the name of his Sister. Also hee builded a glorious Temple in Antiochia, which his sonne *Constantinus* perfected, and to the dedication of that Temple a number of Bishoppes were assembled. And finally, hee builded the great Citie of Constanti-

Socras. l. 5. c. 8
Socras. l. 1. c. 6
Euseb. chron.

John 3.

Euseb. de vita
Const. lib. 4

Constantinople in Thracia, and called it *Nova Roma*, whereas before it was called *Byzantium*. This towne was builded Anno 336.

In the end the good Emperour intended to haue made warre against the Persians, and by the way hee was purposed to haue beene baptised in Iordan, where our Saviour Christ was baptised by *John*: but the Lord had disposed otherwise: for the good Emperor fell sicke at Nicomedia, and was baptised in the suburbs of that principall towne of Bithynia, not in Rome, nor by *Silvester*: but in Nicomedia, and by *Eusebius*. How this *Eusebius* coozned the Emperour, and obscured the wicked purpose of his hereticall heart from him, and continued in good favour and credit with the Emperour, even to the last period of his life, so that hee had the honour to baptise the good Emperour, will be declared hereafter. In his testamentall legacy, hee left his Dominions to his sonnes, ended his life happily, and was buried in *Constantinople*.

Constantius, Constans, and younger Constantius.

Ruff. l. 1. c. 18
Socras. l. 2. c. 46
Idem l. 2. c. 5
Soc. l. 2. c. 32

Constantius governed the East parts of the Romane Empire, and he reigned 25. yeeres. The other two brethren governed the West parts. *Constantine* the younger was slain at Aquileia, after hee had reigned with his brethren three yeeres. The Emperour *Constans* reigned 13. yeeres, and was slain in France, by the Tyrant *Magnentius*: so after the death of *Constance*, the whole government of the Empire turned into the hands of *Constantius*. He overcame *Magnentius* in battell, who fled to Lions, and slew his mother, his owne brother, and himselfe: And so the Tyrant *Magnentius* brought himselfe and his kindred to a miserable end. *Constantius* was infected with the heresie of *Arrius*, by the

meanes

meanes of an Arrian Priest, who had beene in Court with *Constantia*, the sister of the Emperour *Constantine*, and relict of *Licinius*. When shee was bound to bed, by infirmity and sicknesse, whereof she died: She recommended this Arrian presbyter to *Constantine* her brother, whereby it came to passe, that he had favour and credit in the Emperours court. Hee procured the returning of *Arrius* from banishment, and was the first reporter to *Constantius* of his fathers testamentall legacie. And finally, he perverted *Constantius* from the true faith, which his father had professed. So pernicious a thing is it to haue deceitfull Heretiques lurking in the courts of Princes.

Ruff. l. 1. c. 11

Theod. l. 2. c. 3

During the life-time of his brother *Constans*, Arrianisme had no great vpper hand, because *Constans* Emperour of the West protected *Paulus* Bishop of Constantinople, & *Athanasius* Bishop of Alexandria, and the rest of the Bishoppes whom the Arrians had most vniustly accused, deposed, and persecuted. But after the slaughter of *Constans*, the Arrians were encouraged by the inconstancy of the Emperour, whose flexible and instable minde, like vnto a reede shaken with the Winde, was inclined to follow the course, that the fore-mentioned Priest put in his head. This Priest informed the Emperour *Constantius*, that the word *αὐτοθεος*, that is, *Cons substantiall*, was not found in holy Scripture, and that the inserting of this word in the forme of faith set downe by the Nicene Councell, was the occasion of many debates and contentions in the Church of God: and that the returning of *Athanasius* from banishment, was the ground of a terrible tempest, whereby not onely the estate of Egypt was shaken, but also the estate of Palestina and Phoenicia, and other places not farre distant from Egypt. Moreover, he added, *Athanasius* had beene the author of intestine dissension betwixt the Emperour *Constantius* and his brother *Constans*, so that *Constans* wrote menacing letters to his brother, either to repossesse *Paulus* and *Athanasius* into their places again, or else if he lingred in so doing (since their innocency was cleared in the Councell of Sardica) he threatned to lead

Theod. l. 2. c. 3

Theod. ibid.

an.

Theod. l. 2. c. 13

an army to the East, and to see them repossessed in their own roomes againe. The Emperour *Constantius* was easily incited to wrath against *Athanasius*, and he sent *Sebastianus*, one of his Captaines, accompanied with 5000. armed men, to slay *Athanasius*: but the Lord delivered him miraculously out of their hands, when there seemed to bee no way of escaping, because armed souldiers were planted round about the Temple: yet he went safely through the midst of them, and was not discerned, albeit many Arrians were present of purpose to designe and point him out by the finger, as a sheepe ordained for the slaughter.

Georgius, an Arrian Bishop, was seated in Alexandria, in the place of *Athanasius*, a wolfe in the chaire of a true Pastor, whose fury and madnesse was helped by *Sebastianus*, who furnished him with armed souldiers, to accompany all his wicked and diuinish devices. A fire was kindled in the towne: Christian Virgins were stripped naked, & brought to the fire, and commanded to renounce their faith: but the terror of the fire made them not once to shrink. When the sight of the fire could not terrifie them, he caused their faces to be so dashed with strokes, & misfashioned their countenances, that they could not bee knowne by their familiar friends: but they, like vnto victorious souldiers, patiently endured all kinde of rebuke for the Name of Christ. Thirty Bishops of Egypt and Lybia, were slaine in the fury of this Arrian-persecution. Fourteene Bishops (whose names are particularly mentioned by *Theodoretus*) were banished, of whom some died in the way, when they were transported, others died in the place of their banishment. Forty good Christians in Alexandria were scourged with rods, because they would not communicate with the Arrian wolfe *Georgius*: and so pitionously demained, that some peeces of the rods were so deeply fixed in their flesh, that they could not bee drawne out againe, and many through excessive paine of their wounded bodies, concluded their liues. Here is a liuely portrait of the mercies of the wicked, which are cruel.

Theod. ibid.

Pro. 10.9

The

The like crueltie the Arrians practised in Constantinople *Paulus* Bishop of Constantinople was banished to Cuculus, a little towne in Cappadocia, where he was strangled by the Arrians. Macedonius was placed in his room, a notable Heretique, who vsed no lesse crueltie, in compelling the Christians of Constantinople, to communicate with him, *Socrat. l. 2. c. 27.* then was vsed of olde, to compell Christians to sacrifice to the Idoles of the Gentiles.

The exquisite diligence of the Arrians in procuring Councils to bee gathered for establishing of their error, shall be declared in the right place, God willing. Now, to returne to the ciuill estate of *Constantius*, After that *Magnentius* had made an end of his owne life in most desperate manner, as is said, and his associate *Britannio* had humbly submitted himselfe to *Constantius*, and obtained pardon: yet was not the Emperours estate quiet and free of trouble: for there arose another Tyrant, called *Siluanus*, whom the Captaines of *Constantius* armie in France did hastily cut off, and make out of the way. Also the Iewes of Diocæsaria, a towne of Palestina, rebelled against him, who were ouerthrowne by *Gallus* the Emperours coosen, and the Citie of Diocæsaria was leuelled with the ground, *Socrat. l. 6. c. 33.* This good successe made *Gallus* somewhat insolent, and he slew *Domitianus*, the Emperours great Treasurer in the East: therefore the Emperour gaue commandement to cut him off. Finally, the Germans, who had assisted him in his warres against *Magnentius*, they rebelled against him. And hee sent against them his coosen *Iulian*, the brother of *Gallus*, who subdued the Germans, and hee likewise waxed insolent, and suffered the souldiours to salute him with the name of *αυτοπατωρ*, that is, of an Emperour. This was not vnknowne to *Constantius*, who made hast to prevent all further vsurpation. But by the way as hee was leading his armie through Cilicia, hee concluded his life, *Theod. lib. 2.* sorowing for this, as *Theodoretus* writes, that he had changed the forme of the *Nicene* faith. *cap. 32.*

F

Iulianus.

*Julianus.*Socrat.lib.3.
cap.21.Socrat.lib.3.
cap.1.

Socrat.ibid.

Socrat.ibid.

Theod.lib.3.

cap.4.

Sozom.lib.5.
cap.4.

Note.

Theod.lib.3.
cap.8.

Socrat.lib.13.

cap.14.

Sozom.lib.5.
cap.15.

IN the yeere of our Lord 365. *Julian* began to raigne, and he raigned 3 yeeres. *Ruffinus* assignes vnto him one 8. monethes only: he was *Constantius* neere kinsman, who made him *Cesar*, and gaue vnto him in marriage *Helena* his sister: He was brought vp in Christian Religion, but was peruered by *Maximus* an *Ephesian* Philosopher, whom *Valentinian* the Emperour afterward punished vnto the death, as a practiser of Magicall artes. In the beginning of his raigne he restored those Bishops to their places againe, whom *Constantius* had banished, not for loue of Religion, but to impaire the fame of *Constantius*: yet immediately after, hee manifested his affection toward Heathenike superstition, and opened the doores of the Temples of the gods of the Heathen, which *Constantine* had locked vp, and encouraged others by his owne example, to offer sacrifices to the gods of the Gentiles.

Julian abstained, for a time, from crueltie, and shedding of blood: not for pitie, and compassion of Christians: but rather for enuie: For he enuyed the glory of Christian Martyrs whose magnanimitie, courage, and constant perseuerance in the faith of Christ vnto the death, was commended in the mouthes of all men. But he induoured by subtile and craftie meanes to vndoe Christian Religion. He debarred the children of Christians from Schooles, and from the vse of Learning: Also hee debarred them from warre fare, from offices of gouernment of Romane Prouinces, and from offices of heauie taxations: which taxations also the auarice of the Deputies of Prouinces increased, and made them more grievous and intollerable. Neuerthelesse, when Christians complained of the vnrighteous dealing of the Deputies, the Emperour mocked them, and said, their happinesse was increased, according to the speech of Christ their Lord and Master

Blessed

Blessed are they, who suffer persecution for righteousness sake.

Math.5.

Likewise, in the market places of Cities, he set vp his own Image, with the Effigies of the gods of the Heathen pictured round about it: to the ende, that whosoever should doe ciuil reuerence to the Emperours Image, might also seeme to worship the gods of the Gentiles: And by the contrarie, they who would not bow to the gods of the Gentiles, might seeme also to refuse all due reuerence to the Emperour. When he distributed gold to his Captaines and Warriours (as the custome was) he vsed a forme of distributing not accustomed before, to haue an altar neere vnto his Princely throne, and coales burning vpon it, and incense vpon a table neere vnto the altar whereby it came to passe, that no man receiued gold, before he cast incense vpon the coales of the altar: by this subtile artifice circumuening many, who knew not, that it was *Julians* purpose to intangle them with the rites of idolatrous seruice. In Antiochia, & in the Region round about he dedicated all the Fountaines to the Goddesses of the Gentiles, and caused all the victuall that was to be solde in market places, to be sprinkled with Heathenike holy water. Neuerthelesse, Christians, without scruple of conscience dranke of the water that was in the Welles, and ate of the meate which they bought in the market, beeing fully perswaded, that to the cleane all thinges are cleane: and againe, it is written, *Whatsoeuer is solde in the shambles, eat ye, and aske no question for conscience sake.* The libertie that *Iulianus* and *Maxentius*, two worthe Warriours, vsed in reprobating the Emperour to his face, for his Heathenike superstition, moued *Julian* to such wrath, that hee punished them vnto the death: And so by degrees the policie and wisdom of *Julian* in the end breakes forth into the fruites of crueltie and shedding of blood.

Albeit no publicke mandate of *Julian* was set forth, commanding to persecute Christians, yet by many euident testimonies it was knowne to the people, that the Emperour hated them, and that no man would incur punishment for outrage and violence vsed against them. Therefore in the towne

Ruffin lib. 2.
cap. 28.

Theod. lib. 3.
cap. 6.

Theod. lib. 3.
cap. 7.

Note.

Theodoret. ibid.

Soerat. lib. 3.
cap. 2.

Soerat. lib. 3.
cap. 15.

Ruffin. lib. 1.
cap. 33.

of Sebaſte, the Sepulchre of *Iohn* the Baptiſt was opened, his bones were burnt, and the aſhes ſcattered abroad. Like- wiſe the wicked men of Gaza and Aſcalon, killed Preachers and holy Virgins, ripped their bellies, filled them with bar- lie, and caſt their bodies to the ſwine to be eaten. *Cyrillus* al- ſo, a Deacon in Hierapolis, a towne of Phœnicia, at the foote of Mount Libanus, who in time of the raigne of *Con- ſtantine* had broke in pieces the images of the Gentiles, was taken by them, his bellie was ript, his liver was drawne out of his bodie, which with Barbarous inhumanitie they chaw- ed with their teeth. But the Lord ſuffered not ſuch vnknowt crueltie to eſcape unpuniſhed: for the teeth of thoſe who committed this fact of vnnaturall inhumanitie, fell out of their jaw bones, their tongues rotted within their mouthes and their eyes were darkned and blinded: a juſt and deſerued puniſhment of brutiſh Sauages practiſed by men. *Marcus Arthuſius* had his body ouerlaid with hony, and it was hung vp in hot ſummer weather, to be moleſted with waſps, and flies. In Alexandria many Chriſtians were ſlaine for discou- ring the abominations of the Pagans, eſpecially in ſacrificing to *Mythra* bloody ſacrifices of reaſonable creatures. Among others, *Georgius* the Arrian Biſhop was bound vnto a Camel and both he and the Camell were burned with fire: whom no man counts a martyr, becauſe he kept not the true faith. In the countrey of Phrygia, and towne of Miſo, *Macedonius* *Theodulus*, & *Tatianus*, for breaking in pieces images, were broiled vpon hot grates of yron. The perſecution of *Atha- naſius*, which with great hazard he eſcaped, by a ſtratageme, of turning backe his ſhip in the face of the perſecuting ene- mies, was procured by Philoſophers, forcerers, & inchanters, who were about *Julian*, and affirmed that all their trauailes would be ſpent in vaine, if *Athanaſius*, the only barre, and ob- ſtacle of their doings, were not made out of the way.

The wrath of *Julian* was highly kindled againſt the inhabi- tants of *Cæſarea* in Cappadocia. This towne of old was cal- led Maza, but the Emperour *Claudius* changed the name of it, and called it *Cæſarea*. The inhabitants of the citie, for the

moſt

moſt part, were Chriſtians, and they had of old ouerthrowne the Temples of *Iupiter* and *Apollo*, and the Temple of *For- tune* (which only remained) they ouerthrew in *Julians* owne time. For this cauſe *Julian* raled the name of *Cæſarea*, out of the roll of cities, and exacted from them 300. pound weight of gold, compelled their Cleargie to ſerue in warrfare: And finally, he threatened to puniſh to the death al the inhabitants of *Cæſarea*: but the righteous Lord cutted the cordes of the wicked and he had not power to performe all his bloody deſignes.

He had intention to fight againſt the Perſians, yet would he doe nothing without conſultation of his gods. He ſent his moſt aſſured friendes to all the Oracles within the Romane Dominions, and he himſelfe would inquire at the Oracle of *Apollo* in *Delphos*, what ſhould be the ſucceſſe of his en- terpriſes. The anſwere of *Apollo* was, that hee was hindered by the dead, to giue his reſponſes. Hereof it came to paſſe, that *Julian* gaue libertie to Chriſtians, to transport the bones of the Martyr *Babylas*. About the ſame time fire came down from heauen, and deſtroyed the Temple of *Apollo* in *Del- phos*, and beate the image of *Apollo* in pieces, like vnto the lighteſt and ſmalleſt powder, or duſt.

Moreouer, he gaue libertie to the Iewes, to returne to *Ieru- ſalem*, to build their temple, & to offer ſacrifices conforme to the law of *Moses*: not for loue he caried toward the Iewes, but for hatred of the Chriſtians: therefore the worke proſpe- red not, but was hindered by earthquake, fire and a mightie tempeſt of wind. Marke how euery thing this hateful enemy of Chriſt enterpriſed, had an euill ſucceſſe. *Julian* arriued at *Cteſiphon* the Metropolitane towne of *Chaldea*, after that *Babylon* was ruined. The king of *Perſia* had his people in bet- ter preparation then the Emp. looked for: therefore he tooke deliberation to returne back againe to the bounds of the Ro- mane dominiōs: but he who was deceitful al his daies, was in end deceiued by an old *Perſia* captiue, who led the Emp. into a baren wildernes, where he cōcluded his life, wounded with a dart: but it remaines vncertaine by whom hee was ſlaine.

*Iovinianus.*Ruffin lib. 2.
cap. 1.Socrat. lib. 3.
cap. 21. 22.Theod. lib. 4.
cap. 2. 3.Theod. lib. 4.
cap. 4.Sozom. lib. 6.
cap. 6.

After the death of *Julian*, *Iovinian* was chosen, by the Roman armie, to be Emperour, but liued not full 8. months in his Emperiall dignity. He accepted not the souerainty, vntill the time the whole army with vniforme consent acknowledged themselves to be Christians. He made a couenant of peace with the King of Persia, such as necessity of a distressed army compelled him to condescend vnto: for Nisibis, a great Citie in Mesopotamia, with some dominions in Syria, were resigned ouer to the King of Persia. The blame of this hurtfull capitulation, was imputed to the temerity of *Julian* the apostate, who had burnt with fire the ships that should haue brought victualles to the armie, and gaue hasty credite to a Persian captiue. When he had reduced the army to the bounds of the Roman dominions, hee buried the dead body of *Julian* in Tarsus, a towne of Cilicia: and hee reduced from punishment the worthy captaine *Valentinian*, whom *Julian* had banished, together with the Bishops banished from their places, or compelled to lurke: and in speciall *Athanasius*, whose counsel hee was resolved to follow in matters of Faith and church gouernement. In the ende hee tooke purpose to goe to *Constantinople*: but by the way, in the confines of *Galatia* and *Bithinia*, he concluded his life in a Village called *Dadasta*.

Valentinianus and Valens.

After the death of *Iovinian*, the Roman armie choosed *Valentinian* to be Emperour, who raigned 13. yeeres. In whom was accomplished which is promised in the Gospell,

to render an hundredfold in this life, to them who suffer any losse for Christs sake, in the world to come eternall life. *Valentinian* for Christs sake lost his office in *Julians* Court, & he receiued in this world a kingdome, and hath a greater recompence of reward laid vp for him in heauen. The magnanimous courage of *Valentinian* in beating on the face that heathen priest, who sprinkled holy water vpon his garments, whereby he thought his garments to be contaminate, and not his body sanctified. This courageous fact was the cause wherefore *Julian* banished him to *Miletina*, a towne in Armenia. He was relieued from banishment in the dayes of *Iovinian*, and was made Emp. after his death. He was borne in a towne of *Pannonia*, called *Cibalae*: he addressed himselfe immediatly after his acceptation of the Emperiall souerainty, to *Constantinople*, & within the space of 30. daies he choosed his brother to bee his associate in the gouernement: in such sort, that the Emp. *Valentinian* gouerned the West, and the Emperour *Valens* gouerned the Easterne parts of the Roman Dominions.

The Emp. *Valens* finding the Persians to be quiet, & disposed to keepe the couenant of peace bound vp in the dayes of *Iovinian*, he vnderooke an vsupportable warfare against the Homousians. The vsurpation of the Tyrant *Procopius*, did somewhat slacken the readines and quicknes of his attempts but after *Procopius* was deliuered into the handes of the Emp. *Valens*, by *Agelion* & *Gomarius* his Captaines, he rent in pieces the body of *Procopius*, by bowing downe to the ground the toppes of strong trees, whereunto he caused the legs of *Procopius* to be fastened. The bodies of *Agelion* and *Gomarius*, the two Captaines who betrayed *Procopius*, were cutted in twaine with sawes of yron. In which fact the Emprour *Valens* had no regard to the oath of God, which he made vnto them for their safetie.

Procopius being subdued, he bended all his might against the Homousians: He banished *Miletius*, B. of *Antiochia*, to Armenia: *Eusebius* B. of *Samofata*, to *Thracia*: *Pelagius* Bishop of *Laodicea*, to *Arabia*. The town of *Samofata* was so affection-

Theod. ibid.

Socrat. lib. 4.
cap. 6.Ruffin. lib. 2.
cap. 5.Theod. lib. 4.
cap. 17.Sozom. lib. 6.
cap. 18.Socrat. lib. 4.
cap. 18.Theod. lib. 4.
cap. 24.

ned to their own Pastor *Eusebius*, that they would not communicate with *Eunomius*, whom the Arians sent to fill his place. *Valens* was filled with wrath against the Fathers conuened in the council of *Lampsacum* (this is a towne neere vnto the strait of *Hellepontus*) because they adhered fast vnto the *Nicene* faith. In *Constantinople* he not only banished the *Homousians*, but also the *Novatians*, & their *B. Agellus*, because they would not consent with the *Arrian* in the matter of faith. In *Edessa*, a towne of *Mesopotamia*, the Emperour gaue commandement to slay the *Homousians*, who were assembled together in the church; but the feruent zeale of one woman, that ran in hast through the rankes of souldiers, drawing with her, her yong and tender child, together with her couragious answer to the Captaine, staied the rage of the Emp. wonderfully: for she counted it a sweet fellowship that she and her babe should be found amongst the number of these, who were counted worthy to suffer death for the name of *Christ*. Neuertheles the Emp. banished of men who dwelt in *Edessa*, especially of such as were in spiritual offices, to the number of fourscore, whom he commanded, by two & two, to be dispersed through *Thracia*, *Arabia*, and *Thebaida*. The inuincible courage of *Basilus*, Bishop of *Cæsarea*, in *Capadocia*, the peaceable death of *Athanasius*, which hapned in the verie time of Persecution of this *Arrian* Emperour *Valens*, together with the furie and madnesse of the *Arrian* Bishop *Lucius*, intruded in *Alexandria*, All these things, God willing shall be touched in their owne places.

Amongst al the facts of vnspeakeable cruelty committed by *Valens*, one fact ouerwent all the rest. While the Emp. was at *Nicomedia*, fourescore Ambassadors were directed vnto him: amongst whom *Menedemus*, *Urbanus* & *Theodorus* were the chiefe. These complained to the Emperour, of the manifold injuries done to the *Homousians*. The Emperour gaue commandement to *Modestus*, the Gouvernour of his armie, to embarke them into a ship, as if they were to be banished vnto some remote and far distant place: but secret direction was giuen vnto the ship-men, to set the ship on fire, and to retire themselves

themselves into a boat. So it came to passe, that these fourscore Martyrs circumvented by the craft of *Valens*, glorified the Name of *Christ*, by patient suffering of many deaths at one time, both tormented by fire, and drowned in water.

Terentius and *Traianus*, two worthy Captaines, vsed some liberty in admonishing the Emperour to abstaine from persecuting of innocent people, because his fighting against God, procured good successe to the Barbarians: but the Lord was minded to destroy him, therefore he could receiue no wholesome admonition: for a number of the Nation of the *Gothes*, whom he entertained as souldiers, meete to defend his Dominions against the invasion of forrainers and strangers, they began to waste the Countrey of *Thracia*: and they fought against the Emperour *Valens*, and preuailed against him: so thar he fled, and was overtaken in a certaine Village, which the *Gothes* set on fire. So this Emperour died miserably, burnt with fire by his enemies, without succession, and left his name in curse and execration to all ages, after he had raigned 15. or 16. yeeres, as *Sozomenus* reckoneth.

Now to returne to the Emperour *Valentinian*: Hee was a defender of the true Faith, and was so highly offended against his brother *Valens*, that hee would make him no support against the invasion of the *Gothes*: for hee sayd, it was an impious thing, to strengthen the hand of a man, who had spent his dayes in warfare against God, and his Church. In his dayes the *Samaritans* invaded the bounds of the *Roman* Dominions. *Valentinian* prepared a mighty army to fight against them: but they sent vnto him Ambassadors, to entreate for peace. When the Emperour saw that they were but a naughty people, hee was moved with excessive anger, whereby he procured the rupture of some arters, or veines, wherevpon followed great effusion of blood. And so he himselfe died, leauing behinde him two sonnes, *Gratianus*, whose mother was *Seuerus*, and *Valentinian* the second, whose mother was *Infantia*.

Gratia-

Sozom. lib. 6. c. 14

Theod. lib. 4. c. 34

Ruff. lib. 2. c. 13.

Valens his death.

Sozom. lib. 7. cap. 40.

Theod. lib. 4. c. 12

Socrat. lib. 4. c. 31

Sozom. lib. 5. cap. 36.

Valentinian's death.

*Gratianus; Valentinian the second,
and Theodosius.*

Ruff. l. 2. c. 13

Socrat. l. 5. c. 2

Socr. l. 3. c. 17

The death of
Gratian.

Theod. l. 5. c. 13.

Gratianus, the sonne of *Valentinian*, after the death of *Valens*, his fathers brother, had the government both of West and East. His brother *Valentinian* the second, was his associate in the government of the West: But when he perceived, that the waightry affaires of the Kingdome required the fellowship of a man who was ripe in yecres, hee chose *Theodosius*, a man of Noble parentage in Spaine, to whom hee committed the government of the East, contenting himselfe and his brother *Valentinian*, with the government of the West. *Gratianus* in the beginning of his raigne, reduced from banishment those Bishops, whom the Arrian Persecuter *Valens* had banished. Hee was slaine by *Andragathius*, Captaine of the army of *Maximus*, who vsurped the Empire of the West. This *Andragathius*, not by valour and might, but by circumvention, fallshod, and treason, overthrew the good Emperour *Gratian*: for hee made a report to passe in Lions, where the Emperour *Gratian* had his remaying, that his wife was comming to him: and hee in simplicitie went forth to meete his wife beyond the riuier Rhonne: but *Andragathius* (who was couertly lurking in a chariot) stepped out, and slew *Gratianus*, after he had reigned with his father, with his brother, and with *Theodosius*, fiftene yecres.

His brother *Valentinian*, young in yecres, was seduced by the intising speeches of his mother *Iustina*. after the death of her husband, in whose dayes shee durst not presume to avow the Arrian Heresie: yet after his death, shee entised the flexible minde of her sonne, to persecute *Ambrose* Bishop of Millaine, because hee would not consent to the Arrian doctrine. The zeale of the people affectioned to

to their faithfull Pastor, hindered the cruell purposes of *Iustina*. Likewise the miracles wrought at the sepulchres of *Protasius* and *Gervasius*, opened the mouthes of the people to glorifie God, and to magnifie that Faith, which *Protasius* and *Gervasius* had sealed vp with their blood: these holy men of God were martyred in the second great Persecution, mooved by the Emperour *Domitian*. The dolorous tidings of the death of *Gratianus*, and the neere approaching of the Tyrant *Maximus* to Italy, compelled *Iustina* to leaue the persecuting of *Ambrose*, and to flie to Illericum, for safety of her owne life, and her sonnes life. *Theodosius* being mindefull of the kindenesse of *Gratianus* towards him, led an army against the Tyrant *Maximus*. The Captaines of *Maximus* army, terrified with the rumour of the might of *Theodosius* army, delivered him bound into the hands of *Theodosius*, and hee was iustly punished vnto the death. *Andragathius*, who slew the Emperour *Gratian* (as is sayd) seeing no way to escape, threw himselfe head-long into a river, and so ended his wretched life. About the same time, *Iustina* the mother of *Valentinian* the second, shee died; her sonne was peaceably possessed in his Kingdome, and *Theodosius* returned to the East againe.

But within few dayes hee was compelled to gather a new army, and fight against the Tyrant *Eugenius*, and his chiefe Captaine *Arbogastus*, who had conspired against *Valentinian* the second, and strangled him while he was lying in his bed. This battell went hardly at the beginning, but *Theodosius* had his recourse to God by prayer: and the Lord sent a mighty tempest of winde, which blew so vehemently in the face of *Eugenius* army, that their darts were turned backe, by the violence of the winde, in their owne faces. Of which miraculous support, sent from aboue, the Poet *Claudian* writes these Verles:

*Omnia dilecte Deo
Eolus armatus biemes, cui nullus asher,
Et contriti veniunt ad classica venti.*

*Claudian de 3.
consul. honori.*

The

The Tyrant *Eugenius* fell downe at the feet of *Theodosius*, to begge pardon: but the souldiers pursued him so straitly, that they slew him at the Emperours feet. *Arbogastus*, the author of all this mischief, hee fled, and being out of all hope of safety, slew himselfe.

Like as there was no sacrifice, wherein dung was not found, even so the life and actions of this noble Emperour, was spotted with some infirmities. Against the Inhabitants of Thessalonica, the Emperour was mooved with excessiue anger, so that seven thousand innocent people were slaine, invited to the spectacle of Playes, called *Ludi circenses*, and in the Greeke language, *ἰνὸς ποταμῶν*. For this fault the good Emperour was reprovved by *Ambrose* Bishop of Millaine, and confessed his fault in sight of the people with teares: and made a lawe, that the like commandements, concerning the slaughter of people, should not haue hastie execution, vntill the time that thirty dayes were overpassed: to the end that space might be left to either mercy, or to repentance. In like manner, he was angry out of measure against the people of Antiochia, for overthrowing the brasen portrait of his beloved bedfellow *Placilla*. The Emperour denuded their towne of the dignity of a Metropolitan Citie, conferring this eminent honour to their neighbour towne *Laodicea*. Moreover hee threatened to set the towne on fire, and to redact it vnto the base estate of a village. But *Flavianus* Bishop of Antiochia, by his earnest travels with the Emperour mitigated his wrath, (for the people repented their foolish fact, and were sore afraid) and the good Emperour mooved with pittie, pardoned the fault of the towne of Antiochia. His lenity toward the Arrians, whom hee permitted to keepe conventions in principall Cities, was with great dexterity and wisdom reprovved by *Amphilochius*, Bishop of Iconium: For hee came in vpon a time, and did reverence to the Emperour, but not vnto *Arcadius* his sonne (albeit already associated to his father in government, and declared *Augustus*), whereat *Theodosius* being offended, *Amphilochius* very pertinently, and in due season, admonished the

Ruff. l. 2. c. 18.

Theod. l. 5. c. 17.

Theod. l. 5. c. 19.

Sozom. l. 7. c. 23

Theod. l. 5. c. 16.

the Emperour, that the God of heaven also would bee offended with them, who tolerated the blasphemers of his only begotten Sonne, the Lord Iesus Christ. Wherevpon followed a lawe, discharging the conventions of Heretikes, in the principall Cities. In all these infirmities, it is remarkable, that the good Emperour ever gaue place to wholesome admonitions. The excessiue paines hee was compelled to vndertake in Warfare, hastened his death: for hee contracted sicknesse soone after his returning from the battell fought against *Eugenius*, and died in the 60. yeere of his age, and in the 16. yeere of his raigne.

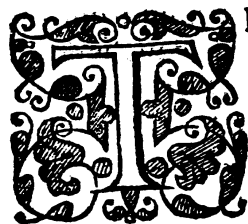
He left behind him his two sonnes: *Arcadius* to governe the East, and *Honorius* to governe the West.

* *

Note.
Theod. l. 5. c. 26.

CEN.

CENTVRIE V.

*Arcadius, and Honorius.**Socras. l. 6. c. 23*

HE good Emperour *Theodosius* left behinde him two sonnes, *Arcadius* to governe the East parts, and *Honorius* the West. *Arcadius* raigned 14. yeeres: He was a meeke and godly Emperour, but not courageous, as his father had beene. His simplicity was abused by *Eudoxia* his wife, *Ruffinus* his chiefe counsellor, and *Gania* his chiefe Captaine. *Eudoxia* was offended at the freedome that *Chrysostome* vsed, in reproving of sinne: And by the meanes of *Theophilus* Bishop of *Alexandria*, procured his deposition. *Theophilus* had gathered a Synode at the Oke of Calcedon: and because *Chrysostome* being warned, refused to appeare, they convict him of contumacy, and deposed him: after deposition followed banishment, from which the affectioned mindes of the people toward their Pastor, constrained the Emperour to reduce him againe: yet *Eudoxia* continued in her malice, and procured by the meanes of *Theophilus*, his second deposition & banishment, with commandement to journey his weake bodie with excessiue travels from place to place, vntill hee concluded his life.

Socras. l. 8. c. 28

Ruffinus stirred vp *Alaricus* King of the Gothes, to fight against *Arcadius*, secretly presuming to the kingdome, but his treasonable enterprises being espyed, hee was slaine, and his head and right hand were hung vp vpon the port of Constantinople.

Gania of a simple souldier was made generall Commander of *Arcadius* his army: hee waxed insolent and proud, affected the kingdome, being in blood a stranger, of the Nation

Nation of the Goths, in religion an *Arrian*. Hee craved a petition of the Emperour, that hee might haue one of the Churches of Constantinople, wherein hee might serue God according to his owne forme: but this petition by the prudent advice of *Chrysostome* given to the Emperour was reiected, and the pride of *Gania* for a time was something abated.

Theod. l. 5. c. 2.

Honorius raigned in the West, all the dayes of his brother *Arcadius*, and 15. yeeres after his death. The whole time of his government was very troublesome. *Gildo*, his Lieutenant in Africke, vsurped the dominion of Africke; and *Mascelzer* his brother, who at the first detested treasonable enterprises in his brother, yet afterward followed his brothers footsteps, and received the iust deserved reward of his inconstancy, for hee was slaine by his owne souldiers. In like manner *Stilico*, the Emperours father in law (for *Honorius* married his daughter) and the Emperours chiefe Counsellor, presumed to drawe the kingdome to *Eucherius* his sonne, and stirred vp the Vandales, Burgundians, Almans, and diuerse others to invade the kingdome of France, to the end that *Honorius* being overcharged with the multitude of vsupportable businesse, might permit *Stilico* to set forward to the designes of his owne heart. About this time, *Rhadagisus* a Sythian, accompanied with an army of two hundred thousand Gothes, came to Italy. And the helpe of *Vladinus* and *Sarus*, Captaines of the Hunnes and Gothes, being obtained, *Rhadagisus* was suddenly surprised, himself was taken and strangled, many were slaine, the most part were sold, whereupon followed incredible cheapnesse of servants, so that flocks of servants were sold for one peece of gold, in Italy.

*Hist. Magd. cent. 5. cap. 3.**Franc. chron.*

The next great trouble came by *Alaricus*, King of the Western Gothes, who invaded Italy, and camped about Ravenna, with whom *Honorius* entred into a capitulation, and promised to him and his retinue, a dwelling place in France. The Gothes marched toward their appointed dwelling place: But *Stilico* the Emperours father in law followed

Compend. Theod. catalog. Caesarum.

lowed after them, and set vpon them at vnawares, when they suspected none evill, and slew a great number of them. By this the Emperour cleerly perceived the treason of *Stilico*, and caused him and his sonne to bee slaine, but to his owne great hurt, hee appointed no generall Commander of the army in his place. *Alaricus* and his army were enraged, partly by their losse, and partly by remembrance of the covenant made with them, and incontinent violated: Therefore they turned backe againe, and invaded Italy with all their might, and besieged Rome two yecres, and tooke it in the yecre of our Lord, 410. or as some reckon 412. In the midst of burning, slaying, robbing, and military outrage, some fauour was showne by the expresse commandement of *Alaricus*, to such as fled to Christian Churches for safetie of their liues. *Alaricus* led his army from Rome, and was purposed to sayle to Africke, there to settle his abode, but being driven backe with tempestuous windes, hee wintered in *Consentia*, where hee ended his life. *Alaricus* in his life-time had given in marriage *Placidia* the sister of *Honorius*, to *Ataulphus* his neere kinsman, and *Ataulphus* after the death of *Alaricus*, raigned over the *Gothes*. The *Gothes* vnder the conduct of *Ataulphus*, returned backe againe to Rome. *Placidia* through her intercession purchased great good to the towne of Rome: the *Gothes* abstained from burning, and shedding of blood, and addrested themselves toward France and Spaine.

*Platin. in vita
Zosimi 1.*

Sozom. l. 9. c. 9.

Eunc. chron.

Theodosius 2. and Valentinian 3.

After *Arcadius*, raigned his sonne *Theodosius* the second 42. yecres. His vncle *Honorius* governed in the West: After whose death the whole government pertained to *Theodosius*, who associated vnto himselfe *Valentinian* the third, the sonne of *Placidia*, his fathers sister. *Theodosius* in godliness was like vnto his grandfather, in collecting a great library

librarie of good bookes, nothing inferiour to *Ptolemæus Philadelphus*. In collecting in one short sum the lawes of kings and princes: he tread a path whereinto *Iustinian* walked, following *Theodosius* example, and benefited all men desirous of learning. His house was like vnto a sanctuarie for exercises of reading of holy Scripture, and deuote prayers. He was of a meeke & tractable nature almost beyond measure: his facilitie in subscribing vnread letters was corrected by the prudent aduice of his sister *Pulcheria*. In these two Emp. time the estate was mightily crossed & troubled by strangers. By the procurement of *Bonifacius* deputie of Africke, the *Vandales* vnder the conduct of *Genfericus* their king came into Africke, tooke the towne of Carthage, & other principall townes and settled their abode in that countrie. *Valentinian 3.* Emp. of the West was compelled to make a couenant with the *Vandales*, & to assigne vnto them limited bounds in Africke for their dwelling place.

The *Vandales* were partly Pagans and partly Arrians whereby it came to passe that the true Church in Africke was persecuted with no lesse inhumanitie; and barbarous crueltie by *Genfericus* King of the *Vandales*, then it was in the dayes of the Emp. *Dioclesian*. *Attila*, King of the *Hunnes* encombred the *Romane* Empire with greater troubles. *Theodosius* Emperour of the East bought peace with payment of a yearly tribute of gold to *Attila*. *Valentinian* the third by the meanes of *Actius* his chiefe Counseller allured *Theodoricus* King of the *Western* *Gothes* to take his part. The parties fought in the fieldes called *Catalaunici* a great fight, wherein a hundreth and fourescore thousand men were slaine. And *Theodoricus* King of the *Gothes* in this battell lost his life. *Attila* was compelled to flee. *Thrasimundus* the sonne of *Theodoricus* was very willing to pursue *Attila*, for desire he had to reuenge his fathers slaughter, but hee was stayed by *Actius*. This counsell seemes to be the occasion of his death: *Valentinian* commanded to cut off *Actius*. *Attila* finding that the *Romane* armie was destitute of the conduct of so wise a gouernour, as *Actius* was, he tooke

G

courage

*Socras. l. 7. c. 22
Iacm. lib 7.
cap 42.
Hist. Magd.
cent. 5. cap. 3.*

courage againe, and in great rage set himselfe against Italie, tooke the townes of Aquileia, Ticinum and Millane, sacked and ruined them, and set himselfe directly against Rome, with intention to haue vsed the like crueltie also against it. But *Leo* Bishop of Rome went forth, and with gentle words so mitigated his mind, that he left besieging of the towne of Rome. Soone after this *Attila* died, the terrour of the world, and the whip wherewith God scourged many nations.

Valentinian the thirde, after hee had reigned in whole 30. yeeres, was cut off for the slaughter of *Aetius*. *Maximus* vsurped the Kingdome, and violently tooke vnto himselfe *Eudoxia* the relict of *Valentinian*: but shee was relieved againe by *Genfericus* King of Vandales, who led an armie to Rome, and spoyled the towne, and relieved *Eudoxia*, and carried her and her daughters to Africke, and gaue *Honoricus* his sonne in marriage vnto her eldest daughter. *Maximus* was cut in pieces by the people, & his body was cast into Tyber. From this time forth the Empire vtterly decayed in the West, vntill the dayes of *Carolus Magnus*, so that *Anisus*, *Richimex*, *Maioirannus*, *Severus*, *Anthemius*, *Olybrinus*, *Glycerius*, *Nepos*, *Orestes* and his sonne *Augustulus*, they continued so short time, and gouerned so vnprosperously, that their names may bee left out of the rolle of the Emperours.

Now to returne againe to *Theodosius* Emperour in the East, a King beloued of God, in so much that by praier hee obtained of God a wonderfull deliuerance to *Ardaburius* captaine of his armie. When his vncle had ended his life, *Ardaburius* was sent against a tyrant *Iohn*, who did vsurpe the Kingdome in the West. The ship whereinto *Ardaburius* sailed by tempest of weather was driuen to Rauenna, where the tyrant *Iohn* tooke him prisoner. *Aspar* the captaines sonne, beeing conducted by an Angell of God (as *Socrates* writeth) entred in Rauenna, by the passage of the loch, which was neuer found dried vp before that time: the portes of the towne were patent, so that *Aspar* and his armie entred into the towne, slew the tyrant *Iohn*, and relieved

Evagr. lib. 2. cap. 16.

Note.

Socrates. lib. 7. cap. 23.

relieved *Ardaburius* his father. This miraculous deliuerance is thought to be the fruite of the effectuall prayers of the godly Emperour. His death was procured by a fall from his horse, after which hee was diseased, and died: an Emperour worthy of euerlasting remembrance.

Martianus.

M*Artianus* by the meanes of *Pulcheria* the sister of *Theodosius* was aduanced to the Kingdome with whom *Valentinian* the thirde, of whom I haue already spoken, reigned 4. yeeres. *Martianus*, albeit hee obtained the ^{*Catalog. Caesarum.*} gouernment in a time most troublesome, when the *Goths*, *Vandales*, *Hunnes*, and *Herules* had disquieted the estate of the Roman Empire out of measure, yet by the providence of God the short time of his gouernment was peace- ^{*Evagr. lib. 2. cap. 8.*} able, for he reigned not fully 7. yeere, and he left behind him great griefe in the hearts of the people, because a gouernment so good and godly endured so short time. Concerning the councell of *Chalcedon* assembled by him, it is to be referred vnto the owne place.

Leo.

After *Martianus* succeeded *Leo*, and gouerned 17. yeeres. He was godly & peaceable, not vnlike *Martianus* his predecessor. He interposed his authoritie to suppress those who proudly despised the councell of *Chalcedon*, and obstinately maintained the heresie of *Eutyches*. Norwithstanding the madnes and rage of *Eutychian* heretiques began in his time, immediatly after the report of the death of *Martianus*. ^{*Evagr. lib. 2. cap. 8.*} *Procerius* Bishop of Alexandria was cruelly slaine by them in the Church, haled through the streets, and with

Idem cap. 12.
C. 13.

bestly cruelty they chewed the intrals of his body, hauing before ordained *Timotheus* to bee their Bishop. The Emperour banished *Timotheus* beeing first foreseene, that not only *Leo* bishop of Rome, but also all other bishops, of chiefe account, damned the ordination of *Timotheus*. The terrible earthquake which destroyed a part of Antiochia, & the more terrible fire which wasted a great part of Constantinople, were fore running tokens of the great desolation that should ensue by the detestable heresie of *Eutyches*.

Zeno.

Evagr. lib. 3.
cap. 3.

Idem lib. 3.
cap. 5.

Note.

Idem cap. 8.
C. 11.

THE Emperour *Leo* left his Kingdome to his nephew the sonne of *Zeno* called *Leo*, but hee fell sicke and died, when he had scarce reigned 1. yeere. So his father *Zeno* had the Emperiall soueraigntie 17. yeeres: hee was of a bad religion, dissolute in manners, intemperate, effeminate, and hated of all men. Therefore *Basiliscus* conspired against him and *Zeno* fled. *Basiliscus* was a persecuter of the true faith, damned by his encyclicke letters the Councell of *Chalcedon*: restored *Eutychian* bishops to their places againe: such as *Timotheus Arideus* to *Alexandria*, *Petrus Cnaphens* to *Antiochia*, *Paulus* to *Ephesus*: five hundreth preachers were found, who subscribed *Basiliscus* letters, and cursed the councell of *Chalcedon*. So great a plague it is, either to haue ignorant Pastors, who know not the trueth of God, or cowardly teachers, who will suffer no rebuke for the knowne truth of God. *Zeno* returned to his Kingdome againe within 2. yeeres: hee banished *Basiliscus* to Cappadocia, where he was slaine with his wife and children. Hee abolished the encyclicke letters of *Basiliscus* and eicted *Petrus Cnaphens* out of Antiochia, and *Paulus* out of Ephesus. *Timotheus* of Alexandria was old, infirme, and neere to the last period of his life, els also he

he had bin eicted out of Alexandria: for *Zeno*, not for loue of the true faith, but for hatred of the name of *Basiliscus* endeououred to doe all that he had done.

Vnder the raigne of *Zeno* came *Odoacer* assisted with people of Pannonia called Rugi, Turcilingi and Heruli, and invaded Italie, and slew *Orestes* at *Papia*, and compelled his sonne *Augustulus*, to denude himselfe of emperiall honours *Hist. Magd. cent. 5. cap. 3.* so that the Romane empire, as it began in the person of *Augustus Caesar*, so likewise it ended in the person of *Augustulus* the sonne of *Orestes*. *Odoacer* would not vsurpe the glorious title of an Emperour, but called himselfe King of Italie, and reigned 14. yeeres. *Zeno* on the other part stirred vp *Theodoricus* King of Gothes to expell *Odoacer* out of Italie. *Theodoricus* encountred with him diuerse times, and preuailed. In the end he besieged him in Ravenna, vntill a couenant of peace was bound vp betwixt them, but it lasted a short time: for *Theodoricus* vnder pretence of friendship, called *Odoacer* *Note.* and his sonnes to a banquet and caused them cruelly to bee slaine. Afterward he reigned himselfe alone in Italie 33. yeeres: hee reedified the townes in Italie which by violence of warres had beene wasted & made desolate, and was well beloued of the people: and albeit in religion he was an Arrian, yet he abstained from persecution of those who professed the true faith.

The *Eutychian* persecution is already begun, but the Arrian *Hist. Magd. ibid.* persecution is not yet ended. *Hunmericus* sonne of *Gensericus* king of Vandales, was an Arrian persecuter so vnmercifull, that in Africke where his dominion was, he had neither compassion on sexe or age: he banished at one time five thousand professors of the true faith. And such as were infirme and weake, and could neither trauell by foote nor horse, he commanded cords to be knit to their legges, and to traile them through the rough places of the wildernes, and by such merciles dealing, the death of many innocent people was procured: but the Lord suffered not this crueltie to be unpunished: for the Lord plagued the Vandales with famine, and pest, and *Hunmericus* was so long tormented

ted with venomous biles, that in the end he was consumed with vermine, and in great miserie ended his most wretched life.

In this Centurie studying for brevitie, I haue ouerpasseed some remarkable thinges, such as the deceitfull practises of the wise men of Persia, to diuert the affection of their King *Isdigerdes* from the loue he had caried to *Maruthas* Bishop in Mesopotamia, and Embassadour of *Theodosius*. 2. This historie is set downe at length by *Socrates*. In like maner the calamitie of the Iewes who dwelt in the Isle of Candie, and were pitcoussly abused by a deceiuing fellow, who called himselfe *Moses*, and promised to lead them through the Meditteran sea, to their owne lande, as *Moses* led the people of Israel through the read sea: this calamitie read in the 7. booke of the ecclesiastical historie of *Socrates* chap. 38. The Iewes were commanded to cast themselues into the sea, and to swim vnto a rocke: but they were drowned in the sea, and dashed vpon the hard rocke, and by the meanes of Christian fishers some few escaped. This historie is referred

vnto the 434. yeere of our Lord: so that it fell foorth vnder the raigne of *Theodosius* 2. The miraculous conuersion of the Burgundians to the faith of Christ about the same time, I haue of purpose ouerpasseed, willing to be short, and to giue a viewe of the historie to those who are desirous to read.

CEN

*Socrates. lib. 7.
cap. 8.*

Euseb. chron.

CENTVRIE VI.

Anastatius.



After *Zeno* succeeded *Anastatius*, and gouerned 27. yeeres. He was a patrone of the heresie of *Eutyches*. He banished *Euphemius* Bishop of Constantinople, because hee would not redeliuer vnto him that letter which he had subscribed before his Coronation, wherein he was bound to attempt nothing against the true faith, and namely against the council of *Chalcedon*. In like manner hee banished *Macedonius* the succellour of *Euphemius* for the same cause (for he had the custodie of the hand-writing of *Anastatius*) and the Emperour gaue secret Commandement to make him out of the way at Gangra the place of his banishment. *Xenonas* Bishop of Hierapolis, a firebrand of Sathan stirred vp the Emperours minde to great rage, partly by gathering a Councell at *Sidon*, wherein they damned the actes of the council of *Chalcedon* and partly by stirring vp the Emperor to wrath against good men, such as were principall defenders of the true faith: namely *Flavianus* Bishop of Antiochia and *Melias* Bishop of Ierusalem. The people of Antiochia were very friendly to their Pastor, and finding that a great number of Monkes sauouring *Eutyches* error, had assembled in the towne of Antiochia to compell *Flavianus* their Bishop to accurse and abiure the conncell of *Chalcedon*: they set vpon the Monkes, and slewe a number of them, others leaped into the riuer of *Orontes*, where they found a meet buriall for seditious Monkes. On the other part a great number of Syria Caua, came to support the troubled estate of *Flavianus*. For these things, as if he had beene a contentious man, he was banished, and *Sennerius* a notable *Eutychian* heretique

Note.

*Evag. lib. 3.
cap. 3.*

*Evag. lib. 3.
cap. 32.*

was placed in his roome: this is he, of whom I haue mentioned diuers times that *Alamundarus* prince of *Saracens* deluded his messengers, and sent them backe ashamed and confounded. The next attempt was against *Helias* Bishop of Ierusalem, against whom this quarrell was forged, that hee would not subscribe the Synodicke letter of *Seuerus*, and damne the council of *Chalcedon*, and by the Emperours commandement. *Olympius* the captaine came to Ierusalem, expelled *Helias*, and placed *Iohn* a familiar friend of *Seuerus* in his roome. This *Iohn* by the perswasion of *Sabas* a Monke of Palestina forsooke the fellowship of *Seuerus*, and was cast into prison by *Anastatius* the Emperours captaine: but when he was brought forth out of prison againe, he disappointed the expectation of *Anastatius* the captaine: for he openly auouched the foure generall councils, and anathematized the followers of *Arrius*, *Macedonius*, *Nestorius* and *Eutyches*. In doing whereof he was mightily assisted both by the people, and the Monks: so that *Anastatius* the Emperours captaine fearing popular commotion, fled and returned againe to the Emperour, but *Seuerus* Bishop of Antiochia moued with wrath against the Monks of *Syria*, set vpon them, and slew 300. of them, and gaue their carcases to the foules of the heauen, and the beastes of the earth, such mercie was, and is to bee found in headstrong heretiques. In all this desolation the courage of *Cosmas* Bishop of Epiphania, and *Severianus* bishop of Arethusa is to be admired, who wrote a booke containing a sentence of deposition of *Seuerus* Bishop of Antiochia, which booke *Aurelianus* a deacon of Epiphania clad in a womans apparrell deliuered vnto him in Antiochia, and afterward conueyed himselfe away secretly. The Emperour was highly offended against *Cosmas*, and *Severianus*, and he wrote to *Asiaticus* gouernour of Phoenicia, that hee should eiect them out of their places: but when answere was returned to the Emperour, that it could not be done without blood, the Emperour left off further pursuing of them. Many counted *Anastatius* a peaceable Emperour, because he would haue settled controuersies in the Church, as ciuil controuersies

Hist. Magd.
cen. 6. cap. 3.

E. v. agr. lib. 3.
cap. 34.

controuersies at sometimes are settled, namely, by a law of oblivion, but there is no capitulation betwixt darknesse and light, but darknesse must yeeld vnto the light of God. In Africke moe then 900. were crowned with martyrdome vnder the raigne of *Anastatius*, as *Magd.* history recorderh out of the first booke of *Regino, de Anastatio*. *Platina* writeth that he was slaine with thunder.

Note.

Platin. de vita
Hormisdæ.

Iustinus the elder.

After *Anastatius*, succeeded *Iustinus* a godly Emperour, and governed nine yeeres and three dayes. Hee restored the Bishops whom *Anastatius* had banished. Hee banished also Arrian Bishops, who were found within his Dominions. *Seuerus* Bishop of Antiochia, a vile Eutychian Heretique, and a bloody Foixe, hee displaced, and caused him to be punished by cutting out of his tongue, as some affirme. *Theodoricus* King of the Gothes obtaining dominion in Italy, persecuted true Christians with great hostility, and sent Ambassadors to the Emperour *Iustinus*, to restore the Arrian Bishops whom hee had banished: else he would pursue the Bishops who were in Italy, with all kinde of rigour. And because the Ambassadors returned not backe againe with such expedition as he expected, hee put hand to worke, and slew two noble Senators, *Symmachus*, and *Boetius*. Likewise when the Ambassadors were returned, hee cast in prison *Iohannes Tuscus*, Bishoppe of Rome, and his companions, whom hee had before imployed to goe on message to the Emperour *Iustinus*. The Bishop of Rome died in prison for lacke of sustentation, but the Lord suffered not this barbarous cruelty of *Theodoricus* to be long unpunished: for the Lord strake him with madnesse of minde, so when he was sitting at table, and the head of a great fish was set before him, hee imagined it was the head of *Symmachus*, whom he had slaine, and was so stupified with feare, that anon

E. v. agr. lib. 4.
cap. 4.

Hist. Magd.
cen. 6. cap. 3.

Note.

Evag. l. 4. c. 5.

Chron. Fune.

non after hee died. In the dayes of this Emperour *Iustinus*, was a terrible earthquake, the like whereof hath not beene heard at any time before, wherewith the towne of Antiochia was shaken and vtterly ruined. With the earthquake, fire was mixed, consuming and resolving into ashes the remnant of the towne, which the earthquake had not cast down. In this calamity *Euphrasius* Bishop of Antiochia, perished. The good Emperour mourned for the desolation of Antiochia, and put on sackcloth on his body, and was in great heaviness, whereof it is supposed, that hee contracted that disease whereof hee dyed. When he found his disease daily encreasing, he made choyce of *Iustinian* his sisters sonne to be his colleague, who governed foure moneths in equall authority with his vnckle, and then *Iustinus* ended his course.

Iustinianus.

Evag. l. 4. c. 10.

After the death of *Iustinus*, *Iustinianus* his sisters sonne, governed 38. yeares. Hee would suffer no faith to be openly professed, except the faith allowed in the foure generall Councells. Notwithstanding the Empreſſe *Theodora* his wife, was a favourer of *Eutyches* heresie. This Emperour was bent to recover all that was lost by his predecessors, in Asia, Africke, and Europe, and hee had good successe through the vertue and valour of his Captaines, especially *Belisarius*, and *Narſes*. *Belisarius* first fought against the Persians, who had overcome not onely Melopotamia, but also many parts of Syria, Antiochia, and Cava. Hee overcame them in battell, and compelled them to goe back beyond Euphrates. Next, he was employed to fight against the Vandales in Africke, who possessed great bounds of the Romane dominions, ever since the dayes of *Genſericus*, King of the Vandales. And it is to be marked, that the time was now come, wherein the Lord wil declare, that the blood of his Saints is precious in his eyes. For since the dayes of

Diocle-

Dioclesian, that bloody persecuting Emperour, no race of people persecuted Gods Saints with so barbarous cruelty, as the Vandales did, for zeale they had to the Arrian heresie, wherewith they were infected. After *Genſericus*, *Hunericus*, and *Amalaricus*, and *Trasimundus*, who closed the doores of the Temples of Christians, and banished their Bishoppes to Sardinia. *Childericus* would haue shewed some favour to Christians, and reduced their Bishoppes from banishment: for this cause the Vandales did slay him, and gaue his kingdom to *Gillimer*.

Now the Lord remembred the grones of his owne prisoners, and would not suffer the rod of the wicked perpetually to lie vpon the lot of the righteous. *Belisarius* fought against the Vandales, prosperously recovered Carthage, and all the bounds pertaining to the Roman Empire possessed by the Vandales. Also he tooke *Gillimer* their King, and carried him captiue to Constantinople. It is worthy of remembrance, that *Iustinian* would not receiue into his treasure the vessels of gold, which the Emperour *Titus* (when hee burnt the Temple of Ierusalem) transported to Rome. These same vessels *Genſericus* King of Vandales when hee spoyled Rome transported to Carthage, and *Belisarius* after hee had conquered Carthage, hee brought them to Constantinople, againe; but *Iustinian* sent them to Ierusalem, to bee disposed vpon according to the wisdom of the Christian Bishops in those bounds.

The third warfare against the Goths, for recovering Italy out of their hands, was the greatest of all the rest, and endured longest time, to wit, eightene yeeres, wherein *Belisarius* and *Mundus*, and after them *Narſes*, all valiant Captaines, were employed. It was brought on vpon this occasion, as *Evagrius* following *Procopius* (in whose time this warfare was intended) doth record. *Amalasunta*, the daughter of *Theodoricus*, had the government of Italy. *Asalarichus* her sonne, before hee came to perfect age died. *Theodatus*, a kinsman of *Theodoricus* had the government by the marriage of *Amalasunta*, but he rendered vnto her evill for good,

and

Note.

Evag. l. 4. c. 17.

Idem l. 4. c. 19.

Platin. de vita
Ioan. 1.

Pant. chron.

and thrust her into prison, and slew her. In *Theodatus* time came *Belisarius* to Italy, to fight against the Gothes, but seeing *Theodatus* was more meet for Philosophy then for warfare, he gaue place to *Vitiges* to haue the governmēt. *Belisarius* recovered the Isle of Sicile, he came to Rome, and the ports were opened to him, and hee was gladly received: he tooke *Vitiges* King of the Gothes, and carried him captive to Constantinople. *Mundus* another Captain, overcame the Goths in Dalmatia, recovered the Countrey to the Romanes: but in the mids of this victory hee was slaine through too hasty and furious pursuing of his enemies, who had slaine his sonne. In the absence of *Belisarius* (for the Emperour had sent for him to fight against the Persians) the Gothes chose *Thendebaldus*, and after him *Attaricus*, who continued but short time. Finally, *Totilas* was chosen to bee their King, who recovered againe the towne of Rome, and the most part of all the principall townes of Italy. *Belisarius*, albeit hee was sent backe againe to Italy, and recovered Rome the second time, yet the Persian warre continually was the cause of reducing him backe againe from Italy. In the end, *Nar-ses*, a valiant man was sent to Italy, who overcame the Gothes, draue them out of Italy, and brought it againe vnder the sovereignty of the Romans. What good recompence for so great service was rendered to *Belisarius* and *Nar-ses*, many writers haue recorded, I passe it over with silence. *Nar-ses* mooued with indignation against the Empreſſe *Sophia*, the wife of *Iustinus* the younger, the succellor of *Iustinian*, he sent for the Longobards, who came out of Pannonia, and possessed themselves in that part of Italy, which is vnto this day called Lombardy.

It is one of *Iustinians* chief praises, that he caused the great Ocean Sea of the Romane lawes to bee abridged into short compend, and to be comprised within the compasse of fifty bookes, vulgarly called *Pandectis*, or *Digestis*, having short titles prefixed vnto them, rather then prolix and tedious cōmentaries subioyned vnto them. Also he gathered a generall Councell in Constantinople, a bout the 14. yeere of his raigne,

Tom 2. Concl.

raigne, to pacifie if it were possible, the contentious disputations that were mooued about the writings of *Origen*, *Theodorus*, and *Ibas*, but this I referre to its owne place.

Iustinus the younger.

Iustinus was nephew to *Iustinian*. Hee governed sixteene yeeres. Hee governed alone twelue yeeres, and with *Tiberius*, whom hee associated, three yeeres and eleven months. *Evag. l. 5. c. 23.* All things succeeded vnpromisingly in his time. *Alboinus* King of the Longobards, possessed himselfe and his people in Italy. *Cosroes* King of Persia, with his Captaine *Adarmans*, tooke the towne of Apamia, and burnt it with fire, and the towne of Circesium, and put garrisons into it, and miserably wasted the bounds of the Romane dominions. When these things were reported to *Iustinus*, who would credite no true information before, now is stricken with madnes and astonishment of minde, being grieved for this, that the state of the Romane Empire should haue decayed in his time, and through his default. For remedy whereof, *Tiberius* a wise and valiant man, by the advice of *Sophia*, was associate to *Iustinus*, to governe the affaires of the kingdom. *Evagrius* describeth at length the Oration of *Iustinus* to *Tiberius*, when he clothed him with all Imperiall ornaments, and how hee exhorted him not to be bewitched with the splendor of those garments, as he had beene, but with vigilancy and wisdom, to governe the estate of the kingdom. This he spake after he was recovered of his disease; and in presence of all the noblemen of his Court, so that they were compelled to shed abundance of teares, when they heard at one time so cleere a confession of his owne miscarriage, and so prudent counsell given to his associate. *Idem l. 5. c. 11. 12.* *Evag. l. 5. c. 13.*

Tiberius.

Tiberius.

Tiberius reigned three yeeres and eleven months, in conjunction authority with *Iustinus*, and after his death, hee reigned foure yeeres himselte alone: so all the time of his government was seven yeeres and eleven moneths. In his time *Cosroes* King of Persia, was puffed up with such insolencie, in regard of his former victories, that hee would not admit the Ambassadors of *Tiberius* to his presence, but commanded them to follow him to Cæsarea of Cappadocia, there to receiue their answer, for hee had taken Daras a towne of Mesopotamia, in the borders of the Romane Empire, builded by the Emperour *Anastatius*, and called Daras, because about this place *Darius* had his last overthrow by *Alexander* of Macedonia. After the taking of Daras, hee marched toward Armenia, in the Summer time, and from thence intended to adreſſe toward Cæsarea Cappadocia, expecting none encounter or resistance of the Roman army. But *Tiberius* had prepared a well appointed army, consisting of more than an 100. and fifty thousand men, to resist *Cosroes*, whose forces when *Cosroes* could not match, he fled: and for very heart-griefe hee died, and gaue advice to the Persians, not to make warre against the Roman Empire, in any time to come. The estate of the Church was the more peaceable vnder his raigne, because the Vandales in Africke, and the Gothes in Italy were already vtterly subdued. The Longobards, whom *Narses* brought out of Pannonia to Italy, were the more insolent to afflict Christians, because *Tiberius* was occupied in the Persian warfare against *Cosroes*. The Nation of the Gothes had as yet full sway in Spaine, and they were miserably addicted to the Arrian heresie, insomuch that *Leomungildus* King of the Gothes, caused his owne naturall son *Elmungildus* to be slaine, because he forsook the Arrian faith. Also their number was augmented by returning of many Van-

Vandales to Spaine, who had escaped the hands of *Belisarius*.

Mauritius.

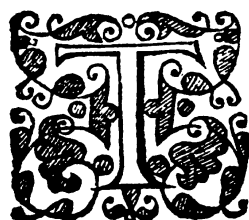
Mauritius was Captaine of the Army of *Tiberius*, to whom *Tiberius* gaue his daughter in marriage, with his kingdome: for he found himselte sicke vnto the death. He reigned 20. yeeres, hee fought against the Persians, and prospered in that warfare: and after that, peace was bound up amongst them. *Chasannus* King of Auares, Hunnes, and Slavonians, fought against him, and carryed away many captiues and prisoners. In redeeming of the captiues, *Mauritius* was too niggardly, whereby it came to passe, that *Chasannus* slew 12. thousand prisoners, which might haue beene ransomed for a small summe of money. This oversight of the Emperour, not onely stayned other his noble vertues, but also purchased the hatred of the souldiers against him, whereby it came to passe, that they set up *Phocas* to bee Emperour in his stead. Of this calamity it is thought that *Mauritius* was foreseene in his dreame, and that hee chose rather to bee punished in this world for his faults, then in the world to come. Afterward he was brought in bands to *Phocas*, his wife, and siue children were cruelly slaine in his owne presence, and finally, bloody *Phocas* slew himselte, of whom it is reported, that when he saw his wife and children put to death, he gaue glory to God in his greatest calamity, and said; Iust art thou, O Lord, and righteous in all thy Iudgements.

Note.

CEN-

CENTVRIE VII.

Phocas.



He heresie of *Eutyches* continued in this Centurie from the beginning, to the end thereof: countenanced by the Emperours, such as *Heraclius* and *Constans*. Neverthelesse I haue cut off the Euty-chian Persecution at the end of the sixt Centurie, because *Heraclius*, albeit hee favoured the error of the Monothelites, (a branch of *Eutyches* heresie) notwithstanding hee was so employed with warres against the Auares in the West, and the Persians and Saracens in the East, that hee had not a vacant time to persecute them who professed another faith. And *Constans* began to persecute, but was quickly interrupted by new occasion of Sea-warfare against the Saracens, wherein also hee was overcome. For this cause I haue referred the Euty-chian persecution rather to the former Centurie, then to this. Moreover, in this Centurie the vniuersall Bishop, and the Antichrist beginneth to spring vp: so that all the rest of the History must be spent in three heads: First, in declaring *The growth of the Antichrist*, in the seventh, eight, and ninth Centuries: Secondly, in declaring his tyranny, and prevailing power over the Romane Emperours, and Monarches of the world, in the tenth, eleventh, and twelfth Centuries: And finally, in declaring his discovery, and his battell against the Saints, especially against those who discovered him: and this shall be done (God willing) from the thirteenth Century vnto our time. In the History I am compelled to be short, because it may be read in many Authors, Chronologies, and Compendis, whereby it may be sufficiently knowne.

Phocas,

Phocas, after the cruell slaughter of his master *Mauritius*, was proclaimed to be Emperour by the Romaine souldiours, in the yeere of our Lord 604. and he reigned 8. yeres: in crueltie, drunkenness, lecherie, hee surpassed beyond all men, & iustlie was called, *The calamity of the Romane Empire*; nothing succeeded prosperously with this parricide: *Cosroes* on the East-side, the *Auares* on the West, the *Slauonians* on the North-side, inuading *Dalmatia*, and *Agilulphus* king of *Lumbardis* in *Italie*, adding vnto his dominion *Mantua*, *Cremona*, and *Vulturnia*: all these at one time weakened the Romane Empire, so farre that it could neuer attaine againe to the former strength and splendor that it was wont to haue. Great strife had bene betwixt the chaires of Rome and Constantinople for supremacy. The Patriarch of Constantinople thought it due to him, because Constantinople was the seate of the Empire. The Patriarch of Rome on the other part, said, that Constantinople was but a Colonie of Rome, and that the Grecians themselves in their Letters called the Emperour *αυτοκρατωρ των ρωμαίων*. To this controuersie *Phocas* put an end, and ordained *Bonifacius* the third to be called Vniuersall Bishop, and the Church of Rome to be head of all other Churches. This dignitie the Romane Church begged (as *Platina* granteth) and not without great contention, obtained it at the handes of *Phocas*. This is that stile, which *Gregorius* the first counted Antichristian in the person of *Ioannes vnguentis*, Patriarch of Constantinople. In the end *Priscus* his owne sonne in law, *Heraclianus*, the father of *Heraclius* the Emperour, and *Phocinus*, whose wife *Phocas* had vnjustly abused, conspired against him, and ouer-came him, and brought him to *Heraclius*, who commanded his head, feet, and secret members to be cut off, and the stampe of his bodie was giuen to the souldiers to be burnt with fire.

Platina in vita Bonif 3.

Note.

H

Heraclius.

Heraclius.

*Paulus dia-
conus, lib. 18.
rerum Roman.*

*Hist. Magd.
cent. 7. cap. 3.*

A description
of the Saracens

After *Phocas* reigned *Heraclius* thirtie yeeres. *Cosroes* king of Persia had mightilie preuailed, and had conquered Syria, Phenicia, and Palestina, and had taken Ierusalem, and *Zacharias* the Bishop thereof, and the Holie Crosse, and had giuen many thousands of Christians to the Iewes to bee slaine. Neither would he accept any conditions of peace with *Heraclius*, except hee would condiscend to forsake the worshipping of Christ, and worship the Sunne as the Persians did. For this cause *Heraclius* was compelled to make peace with the *Auares* on his West side, and to lead his Army to Asia against the *Persians*, which indured the space of sixe yeares, wherein he preuayled against *Cosroes*, and recovered all the Prouinces which *Cosroes* had taken from the Romane Empire. Finallie *Cosroes* was taken, cast in prison, and cruellie slaine by his owne son *Siroes*, because he had preferred *Medarses* his younger sonne to *Siroes*, his elder brother. This *Siroes* made a couenant of peace with *Heraclius*, and deliuered vnto him *Zacharias* Bishop of Ierusalem, with the Holie Crosse and the prisoners whom his father had carried Captiue. And so *Heraclius* in the seuenth yeere, returned backe againe to Constantinople with great triumph. After this the Emperour being circumuened by *Pyrrhus* Bishop of Constantinople and *Cyrus* Bishop of Alexandria, fell into the Heretic of the *Monotheletes*: And to this fault hee added other faults, such as incest, for he married his owne sisters daughter: and hee was giuen to curious Artes, and to seeke out the euent of thinges by judiciall Astrologie: and was admonished by the Astrologians to beware of the circumcised people. *Heraclius* onely deemed, that the Iewes should trouble him but it was the *Saracenes*, in whom this prophesie had performance: for in his time beganne the Monarchie of the Saracenes, and the blasphemous

blasphemous doctrine of *Mahomet*. The Saracenes were people dwelling in Arabia, the posteritie of *Hagar*, and not of *Sara*: These fought vnder the banner of *Heraclius* in his sixt yeere warrefare against the Persians: when they craued the wages, of their seruice, in stead of money they receiued contumelious words, and were called *Arabik dogs* by the Emperours treasurer. This contumely did so irritate them, that they choosed *Mahomet* to be their captaine, Anno, 623. inuaded Damascus, and tooke it, and within few yeeres conquered Syria, Phenicia, Palestina, and Ægypt: And not content with this, they inuaded the kingdome of the Persians and subdued it, and cut off the kings seed. The blasphemous *Alcaron* and *alsurca* of *Mahomet*, which hee said hee receiued from heauen, was a doctrine of lies, containing a mixture of the religion of the Iewes, Pagans, and Christians: to the making whereof concurred *Sergius* a Nestorian heretik, and *Iohn* of Antiochia, an *Arrian* heretike, and some Iewes. *Mahomet* also ordained, that all people whom the Saracenes could conquer, should be compelled by fire and sword, and al kind of violence, to receiue the doctrine contained in these bookes. *Heraclius* perceiuing the sudden & great increase of the dōinion of the Saracens gathered a great army, & fought against them, but he was ouer-come in battell and lost 150. thousand men of his army. And when he renewed his forces againe to fight against the Saracens, he found that 52. thousand men of his army died in one night suddenly, as those did who were slaine by the Angell of God in the army of *Sennacherib*. *Heraclius* was so discouraged with the calamitie of his armie, that he contracted sicknesse and died.

*Platinus vita
Senerini.
Note.*

Constantinus and Heraclionas.

After the death of *Heraclius* reigned his son *Constantine*, 4 moneths, & was made out of the way, by poyson giuen vnto him by *Martina* his fathers second wife, to the end that

H 2

Heraclionas

Heracleonas her son might raigne. But God suffered not this wickednes to be unpunished: for *Martina* and *Heracleonas* were taken by the Senators of Constantinople, & her tongue was cut out, and his nose cut off, least either her flattering speeches, or his beauty and comelines should haue moued the people to compassion: and they were both banished.

About this time the Saracenes had taken *Casarea* in *Palestina* after they had besieged it seuen yeeres: and they slew in it seuen thousand Christians.

Constans.

After the banishment of *Martina*, and *Heracleonas* her sonne, raigned *Constans* the sonne of *Constantine*, 27. yeeres: in religion he followed the footsteps of *Heraclius* and was infected with the heresie of the *Monothelites*, and persecuted *Martinus* 1. Bishop of Rome, because he had gathered a Synode in Rome, and damned the heresie of the *Monothelites*: whom also he caused to be brought in bands to Constantinople, cut out his tongue, and cut off his right hand, and banished him to *Cherlonefus* in Pontus, where hee ended his life. Hee fought also against the Saracenes in sea-warre-fare, and was ouer-come by them, like as interpreters of dreames had fore-tolde him: for he dreamed, that hee was dwelling in *Theſsalonica*, and the interpreters said it portended no good, but that others should ouer-come him, as if the word *Theſsalonica* did import *Θὲς ἀλλῶ νικῶν*, that is, *render victory to another*. *Constans* was slaine by one of his owne seruants as hee was washing himselfe in the bathe-houses of *Saryuse*.

Hist. Magd.
cent. 8. cap. 3.

Constantinus

Constantinus Pogonatus.

Constans being slaine in Sicile, the army in those parts appointed *Mezentius*, a man of incomparable beauty, to bee Emperour: but *Constantinus*, the eldest sonne of *Constans*, sailed to Sicile with a great nauie, slew *Mezentius*, and the murderers of his father, and recovered his fathers dominion to himselfe. Hee was called *Pogonatus*, because his face was not bare and voide of haire when he returned from Sicile, as it was when hee sailed thither from Byzans, but his face was rough and covered with haire. Hee had 2. brethren, whom the people reuerenced with equall honour as they did him: therefore hee disfigured their faces by cutting off their noses, and reigned himselfe alone 17. yeeres. In religion hee was not like vnto his predecessors, who had beene fauourers of heretiques, but he assembled a generall Council at Constantinople, vulgarly called, the first *Oecumenick Council*, wherein the heresie of the *Monothelites* was utterly damned, as in his owne place shall be declared, God willing. Likewise, the estate of the Emperour was more peaceable than it had beene in time of his predecessors: for the Saracenes were compelled to seeke conditions of peace from him, and to offer yeerely payment of 3000. pound weight of gold vnto him, with other tributes of horse, seruants, and prisoners.

Chron. faur.

Hist. Magd.
cen. 7. cap. 3.

Iustinianus the second, Leontius, and Abimar.

After the death of *Constantine*, raigned his son *Iustinian* the second, sixteen yeeres, to wit, ten yeeres before his banishment,

H 3

banishment, and sixe yeeres after his banishment: His gouernement was cruell and bloodie, by perswasion of *Stephanus*, and *Theodorus*, whose counsell hee followed, euen till the purpose of exirpation of all the Citizens of Constantinople. But *Leontius*, a man of noble birth, pitying the Citie, tooke *Iustinian* the Emperour, cut off his nose, and banished him to *Chersonesus Ponti*, where he remained in great miserie ten yeeres. *Stephanus* and *Theodorus* his bad counsellors, receaued a condigne punishment, for they were burnt quick in the bellie of an hot brasen bull.

After this banishment of *Iustinian* the second, *Leontius* raigned three yeeres. The flexible mindes of vnconstant people, and souldiers, choosed *Abismarus* to be their Emperour, who dealt with *Leontius* as hee had dealt with *Iustinian*, and cut off his nose, and thrust him into a Monastrie, where hee remained seuen yeeres, to wit, all the time of *Abismarus* gouernement.

In the ende, *Iustinian*, after ten yeeres banishment, retouered his Emperiall dignitie againe, by the helpe of *Tarbelliq* Prince of Bulgaria. Hee caused *Leontius*, and *Abismarus* to be brought vnto him, whom he trampled vnder his fecte, & after commanded that they should be beheaded. The crueltye that he vsed against the Citizens of Constantinople, and against the inhabitants of *Chersonesus Ponti*, is almost vnspeakeable. He was hated of all men. *Philippicus* conspired against him, and he was slaine by one named *Elias*, his

seruant

centurie

centurie

CENTVRIE. VIII.

Philippicus.



After *Iustinian* the second was slaine, *Philippicus* raigned two yeeres, and nine moneths. Great dissention fell out betwixt the Emperour *Philippicus* and *Constantine* Bishop of Rome, for razing (as appeareth) the pictures of Fathers, who were present at the sixt Generall Councell, which being pictured in the Temple of *Sopia*, were abolished by the commandement of *Philippicus*. *Constantine* Bishop of Rome declared the Emperour an heretique, and commanded, that his name should be razed out of charters. This Note. was the first great, direct, and violent opposition, that the Bishops of Rome attempted against noble Emperours. *Philippicus* was taken, and his eyes were put out by *Anastasius*, otherwise called *Artemius*, his Secretarie who raigned in his stead.

Artemius.

Artemius, otherwise called *Anastasius*, raigned one yeere and three monethes: hee deposed *Iohn* Patriarch of Constantinople, who kept not the true faith: and placed *Germanus* in his steade. Hee was taken by *Theodosius*, and sent prisoner to *Nice*, and from thence to *Thessalonica*, where he was compelled to renounce his Emperiall dignitie, and to be clothed with the habite of a Monke.

Theodosius.

Theodosius reigned scarce one yeere: and when he heard that *Leo Isaurus*, gouernour in the East parts, was saluted Emperour by the armie, he willingly gaue ouer his Emperiall dignitie, and liued a priuate and peaceable man.

Leo Isaurus.

Leo Isaurus reigned twentie foure yeeres: great commotions were in his time, both, in Church and policies. In Church-affaires, he was an hater of Images, and burnt Images made of wood, other images hee melted, & misfashioned: against whom *Gregorius* the second, putt vp with anti-christian pride, opposed himselfe not only allowing worshipping of images, but also forbidding to pay tribute to the Emperour *Leo*. The Emperour on the other part irritated with the proud attempts of *Gregorius* the second, vsed indirect meanes to cut him off: but the enterprises of his deputies, *Marinus*, *Paulus*, *Eutychius*, and their followers, succeeded vnprosperously. Moreouer, the Bishop of Rome sought support from the Lombardis, who had beene at all times preceding enemies to the chaire of Rome: yet in *Leo* his dayes they were bounde with the bishop of Rome in a couenant of friendship, for none other cause, but this onely, to shake off the yoke of the Emperours obedience. And when the bishop of Rome saw that the Emperour had great businesse in warres against the *Saracens* hee thought it a fit occasion to draw the dominion of Italie vnto his owne subjection: and therefore, with aduise of the Clergie, hee both excommunicated the Emperour, as a destroyer of the Images of the Saints, and disauthorised him of his Emperiall souerainie

Note.

W. B. Magd.
cent. 8. cap. 3.

raignty in Italy. So early began the increasing Grando of Antichrist, to send forth the thunder-bolts of cursings against the anoynted of the Lord.

In this Emperours dayes the Saracens passed over the Straits, invaded the kingdom of Spaine, slew *Rodericus* King of the Gothes, and his sonne, and put an end to the kingdom of the Gothes in Spaine, after they had reigned 346. yeeres: and being incited by *Eudo*, Duke of Aquitania, they marched towards France: but through the valour of *Carolus Martellus*, a man of noble birth in France, they were so encountred, that three hundred thousand, and threescore and ten thousand Saracens were slaine, and the countrey of France was made free of the feare of the Saracens.

Platim. in vit.
Greg. 2.

Constantinus Copronymus.

After *Leo*, his sonne *Constantinus Copronymus* reigned 35. yeeres (*Chytreus* reckoneth onely 23. yeeres) because hee hated the worshipping of Images (which error had taken deepe roote in this age): The writers of the History of this time haue dipped their pens in gall and wormwood, to blaspHEME the honourable name of *Constantinus*: but whatsoeuer *Paulus Diaconus*, or *Zonaras* haue written to his disgrace, his name will bee in honourable account and regard in the Church of Christ. The Senate, and the people of Constantinople, addicted to the worshipping of Images, hated the Emperour, and were glad of the false rumoured tidings of his death, when he went to fight against the Arabians, and they chose *Artabasdus* to be Emperour in his stead. But *Constantine* returned to Constantinople, besieged the towne, and recovered his owne kingdom againe. Hee gathered a generall Councell at Constantinople, anno 555. wherein the worshipping of Images was damned, as shall be declared (God willing) in its owne place. In this Emperours dayes were warres betwixt the King of Lombardis

bardis, and the Bishops of Rome: but the Roman Bishops begged the helpe of *Carolus Martellus* against *Luitprand*, and the helpe of *Pipinus* against *Aistulphus*, and the helpe of *Carolus Magnus* against *Desiderius*, all Kings of Lombardis: and by continuall imploring the helpe of the Nobles and Kings of France, the Lombards were vterly subdued, the chaire of Rome was enriched, the revenue of the Emperour of the East was impaired, and a ground was layd for the advancement of the Kings of France to the Imperiall dignity. In this Emperours dayes the Turkes, or Scythians, invaded the Armenians, and molested the Saracens, and some countries of *Asia minor*, in the end they accorded with the Saracens: But this agreement could not bee perfected without condition, That the Turkes in Persia should vndergoe the name of Saracens, hoping thereby that they would easily embrace the Mahometan religion, wherein their expectation was not frustrate.

In the yeere of our Lord 579. and in the 18. yeere of the raigne of *Constantine*, a wonderfull thing fell out amongst wile men of Persia, called *Magi*, and *Maurophori Pafai*: they perswaded both themselves, and others also, That if a man would sell all that hee had, and throw himselfe headlong from the walles of the Citie, his soule should by and by be transported to heaven. So prone and bent is the corrupt nature of man to leane vpon vaine hopes, & to beleue promises which God hath not made.

Leo the sonne of Copronymus.

Leo the sonne of *Constantinus Copronymus*, raigned five yeeres. Hee followed the footsteps of his father in zeale against worshipping of Images: and punished the Grooms of his owne chamber, such as *Iames*, *Papias*, *Stratians*, and *Theophanes*, for worshipping of Images. The superstitious writers of the History of this time, such as *Zonaras*, and *Pau-*

lus

lus Diaconus reckon the aforesayd persons in the Catalogue of holy Confessors. But Christ will neuer count them to be his Martyrs, who fight obstinately against the truth, euen vnto the death: neither will hee count them to be his Confessors, who suffer iustly inflicted punishment for the contempt of the lawes of Magistrates, being agreeable to the law of God.

Irene, and Constantine her sonne.

After the death of *Leo*, raigned *Irene* his wife, with her sonne *Constantine*, ten yeeres. Afterwards *Constantine* deposed his mother from her authority, and raigned alone seven yeeres. And *Irene* on the other part, taking this indignity done vnto her grievously, shee spoyled her sonne both of his eyes, and of his Empire, cast him into prison, where he dyed for heart-griefe: and shee raigned againe 4. yeeres after her sonnes imprisonment: So all the yeeres of the raigne of *Irene* and her son, coniunctly & severally, first and last, were 21. yeeres. This Emperesse was superstitious, crafty, and infortunate. Shee was a superstitious defender of the worshipping of Images. A malicious and venomous hater of the name of *Constantinus Copronymus*, (whose dead body shee commanded to be brought out of his graue, to be burnt with fire, resolved into ashes, and to be cast into the Sea (albeit *Constantine* was her owne father in law). The mercies of the wicked are cruell. Her craft appeared in bringing her forces to Constantinople, in the sixt yeere of her raigne, vnder pretence of fighting against the Arabians, and in disarming of them whom shee knew to haue bene adversaries to the worshipping of Images, and sending them in ships to the places from whence they came. For before the dayes of *Constantinus Copronymus*, the towne of Constantinople by famine and pestilence, and being besieged three yeeres by the Saracens, was miserably dispeopled, so that thirty

Pro. 12.

Platin. in vit.
Steph. 2.

Funet. Com-
ment. lib. 8.

Note.

Platin. in vit.
Greg. 2.

Punſt. Com-
mens. in chron.
lib. 8.

thirty thousand of the people of Constantinople died. But *Copronymus* for the repaying of that losse, sent for strangers, and replenished the towne with new Inhabitants. These strangers she sent backe againe, to the places from whence they came, especially, because in popular commotion they had set themselves in armes, and menaced the Fathers conuened in Constantinople, by *Irene* and her sonne, for allowance of adoration of Images. Shee was infortunate, because the Empire of the East was so extenuated in her time, that it was rather like vnto a shadow, then vnto an Empire. So that in the subsequent History I will forget (after a manner) the Emperours of the West. Now *Irene* was deposed, and banished, by *Nicephorus*, who raigned eight yeeres after her banishment.

CEN

CENTVRIE IX.

Carolus Magnus.



In the yeere of our Lord 801. *Charles* the Great, King of France, was declared Emperour, by *Leo* the third, Bishop of Rome: and hee raigned sixteene yeeres in his Imperiall dignity: for hee continued King of France forty and six yeeres. The Empire of the West had beene cut off since the dayes of *Augustulus*, the sonne of *Orestes*, whom *Odoacer*, King of *Rugiberuli*, &c. had compelled to denude himselfe of the Imperiall dignity. Now after the issue of 300. yeeres, and after the Hunnes, the Gothes, the Lombards, and other Nations had obtained dominion in the West, all abstaining (notwithstanding of their prevailling power) from the name, dignity, and stile of Emperours. Now at length (I say) *Charles* the Great is anoynted, and crowned Emperour, by *Leo* the third, in the towne of Rome. And this was the beginning of that evill custome which after followed, to wit, That Emperours should receiue their coronation from the Bishops of Rome. At this time the Empire of the East was in the hands of the Empreſſe *Irene*, and in the hands of the Emperour *Nicephorus*, who had banished *Irene*, and raigned in her stead. The Empire of the East was also weake at this time, as appeareth by a covenant of peace which they concluded with *Charles*, Emperour of the West: in the which no mention is made of *Exarchatus Ravenna*, to be rendred againe vnto them: onely that the Isle of Sicile, and the townes and lands which lie from Naples Eastward on the right hand, and from Manfredonia (sometimes called *Syponto*) on the left hand, compaſſed a-
bout

bout with the Seas, called *Superum & Inferum*: these should remaine in the possession of the Emperours of Constantinople. *Charles* a prudent and godly Emperour, more sound and vpright in sundry heads of Christian doctrine, then many others: for hee detested the worshipping of Images, as vile Idolatry: as appeareth by his bookes written against the second Councell of Nice. *Charles* was very friendly to Christians, and defended them against the violence and tyranny of their persecuting enemies: namely, against *Godfridus*, King of Denmarke, a fierce adversary against the Christians, who dwelt in Saxony. Likewise hee subdued the Slavonians, and Bohemians, enemies to Christian Religion: and was iustly called *Magnus*, for his great exploits and valiant acts, which God prospered in his hand. *Pipinus*, the sonne of the Emperour *Charles*, was declared King of Italy: who died before his father, and after his death hee appointed *Bernard* his nephew to raigne in Italy, with expresse commandement, That hee should be obedient to his sonne *Ludovicke*, whome hee ordained to be successour to himselfe in the Imperiall office. So the Emperor *Charles* full of dayes, died in the 71. yeere of his age, and was buried in Aken.

Ludovicus Pius.

After *Charles* succeeded his sonne *Ludovicus Pius*, and raigned 26. yeeres. For his gentle and meeke behaviour, he was called *Pius*. He received the Imperiall Diadem from *Stephanus* the fourth, at Aken. *Bernard* his brothers sonne, forgetfull of the mandate of *Charles* the Great, rebelled against *Ludovicus Pius*, and was beheaded at Aken. Likewise, his owne sonnes (assisted with *Hugobertus*, Bishop of Lions, and *Bernhardus*, Bishop of Vienne, and other Bishops, who did excommunicate the Emperour for adherence to *Indith* his wife) behaved themselves very undutifully

dutifully towards their father. Nevertheless, he freely pardoned his sonnes, and accepted them againe into favour. Also *Fredericke*, Bishop of Vtrecht, threatened to excommunicate the Emperour, if hee did not forsake the company of *Indith*, his welbeloved wife, and daughter to the Duke of Bavaria, because shee was his neere kinswoman, to wit, in degrees of consanguinity for bidden, in the Popish lawe. The Empresse willing to bee revenged of the Bishop, shee hired two Gentlemen, who set vpon him after Church service, and slew him in his Priestly garments. In his time also the Saracens in huge numbers, like vnto Locusts, swarmed out of Egypt and Africke, and invaded the Isle of Sicile. By cutting downe all fruitfull trees, burning Townes, Temples, and Monasteries, and by killing Bishops, Priests, and Monkes, they brought the Ile to an vtter desolation. *Gregory* the fourth at that time was Pope: and hee exhorted the Emperour, and his sonne *Lotharius*, to support the distressed estate of the Isle of Sicile. They answered, That albeit that matter duly belonged to *Michael*, Emperour of Constantinople, yet nevertheless, they refused not to vndertake the worke, vpon the common charges of the Countrey.

Now whilst these things were in reasoning, *Bonifacius*, Count of *Corfica*, and his brother *Bertarius*, with support of the people of *Hetruria*, arrived with a Navie at Africke: and betwixt Vtica and Carthage, encountred with the Saracens foure times, and slew of them so great a number, that they were compelled to recall their forces backe againe from Sicile: like as of old the Carthaginians vexed by *Scipio*, recalled *Hanniball* for the safety of his owne country: So *Bonifacius* returned back againe with an army victorious, and richly lodened with the spoyle of his enemies. Nothing was more vnprovidently done by the good Emperour *Lodovicus Pius*, then the giving ouer of that right, voluntarily conferred to *Charles* his father, by *Adrian* the first, and *Leo* the third: to wit, That no man should be elected Pope without the consent and allowance of the Emperour. This foresaid right *Ludovicus* gaue over to the Clergie and people of Rome

Platin. in vit. Greg. 4.

Funct. comment. l. 9.

Rome: onely, the Romanes for keeping of friendshippe, should send an Ambassadour to the King of France, declaring whom they had elected to bee Pope. Hereby a patent doore was opened to all mischiefe, which after followed: and to that horrible contention betwixt Emperours and Popes, concerning investment of Bishops. In his time three Emperours raigned in the East, at Constantinople: to wit, *Leo Armenius*, *Michael Balbus*, and *Theophilus*. *Leo Armenius* raigned seven yeeres. Hee banished *Nicephorus*, Patriarch of Constantinople, for defending adoration of Images. *Michael Balbus* slew *Leo*, his predecessor, whilst he was praising God in the Church, and raigned in his stead nine yeeres. In his time the Saracens mightily prevailed: a number of them issued out of Spaine, and tooke the Isle of Candie. Another company coming from Africke, wasted the Isle of Sicile. *Theophilus* raigned ten yeeres, and fought against the Saracens, who did oppresse the countrey of Asia: but he had no good successe.

Lotharius.

Lotharius, the sonne of *Ludovicus Pius*, was declared King of Italy, and *Augustus* before his fathers death. He was anoynted by Pope *Paschalis*, in the Church of Saint Peter: and he raigned 15. yeeres. Great hostility and bloody warres fell out amongst the children of *Ludovicus Pius*: to wit, *Lotharius*, *Lewis*, *Charles*, and *Pipinus*, for dividing of their fathers Lands. In this civill dissention, the Nobility of France was so miserably weakened, that the Normans and Danes tooke boldnesse to invade the countrey of France: which they vexed for the space of twenty yeeres. In the East, after *Theophilus* had concluded his life, his sonne *Michael*, with his mother *Theodora* governed the estate. *Michael* raigned foure and twenty yeeres. *Theodora* continued onely eleven yeeres. She persecuted those who would not wor-

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ship Images: albeit her husband before his departure from his life had seriously admonished her, that shee should not trouble the Church for restoring of Images.

Ludovicus the second.

Ludovicus the second, and son of *Lotharius*, raigned one and twentie yeeres. The intestine dissention betwixt him and his brother *Charles*, seemeth to be like vnto an hereditarie sicknesse. Howsoever, the Emperour *Ludovicus* had dishonour thereby: because the rebelles of *Charles* desired the Emperours protection against his owne brother: which when hee had graunted, the rebelles were reconciled againe with their owne King *Charles*: and the Emperour, with dishonour, was compelled to retire from his brothers Dominions. In the East, *Michael*, Emperour of Constantinople, slew his brother *Theophilus*, and thrust his mother *Theodora*, and her sisters, into a Monasterie, and raigned himselfe alone after his mothers deposition thirteene yeeres. So the whole time of the gouernement of *Michael*, was twentie and foure yeeres. He fought against the Saracens, but very vnprosperously, and was slaine by *Basilus*, who raigned in his stead seven yeeres.

Carolus Calvus.

Ludovicus the second dying without children, his brother *Carolus Calvus*, king of France, obtained at the handes of the Bishop of Rome, by many liberall giftes, to be annointed Emperour. Hee continued Emperour not about two yeeres: and was poysoned by one *Sedekius*, a Jew, whom hee used for his Physitian.

I

Carolus

Carolus Crassus.

Hist. Mag d.
cent 9. cap. 26.

Carolus Crassus was the sonne of Lewis, king of Germanie: hee raigned ten yeeres. Carolus Balbus, the son of Carolus Caluus, was quicklie cut off by death. Therefore, I haue ouerpassed his name with silence. In this Emperours time the Normanes and Danes made such horrible excursions and desolations in France, that the Emperour, who came with a great Armie, to support the distressed estate of France, was compelled to make peace with them, Anno 888. and assigned vnto them that part of Fraunce which lieth beyonde Seane, towards the Britanick Ocean, to bee their habitation: which hath the name of Normandie vntill this day. Crassus, for his negligence and euill gouernement, was deposed from his authoritie, and Arnulphus, his nephew, was declared Emperour.

Arnulphus.

After the death of Carolus Crassus, great troubles ensued in Italie, by the factions of Berengarius, whom the Lombardes choosed to be king of Italie, on the one part: and Guido, Duke of Spoleto, whom others choosed to raigne in Italie, on the other part. In the middest of these factions Arnulphus leadeth an armie out of Germanie. He tooke the Towne of Bergamum, and hanged Ambrose, the Earle thereof, vpon a Gibbet, before the port of the Towne. This seueritie terrified other Townes, and made them to yeelde. Hee addrested towards Rome, and was crowned Emperour by Formosius, whose enemies he punished vnto the death. From thence hee addrested to fight against

against Guido: but hee fled, and escaped the Emperours hands. The wife of Guido, hauing no puillance to resist the Emperours forces, shee hired some of the Emperours seruantes, who gaue vnto him a cup of poyson, which brought vpon him a lethargie, and three dayes sleeping continually. After this hee arole sicke, and left the siege, (for hee was besieging the wife of Guido) and he died, after hee had raigned twelue yeeres. In the East gouerned Leo, the sonne of Basilius, in whose time the Saracens conquered Taurominum, a towne in Sicile, and the Isle of Lepantos.

CENTVRIE, X.

Ludovicus tertius.

After *Arnulphus* succeeded his son *Lewis* the 3. & reigned 10. yeeres, he receiued not the Imperial Diadem at Rome: because *Berengaricus* by force inioyed the Kingdome of Italie. At this time the Hungares a nation fierce and cruell inuaded Italy, France, and Germanie, and made in

these nations horrible desolations. Likewise the Saracens invaded Calabria and Apulia in Italie, and if the Lord had not pittied the distressed estate of Europe, it was at this time like to be vndone, for *Platina* writeth that while they were besieging *Consentia*, the King of the Saracens was slaine with thunder, and the Saracens terrified with this vnprosperous successe returned backe againe to Africk. In this Emperours dayes a remarkable thing fell out. *Albert*

Plasim. in vita.
1041.10.

Funct. Comment
in chronol lib.
9.

Note.

Marquis of Bamberg rebelled against the Emperour *Lewis*, and hee had slaine *Conrad* the Emperours brother. The Emperour seeing that by no meanes hee could prevaile against him, hee was supported by the coosening treason of *Hatto* Arch-bishop of Mentz; for he came to the noble Marquis as though he would make reconciliation betweene the Emperour and him, and swore vnto him, that hee would bring him backe in safetie to his owne house, but his deceitfull maner of reducing was this. After they had riden a short way the Bishop felt his stomach, and repented they had not first dined before they had taken iourney. Thus the Marquis and the Bishop returned backe againe and dined, this the Bishop counted an exoneration of his promise and oath, and like a traitour deliuered him to the Emperour, who by and by beheaded the Marquis. In the East *Alexander* reigned two yeeres, and after him *Constantine*, a man of good disposition,

sition, but defrauded of his kingdome by *Romanus* Captain of his armie.

Conradus primus.

After *Lewis*, his Nephew *Conrad* the first was made Emperour and ruled seuen yeeres. Hee was the last of the of-spring of *Charles* the great (who had enioyed the empire of the West 112. yeeres) after whom the Empire was transferred to the Saxons. When he fell sicke hee called for his brother *Eberhard*, and desired him to deliuer the imperiall ornaments, to *Henric* Duke of Saxon, who for his wisdom and worthinesse was most meet to gouerne the troubled estate of the Empyre, which dutie *Eberhard* most faithfullie performed, preferring fidelitie in performing his promise made to his brother, before the desire of a kingdome.

Note.

Henricus auceps.

Henric Duke of Saxonie to whom *Eberhard* broght the Imperial ornaments, was called *Auceps*, because he was delighting himselfe in hauking when *Eberhard* came vnto him with the ornaments aforesaid. He reigned 17. yeeres for wisdom and magnanimitie worthy of so high a place. He made a couenant of peace with the Hungars for the space of 9. yeeres. He fought against the Sclauonians, the people of Dalmatia and the Bohemians, and made them tributaries vnto him, when the 9. yeeres were expired hee fought a great battell against the Hungares at Merzburg and prevailed against them, and in testimonie of his thankfulnessse to God who gaue vnto him victorie, he purged his dominions from Simonic, a fault vniuersallie ouerspread in those dayes, and dedicated to Gods seruice the whole tribute which

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which the Saxons were accustomed to pay to the Hungars, hee was greatly beloued of his subiects and was called *Rater patrie*.

Hist. Magd.
cens. 10. cap. 16.

Note.

In the East *Constantine* recouered his Empire againe From *Romanus* and his Sonnes, and measured to his sonnes such measure as they had measured to their father *Romanus*. For *Stephanus* and *Constantine* had caused their father *Romanus* to bee shauen and thrust into an Isle called Prote. And *Constantine* after the issue of 26. yeeres, wherein *Romanus* and his sonnes raigned, he laied hands on *Stephanus* and caused him to bee shauen and sent vnto the isle Mytelene, and his brother to the Isle of Samothracia. Thus the Lord who will not suffer iniquitie to escape vnpunished rendered to the sonnes of *Romanus* a iust recompence of their vnkindlie dealing with their father.

Otto Primus.

Otto the first after the death of his father *Henric* was chosen Emperour, and raigned 36. yeeres. Hee was molested with many forraine and domestique warres, but hee prospered in all his enterprises, yea and *Lindolphus* his owne sonne conspired against him, for the marriage of *Adelphed* the reliet of *Lotharie* sonne to *Hugo*, who contended against *Berengarius* for the kingdome of Italie.

This *Adelphed* the Emperour, *Otto* not onely relieved from her distressed estate, but also married her. The mother of *Lindolphus* was daughter to *Edmont* King of England, after whose death it displeased him that his father should marrie *Adelphed*. But when hee made warre against his father he was overcome, and besieged at *Ratisbon*, and in the end was reconciled to his father. The tyrannie of *Berengarius* the second enforced the Romans

to

to implore the assistance of the Emperour *Otto*, who led an armie to Rome at diuerse times. The first time hee gathered a Councell at Rome and deposed *Ioan. 13.* whom others call *Ioan. 12.* and placed *Leo 8.* in his steed. Likewise hee subdued *Berengarius*, and his sonne *Albertus* did flie to Constantinople, and so the Emperour recouered againe his owne dignitie to be king of Italie, and that no man should bee chosen Pope without consent of the Emperour. Againe, the inconstancie of the Romans in reiecting *Leo 8.* and receiuing againe *Ioan. 13.* or 12. compelled the Emperour to returne to Rome, and to punish the authors of that sedition to the death. After hee had declared his sonne to be Emperour, he died and was buried in the Church of Magdeburg, which he had builded in his owne time.

In the East, after *Romanus* the son of *Constantine* had raigned 3. yeeres, *Necophorus* raigned 6. yeeres, a man more magnanimous in warfare, then wise in government. He was murdered by the Councell of his owne wife *Theophania*, and *Zimisces* raigned in his steed.

Otto Secundus.

Otto the second after his fathers death raigned ten yeeres, he was a vertuous Prince, but not like vnto his father. *Henric* Duke of *Bavare* contended against him for the title of the Empire, but *Otto* prevailed. Likewise *Lotharie* the King of France invaded the countrie of Loraine, onely belonging to the Emperour. But *Otto* gathered a strong armie, recouered the Countrey of Loraine and pursued *Lotharie* to Paris, burning and destroying all the Countrey whether hee went. The third great conflict was against the Eretians assisted with the Saracens, for the Countreies of Apulia and Calabria. These countreies did appertaine of old to the Emperour of the East.

But *Basilins*, with his brother *Constantine* willing to recover these Countries againe did fight against the Emperour *Otto*, and discomfited his armie, and the Emperour himselfe hardly escaped in a fisher boate, faining himselfe to bee but a simple Souldier, and payed his ransome. Afterward hee conuerted all his wrath against the Italians, who had trayterouslie forsaken him, and were the chiefe cause of the discomfiture of [this armie, hee died at Rome and was buried in the Church of S. *Peter*.

Basilins Emperour of the East raigned 50. yeeres, and recovered the Isle of Candie from the Saracens, and the Countreyes of Apulia, and Calabria from *Otto* as is said, after whom his Brother *Constantine* raigned 3. yeeres.

Otto Tertius.

Otto the third was young in yeeres when his father died. For hee exceeded not cleuen yeeres old, notwithstanding he was chosen Emperour, and raigned 19. yeeres. Hee was wise aboue his yeeres, and was called *Mirabile mundi*, that is, the admirable thing of the world. The Italians continuallie breaking soueraigntie, advanced one *Crescentius* to bee Emperour. The Emperour *Otto* for suppressing such seditious attempts, pearced into Italic with an armie at three diuers times, and pardoned *Crescentius* twise. But when hee made no ende of his seditious attempts, the third time, hee hanged him. Likewise *Iaon* 18. whom the Seditious Romanes had advanced, reiecting *Gregorie* the fift who was made Pope with the Emperours consent, his eyes were plucked out, and hee was throwne headlong from the Capitol. By the prudent aduise of *Otto*, *Gregorie* the fift, appointed Seuen electors of the Emperour, to wit the Bishops of Mentz, Colen,

Collen, and Treer, with Count Palatine, the Duke of Saxonie, and the Marquis of Brandenburg: and in case of contrary opinions, the King of Bohemia. Which custome doth continue even to our dayes. One thing was lacking in the felicity of this noble Emperour, that his wife, *Mary* of Arragon, was a notable and barren harlot, and the widow of *Crescentius*, and had almost bewitched his noble heart. Shee being alwayes disappointed of her expectation, sent vnto the Emperour a paire of impoyloned gloues, which procured his death, and hee was buried in Aken.

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CENTVRIE XI.

Henry the second.



After *Otto* the third, *Henry* the second, Duke of Bavaria, by the Princes Electors was declared Emperour, hee raigned two and twenty yeeres. *Platina* assigneth vnto him onely eightene. Hee was a wise, valiant, and godly Emperour. He subdued all his rebels: He received the Imperiall crown

from *Benedict* the eight: Hee expelled the Saracens out of Italy. In this Emperours time *Sueno* King of Denmarke invaded England, and subdued it to his obedience. A savage Prince, in whom (if power had not lacked to performe his designs) his cogitations were highly bended to extirpate all profession of Christian religion in England. Likewise, about this time *Calipha* of Egypt, one of the Saracen Princes, destroyed some of the temples of Ierusalem, and poluted the rest, but in speciall he overthrew the Temple builded about the Lords Sepulchre. His mother was a Christian woman: when that was objected to him in way of exprobarion, as if hee had favoured Christians for his mothers sake: hee bended all his might against the Christians, destroyed and poluted their Temples, and massacred in most cruell manner, all them who were in spirituall offices. This was the first ground of the terrible warfare which afterward ensued, vulgarly called *Bellum sacrum*.

The Danes
invade Eng-
land.

The occasion
of *Bellum sacrum*.

Conrad

Conrad the second.

After *Henry* the second, succeeded *Conrad* the second: and was elected Emperour three yeares after the death of *Henry*. In this inter-raigne many cities of Italy desirous of libertie, made desertion from the subiection of the Emperour. But *Conrad* was a wise and valiant warriour, and reduced the cities of Italy in short time to subiection. He was the first Emperour who made a law, that the perturbors of the common peace in Germany should be punished vnto the death. Hee received the Imperiall crowne from Pope *John* 21. and raigned 15. yeeres. In whose dayes *Adichael Paphlago*, who married *Zoe* the daughter of *Constantine* the tenth, raigned in the East eight yeeres.

Comment Funct.
lib. 9.
Note.

Henry the third.

After *Conrad* the second, his sonne *Henry* the third, raigned 17. yeeres. Hee married the daughter of *Cannim*, the sonne of *Sueno* King of Denmarke, who at that time raigned in England. In his time great strife was among the Bishops of Rome, contending for the Popedom. Which sedition the Emperour suppressed, by remooving all the three seditious Popes, and appointing *Clemens* the 2. to bee Pope, as shall be declared God willing in the Head of Councils.

In the East, after the death of *Calipha* Prince of Egypt, his sonne *Dabir* made a covenant of peace with *Argyrophilus* Emperour of the East, and gaue liberry to Christians to build those Temples againe, which *Calipha* had demolished. *Constantinus Mononiachus*, also furthered the building, so that the worke was perfected, anno. 1048.

Hist. Magd.
cent. 11. cap. 3.

Henry

Henry the fourth.

Henry the fourth, was a young childe of seven yeeres old when his father died, and heeraigned 50 yeeres. Hee was an Emperour valiant, wise, eloquent, and fortunate in warfare. Neverthelesse hee was miserably vexed with the divilish pride of Pope *Gregorie* the 7. by whom hee was twice excommunicate, and his subiects in Germany were stirred vp by the Pope to rebell against him, vnder the conduct of *Rodolph* Duke of Sueue. But the God of heaven gaue victory to the the Emperour *Henry*, and *Rodolph* was sore wounded in the last battell, for his right arme was cut off, and hee convicted in conscience of the treasonable attempts against the Emperour his Master, and the breaking of his oath of allegiance, admonished the Bishops who had incited him to seditious insurrection, to bee more obedient to their soveraigne Lord in time to come, because God had punished him for his disloyalty in his right arme, which was oncelist vp to sweare the oath of allegiance to his Master. The seditious enterprises of *Gregorius* the 7. against the noble Emperour *Henry* of purpose to throw out of his hands the power of investment of Bishops, together with the wise resolution of the Emperour, to repress the pride of this insolent Pope, they are to be declared (God willing) hereafter in a more convenient time.

In this Emperours time *William* Duke of Normandy entered into England, to whom *Harold* (who at that time usurped the government of the countrey) gave an hard and sharpe encounter: but Duke *William* prevailed, slew *Harold*, and governed the countrey. At this time also was the estate of Christians in most lamentable manner afflicted by the Turkes and Saracens: as shall bee declared hereafter at greater length, God willing.

CEN-

Note.

William Duke
of Normandy
subdueth Eng-
land

CENTVRIE XII.

Henry the fift.

IN this Century the Bishops of Rome, who breathed for preheminance, and longed for soveraignty, attained to all their intended desires. And albeit no age afforded more magnanimous & courageous Emperours, such as *Henry* the 4. *Henry* the 5. *Lotharius* the 2. *Conrad* the 3. *Fredericke* the 1. called *Barbarossa*, yet the power of the wrath of God iustly punishing the defection of men from the true faith, suffered the man of sinne, and childe of perdition to be mounted vp to high preheminance, and to treade vnder foot the power of the Emperour: So that the Bishop of Rome was revered as a God in the world, and all high powers stouped vnder his authority. *Henry* the fift, was incited by the Councell of Bishops to make cruell warre against his naturall father *Henry* the fourth. And from a Councell assembled at Mentz, the Bishops of Mentz, Colen, and Worms, were sent to depriue *Henry* the fourth of all his Imperiall ornaments, and to conferre them to his sonne. The father through sorrow, and partly through sicknesse, departed this life, after hee had raigned 50. yeeres, as hath beene declared.

After the dayes of *Henry* the fourth, his sonne *Henry* the fift raigned 20. yeeres. Who came to Rome to bee crowned Emperour by Pope *Paschalis* the 2. The Pope would not consent to his coronation, except hee first did giue over all right of election of the Pope, and all right of investments of Bishops, by staffe and ring. The Emperour grieved with this proud carriage of the Pope, layd hands vpon the

Note.

Hist. Magd.
cent. 12. cap. 8.
Note.

the Pope and his Cardinals, and compelled them to perfect the worke of his coronation, and to confirme his priviledges of right to elect Popes, and to conferre investments to Bishops. It is to be noted, that Pope *Paschalis* when hee covenanted with the Emperour, and confirmed the priviledges aforesaid, tooke a consecrated Hostie, and divided it in two parts, and gaue one part of it to the Emperour, and tooke the other part vnto himselfe, vtering with his owne mouth this imprecation. Let him be divided from the kingdom of Christ who shall presume to violate this covenant, bound vp betweene you and mee. Neverthelesse Pope *Paschalis*, so soone as the Emperour returned vnto Germany, hee revoked all that hee had done, and cursed the Emperour, and called the priviledge which hee had confirmed vnto the Emperour, *pravilegium*, and not *privilegium*.

The Emperour hearing what the Pope had done, with expedition marched toward Rome, with an army: the Pope was forced to flie to Apulia. The Emperour returned to Germany, where he did find the Bishops for the most part seditiously affectionat to the Pope. Therefore the Emperour wearied with multitude of busineses stirred vp against him by Bishops, gaue over his priviledges aforesaid, gaining some peace with giving over of rights. At this time died *Mathildis*, a noble Countesse in Italy, and excessiue addicted to the Romane Church. In testamentall Legacy shee gave to the Church of Rome many townes and possessions, lying betwixt the Apenning and the Sea: and among the rest the towne of Ferrara. The Romane Church braggeth of many donations, such as the donation of *Constantine*, of *Aistulphus*, of *Pipinus*, of *Charles* the Great, of *Ludovicus Pius*, of *Otto*, and of *Mathildis*. If these bounds appertained to the chaire of Rome by so many anterior donations, How did these townes belong to *Mathildis* in hereditary possession, so that she had power to bestow them on whom she pleased?

Note.

In Ierusalem, after *Godfrey* succeeded *Baldwin* his brother, the second King of Ierusalem: and after him another

Bal-

Baldwin, of Burgon. Hee prospered for a time, but in the end was taken prisoner by *Balach*, King of Parthians, and was redeemed by paying a great summe of money. He left *Fulro* Earle of Anioh his succellor, the fourth King of Ierusalem.

Lotharius the second.

After the death of *Henry* the fift, *Lotharius* Duke of Saxonie, by the consent of the Electors, was chosen Emperour, and raigned thirteene yeeres. In his time two men contended for the Popedome, to wit, *Innocentius* the 2. and one *Peter* a citizen of Rome, and sonne to *Peter Leo*, whom they called *Anacletus*, whom *Rogerius* Count of Sicile did favour. But the Emperour *Lotharius* came to Rome with an army, and authorized *Innocentius*. *Rogerius* fearing the power of the Emperour, returned backe to Sicile.

Conradus the third.

After the death of *Lotharius*, *Conradus* Duke of Sueue, and sister sonne to the Emperour *Henry* the fift, was elected Emperour, and raigned 15. yeeres. *Henry* Duke of Saxonie, and *Guelphus* Duke of Bavaria, rebelled against him, whom hee easily subdued. And hee besieged *Guelphus* in a towne called Winspergh. The men of the towne were saved by the wisdome of the women. For they foreseeing that the towne could not endure the strictnesse of the siege, they gaue a petition to the Emperour, that they might haue liberty safely to depart out of the towne, onely with so much as they were able to beare vpon their backs. The Emperour supposing they would transport vpon their backs burthens of silver or gold, or costly

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rayment, hee condescended to their petition. The women preferring the liues of their husbands to all rich treasures, came out of the towne, every woman bearing her husband on her backe. The worthy Emperour admiring the vertue, wisdome, and piety of the women, spared their husbands, and would not violate his promise.

After this the Emperour gathered a great army, and set forward to fight against the Turkes and Saracens, of whose cruelty against the Christians in Edessa, many advertisements were sent to Europe. In the way hee conferred with *Emmanuel* Emperour of Constantinople, who with deceitfull promises betrayed the good Emperour *Conrad*, and suffered him not to tarry and get provision of victuals for his army: for *Emmanuel* promised that hee would in all haste send provision vnto him. And while *Conrad* was besieging Iconium, *Emmanuel* in stead of whollome victuals, sent meale mixed with lyme, whereby the army was im-poysoned, and huge numbers of them died, so that *Conrad* left the siege of Iconium, and went backe to Thracia.

Note.

In Ierusalem after *Fulco*, his sonne *Baldwin* was made the fift King of Ierusalem, who repaired Gaza, and conquered Askalon, and gaue it to the templaries. At this time many Christians were in Asia. For besides the Emperour *Conrad*, and *Lewis* King of France, *Rogerus* Count of Sicile, all these were sore grieved with the villany done by *Emmanuel* Emperour of Constantinople, and they subdued Cor-cyra, and tooke Corinth and Thebes, and the townes of Euboiæ. *Conrad* and *Lewis* also went to Ierusalem, and ioyned their forces with *Baldwin*, and besieged Damascus, but with no good successe. After they returned to Europe. But the Christians in Asia, and Syria dayly decayed in number and courage, vntill all the conquered places were reduced againe vnder the dominion of Infidels.

Frederi-

Fredericus I.

After *Conradus*, *Frederike* the first surnamed *Barbarossa* was chosen to be Emperour, and reigned 39. yeeres. He was a man valiant, of a quicke Spirit, expert in warrefare, strong in bodie, in Counsel giuing, prouident. In doing of his affaires, magnanimous: verie affable to meeke men: anemie to proud persons: a man of an excellent wit and memorie: whomsoever he had once knowne, albeit hee had beene absent from him a long space, yet the Emperour could call vpon him by his name, as if hee had beene daily conuersant with him: He was crowned Emperour by Pope *Adrian* the 4. to whom hee did this honour, when the Pope met him at Sutrium, the Emperour lighted off his horse, and came on foote to salute the Pope. And when our holy father was dismounted from his horse, the Emperour did hold his left stirrop in stead of the right, and when the Pope was somewhat offended, thereat, the Emperour softly smiling craued pardon of his ouersight, because hee was not accustomed with such seruile offices. Before the Coronation of the Emperour, Pope *Adrian* required of him this condition that hee should fight against *William* Duke of Apulia for recouering of that Dukedome to the Chaire of Rome. Neuerthelittle the Pope not expecting the Emperours leasure, incited *Emmanuel* Emperour of Constantinople to driue *William* Duke of Apulia out of Italie, and addrested himselfe and his Cardinals to warrefare, hauing first excommunicated *William* Duke of Apulia. On the other part, *William* begged peace from the Pope, promising to restore vnto him all that belonged to the chaire of Rome; and more also. But by the malignant Council of his Cardinals, the Pope would not hearken to conditions of peace, hoping to gaine more by warrefare. The Duke seeing no hope of peace brought his forces out of Sicile, ariued at Apulia, and did fight against *Emmanuel* and

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and did put him to flight. This done, hee marched forward toward Benaventure, where the Pope and his Cardinalls were expecting victorie. But the Duke so strictly pressed the citie, that the Pope and his Cardinals were glad to sue for peace, which they refused before. The conditions of peace were these, that the Duke should invade no possession belonging to the Roman Church, and on the other part the Pope should acknowledge *William* to be King of both Siciles.

The bad successe of the Popes enterprises was not vnknowne to the Emperour, who pondering in his own heart, the iniures which his predecessors had suffered by Popes, specially in bereaving them of the right of inuesting of Bishops, and in sending Ambassadors so frequently to Germanie to the great impouerishing of his dominions, whereat the Emperour conceived such indignation, that he charged all Germanie, that they should not receiue the Popes Legats in time to come, except they were expresse sent for: and that no man should make appellation to Rome: also in the Letters sent to the Pope hee prefixed his owne name to the Popes name. The Pope tooke all this matter grievously, and perswaded the towns of Italie to make defection from the obedience of the Emperour, and specially the towne of Millan rebelled against him. But *Fredericke* brought them partly by force, and partly by feare vnder his subiection againe. In the end the Pope had recourse to the old weapons of his warfare, and he excommunicated the Emperour, but the Lord suffered not this proud Pope to escape unpunished, for as he was walking with his attendants, in a Towne called Anagnia, a flie entered into his throte, and choked his breath.

After the death of *Adrian* the Emperour was not free of trouble, in regard of the schisme that fell out in the Roman Church, for two Bishops contended for the Papedom, to wit *Alexander* the third and *Victor* the fourth. The Emperour was required to pacifie this schisme, who gathered a council at Papia, and desired both the Popes

Note.

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to be present to heare their cause discussed in a lawfull assembly. But Pope *Alexander* disdained to be iudged of any man, and therefore he appeared not before the counsell; For which cause the Emperour and the counsell ratified the election of *Victor* the 4. Pope *Alexander* fled to France and cursed both the Emperour, and his owne competitor *Victor*. Afterward by money and flatterie, (powerfull weapons in a declining age) he procured such fauour in the Citie of Rome that he was receiued gladly of the most part of the city. Pope *Victor* had ended his life before this time, to whom *Guido* Bishop of Cremona was appointed successeur whom they called *Paschalis tertius*, and many followed him. When Pope *Alexander* came to Rome the Townes of Italie were in great hope of libertie, and rebelled against the Emperour, they reedified the towne of Millan, which the Emperour had sacked, and ruinated, and they builded a towne called *Alexandria* in contempt of the Emperour; and in honour of the Pope. When the Emperour *Fredericke* came to Italie, hee besieged this new builded towne called *Alexandria*, but was betraied by *Henry* Duke of Bauaria, and Saxonia, so that he escaped hardlie in the habit of a seruant and returned to Germanie. The Emperour renewed his forces againe, and pierced into Italie with a great armie. Pope *Alexander* fled to Venice. *Otto* the Emperours sonne on the other part with a well appointed nauie pursued after him, hauing receiued a commandement from his father to attempt nothing against the Venetians vntil his owne comming. But the young man more hardie, then circumspect, encountred with the Venetians, and was ouercome, and taken prisoner. The father for relieuing of his sonne from Captiuitie was content to come to Venice, and in Saint *Marks* Church to craue absolution from Pope *Alexander*. When hee kneeled downe at the Popes seete, the proud Pope set his foot vpon the Emperours necke, and abused the words of holy Scripture, *Super aspidem & basiliscum ambulabis, & conculcabis leonem & draconem*, that is, thou shalt walke vpon the Lyon *Psal. xci. 13.* and the Aspe: the young Lyon and the Dragon shalt thou tread

Note.

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read vnder feet. The Emperour answered, *non tibi sed petro*, that is, not to thee but to *S. Peter*: but the proud Pope replied, *Et mihi & petro*, that is both to me and to *S. Peter*, (to wit) thou doest this homage. The Emperour not willing to giue any further occasion of offence held his peace, and so was absolved, and his sonne relieved, with whom hee departed from Venice.

After this, some affirme, that he led an armie to Palestina, to fight against the Turks, and that hee prospered, vntill at length he was drowned in a certaine riuer. The Christians in Ierusalem had their last helpe and refreshment from *Philip* king of France, and *Richard* king of England. These two besieged Acon and conquered it. But there was kindled betweene the two kings a feruent heat and indignation, euerie one of them enuying the honour of another, so that *Philip* returned to France, and king *Richard* after hee had conquered Ioppo, returned also to England. But by the way hee made ship-wracke, and hardly escaped the perill of drowning. And albeit hee disguised himselfe, putting on the habite of a seruant, yet he was knowne and taken prisoner, by the Duke of Austria, and was brought to the Emperour *Henry* the sixt: where hee was detained vntill hee paid the ranfome of 10000. pounds money.

After *Baldowine* succeeded *Amalricus* the sixt king of Ierusalem. And after him his sonne *Baldowine* the 4. the 7. king of Ierusalem. Hee was sickly and not meet for gouernement. Therefore he committed the gouernement to *Guido* and *Raimundo* Count of Tripoli. The discord and debate betweene *Raimund* and *Guido* presented occasion to *Saladin* king of Turkes to recouer againe Ierusalem, and other Townes possessed by Christians for the space of 88. yeeres.

Henry.

Henry the Sixt.

After the death of *Frederike* the first, his sonne *Henry* the sixt was declared Emperour, who raigned 8. yeeres: hee was Crowned by Pope *Celestinus* the second who tooke *Constantia* the daughter of *Rogerius* out of a Monasterie, and gaue her in marriage to *Henry* the sixt, and both Sicils were bestowed to him in way of dowrie, paying alwayes to the Bishop of Rome the fee duely that was accustomed to be paid out of those parts. *Henry* the sixt tooke *Trancredus* the young king of Sicile, put out his eyes and thrust him into a Monastery; and vsed great cruelty against the Bishops and other inhabitants of the Isle of Sicile; So that Pope *Celestinus* did excommunicate him for his Barbarous crueltie, but hee went to Rome, acknowledged his fault, and obtained pardon together with a confirmation of the kingdome of Sicile. The Pope solicited also the Emperour to lead an armie to Asia, for support of distressed Christians, which thing hee performed, albeit he went not thither in his owne person, for he sent the Bishop of Mentz, the Duke of Saxonic, the Duke of Austria, and the Duke of Bauaria, and the Lantgraue of Thuringia, with many other noble persons, and with a well appointed armie. But the yeere following their arriual at Palestina, the report of the Emperour *Henries* death, caused them to returne backe againe to Germanie, leauing the Christians in a verie desolate care.

CENTVRIE XIII.

Philippus.

After the death of *Henry* the sixt, *Philip* his brother by the helpe of the Bohems, Saxons, Bauarones, and Sueuians tooke on him the Emperiall authoritie, contrarie to the minde of *Innocentius* Bishop of Rome and reigned 10.yeeres. In his time the country of Germanie was tormented with most cruell wars, for the Pope of Rome did excommunicate him, and caused the Bishop of Colen and other electors to make *Otto* Duke of Saxon Emperour, betweene whom and *Philip* were fought diuers battels. But *Philip* defended himselfe so couragiously, that by force hee held the Emperiall Crowne all his life-time against the heart both of *Otto* and the Roman Bishop who oftentimes had threatned, that either hee would pull from *Phillip* the Imperiall Crowne, or else that *Phillip* should take from him his triple Diademe: so meek was this gentle Byshop. In the end the Countrey of Germanie being wearied with continuall warres entreated for peace betweene *Philip* and the Pope, which was obtained vpon these conditions, that one of *Philips* daughters should be giuen in marriage to Count *Richard* the Popes Nephew, and another of his daughters should be giuen in marriage to *Otto* Duke of Saxon, who should for that cause denude himselfe of the Emperiall dignitie. Not long after this peace was concluded, the Emperour was cruellie murdered in his owne chamber by *Otto* Count Palatine. In this Emperours daies began the kingdome of the Tartarians who came from the mountains of India with their wives and children in *Ann. 1202.* and began to spoyle the Prouinces nereft adiacent

Note.

The beginning of the
Tartarian
kingdome.

sent to themselves, afterward they ouerhaled the Parthians, Medes, Assyrians, Persians, Armenians, and Sarmatians, and in the end setled their dwelling place at Meoridis Paludes, a barbarous and fierce people, practising great crueltie against all nations both of Christians and others.

Otto Quartus.

After the death of *Philip*, *Otto* Duke of Saxon was Crowned Emperour by Pope *Innocentius* the third. Now it was the custome that hee who was crowned Emperour vsed to distribute gifts to the Romans, which custome being neglected by *Otto* the Romans made some commotion and tumult, wherein they abused the Emperours seruants. He therefore departing from Rome with great discontentment invaded certaine townes belonging to the Chaire of Rome, whereby hee incurred such hatred at the Popes hands, that hee was forth-with excommunicated, and although the Pope hated the offspring of *Henry* the sixt, yet when the Electors of Germanie condescended to make *Frederike* the sonne of *Henry* Emperour, the Pope agreed thereto, because hee had a more deadly hatred at those who touched the apple of his eye, that is *S. Peters* patrimonie (as they call it) then at any other sort of people.

In the East *Alexius Ducas*, otherwise called *Marzulfus* reigned a short time, for hee was taken by the Venetians and Frenchmen, (who had restored againe Isaacius, to his kingdome) and they threw him headlong ouer a steepe place because hee had murdered his Master for ambitious desire of his kingdome. These Venetians and Frenchmen set vp *Baldwine* Count of Flanders to bee Emperour of the East. Thus was the Empire of the East translated to the French nation for a time, as the Empire of the west had beene before in the dayes of *Charles de maine*. After him reigned *Henry* his brother 2 yeeres, who hauing no male children

left the kingdome to *Petrus Antisiodorensis* his sonne in law, who was cut off by the fraud of *Lascharis* after hee had raigned two yeeres. After him his sonne *Robert* raigned 7 yeeres, hee was crowned Emperour by the Bishop of Rome, as the Germane Emperours were accustomed to be. To him succeeded his young sonne *Baldwine*, in whose time the Empire returned againe to the Grecians. And *Theodorus Lascharis* sonne in Law to *Alexius Comnenus* who plucked out the eyes of *Isacius*, was saluted Emperour and raigned eight yeeres, after whom *Ioannes Ducas* his sonne in Law raigned 33. yeeres.

Fredericus Secundus.

After the death of *Otto*, *Frederike* the second sonne to *Henry* the sixt, obtained the Empire and raigned 38. yeeres. Hee was by inheritance king of Naples, Apulia, Calabria, and Sicilia. His father obtained, shortly after he was borne, of the Princes Electors that they should choose his sonne *Frederike* Emperour after his death, which they did, crowning him Emperour at *Aquisgrane* when he was about 20. yeere old. From thence hee passed with his nobles and Princes to Rome, and there with great solemnitie was consecrated & called *Augustus* by Pope *Honorius* the third. After his consecration he gaue by his charter to the Church of Rome the Dukedome of Fundanuus, for by the insatiable covetousnesse of the Roman Bishops this wicked vse and custome grew, that except the Emperours Elect and crowned would giue vnto them such great and large gifts, they could not obtaine of them their consecration and confirmation, which for that intent they deuised. Furthermore the said Emperour willing to shew himselfe more bountifull towards the Church of Rome, gaue and admitted those constitutions which the Pope himselfe would desire, by which doing he gaue a sword in their hands to cut his owne throat;

Note.

for

for hee did grant to the Canon of proscription devised by the Pope and his adherents, that whosoever were excommunicate for diminution of the liberties of the Church, and so continued a yeeres space, that this person should be within the danger of his proscription, and should not be relaxed before hee had made satisfaction, and was admitted by the Pope to the Church and Congregation of good men againe.

But this liberty of *Frederike* was well requited by *Honorius*, for soone after his returning to Germany, hee heard of certaine who begun to raise and make new factions against him: amongst whom were found *Thomas & Richard*, the brethren of *Innocentius* the third, Earles of Anaquinos, that held certaine Castles in the kingdome of Naples against him by force, which Castles hee besieged and beat downe. *Richard* also hee tooke and sent him prisoner to Sicilia. But *Thomas* escaped and came speedily to Rome, where hee was not onely received by *Honorius*, but also when the Emperour began to expostulate with him for the vnseemlinesse of this deed, the Pope was so chafed, that without further delay, he thundred out against him like a tyrant, his curlings and excommunications.

Note.

After this fell out a ground of a new debate between the Emperour and the Pope. For the Christians that were in Asia were so weakened, that *Iohn* surnamed *Brennus*, King of Ierusalem came himselfe to the Emperour, and to the Pope to seeke helpe for the distressed Christians, who were in Asia. This *Iohn* gaue his daughter *Ioel* in mariage to the Emperour, with the title of the Kingdome of Ierusalem in dowrie with her. The Emperour on the other part promised that with all possible expedition hee would leade an armie into Asia against the Turkes: whereupon, and by the meanes of *Iohn* King of Ierusalem, the Emperour and the Pope were reconciled againe. But before the Emperour tooke his iourney to Asia, *Honorius* died, in whose roome succeeded *Gregorius* the ninth, who excommunicated the Emperour a new againe, because hee was compelled by sick-

nesse

nesse to come backe from his journey to Asia, and to remaine a space in Europe for the recouering of his health againe.

The next yere after, to stop the mouth of the slanderous and cruell Pope, and to declare to the world, that the last yere hee did not leave off his journey by his owne voluntary will, but by necessity: hee set forward with a great army and arrived at Ioppa. The Saracens were so troubled with his arrivall, that they were content to render to *Fredericke* the towne of Ierusalem, with all the possessions that were situate betweene it and Ptolemaide, and the greatest part of Palestina, and the Cities of Tyrus and Sydon, which were in Syria, and all other territories which *Baldwin* the fourth at any time had occupied there. Also they were content to set at liberty all the prisoners who were in their hands: and finally, to conclude peace for the space of ten yeeres.

In the meancetime, while the Emperour is thus occupied in Asia, Pope *Gregory* the ninth in the Emperours absence, made it knowne to the whole world, for what cause he was so earnest to chase him away to the East: not that he cared for the welfare of the distressed Christians in Asia, but to the end hee might worke him some trouble in his absence, as appeared by all these subsequent practices. For hee invaded the kingdome of Naples, and the rest of the dominions which pertained to the Emperours inheritance: and subdued a great part of these dominions to himselfe. Likewise he had a secret dealing with *Henry* the Emperours son, to stirre him vp against his father, and prevailed so farre in this divellish treason, that by the Popes counsell hee put from him his trustie Counciller *Ludovickus*, Duke of Boioria, whom his father had ordained to be guider of his sonne in his absence. Likewise when the Emperour sent letters out of Asia declaring the good successe that God had given him, and therewith desiring the Pope and Christian Princes and people, to give thanks to God for the same. These letters so grieved the Popes minde, that hee rent them in peeces, cast them

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Note.

upon the ground, and trode them vnder his feet to the great admiration of the Emperours Legats. Againe to colour the rage of his impotent minde with some excuse, who could not bridle the fury of his malicious heart, pretending this to be the cause of his anger, because the Emperour amongst other conditions of peace, bound vp betweene the Christians in Asia and the Saracens, hee had licensed them to come (alwayes without armour) to the place of the holy grave. Also hee made rumours to passe through Italy of the Emperours death, to the end the townes which were vnder his dominion, might be faint-hearted, and resigne over their cities into his hands. As likewise the souldiers who returned home out of Asia, he caused to be cut off, lest by their reporting the truth, and the good successe of *Fredericke*, the townes vnder his obedience might be encouraged.

The Emperour being advertised of all these practices done against him in his absence, left in Asia *Renaudus* with his garisons, commanding all the other bands to be vnder his appointment. And with all speed came with certaine gallies to Calabria, and within short space tamed his enemies, and recovered all his holds and dominions againe. Also he sent to the Pope to entreate for his favour, notwithstanding all the iniuries he had received at his hands, but was not heard nor accepted into favour, vntill hee had paid an hundred and twenty ounces of gold, for his absolution.

After this, great rebellion was stirred vp in Germany against *Fredericke*, for his owne sonne *Henry Caesar* began to utter the fruits of that old traffique that was betweene him and the Pope, and caused *Ludovicke* Duke of Boioria, of whom we did speake before, not onely to be put from his Court, but also most cruelly to be murdered. The Emperour thought it no time to sleepe: wherefore entering into Germany, hee assembled a Councill in the citie of Nuremberg, where the conspiracy of *Henry Caesar* was manifestly detected, whereof the Pope was the chiefe author, and hee by the iudgement and sentence of the Princes, condemned

of

of high treason. And being commanded by his father to be bound, was as a prisoner brought to Apulia, where not long after hee died in prison. In whose room hee ordained his third sonne *Conradus Caesar*, by consent of all the Peeres and Princes. Also *Fredericus Austriacus* his sonne, was proclaimed for an enemy to the Common-wealth, from whom were taken Austria and Stiria, and brought againe vnder the Emperours obedience and fidelity: who having set Germany at quietnesse, left there *Conradus Caesar* his sonne, and with his army returned to Italy, to punish such as with *Henry* his eldest sonne had conspired against him, whose treasons were all detected at the condemnation of *Henry Caesar*, and chiefly the Popes, who vnderstanding that the Emperour with warlike furniture marched towards Italy, albeit hee fained himselfe to be reconciled, and a friend to him, yet was hee notwithstanding to him a most secret and inextinguishable enemy. For hee sent to those cities who had conspired against the Emperour, admonishing them that they should ioyne themselves together, and that they should furnish strongly their cities with garrisons, and send for aide to friends, and that with all their force they would prepare themselves for warre. Also hee sent Ambassadors to the Emperour to forbid him and his army to come forward vnto Italy, and to say vnto him (not by way of entreaty, but imperiously) that what cause of controversie hee had against the Longobards, the same hee should commit to him, and stand to his arbitrement. The Emperour nothing regarding this foolish interdite, prosecuted his purpose and marcheth towards Italy: where he brought vnder his subiection those cities that rebelled against him, as Mantua, Verona, Ternisium, Patavium, and others: and then hee afterward set vpon the great Hoast of Mediolanenses, the Brixians, the Placentines, and other confederats, of whom hee tooke a thousand prisoners, and also their Generall, being the chiefe Magistrate in the citie of Mediolanum, *Petrus Temopolus* the Dukes sonne of Venice, and slew diverse Captains mee, and tooke all their Ensignes.

Note.

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The Pope perceiving the overthrow of his confederates, could no longer cover his malice, but did breake out in open fury and rage against the Emperour, and pronounced a sentence of proscription against him, depriving him of all his dignities, honours, titles, prerogatiues, kingdoms, and whole Empire. Also calling vnto him the Venetian and Genuan Legats, made a peace betweene them (for they had beene at variance for certaine causes about their Sea coasts) and covenanted with them vpon this condition, that vpon their charges they should rigge and man 35. gallies, which should spoyle and burne all along the Sea coasts of the kingdomes and dominions of *Fredericke*. But when hee saw the good will and fidelity that the Duke of Venice bare vnto the Emperour, who notwithstanding the displeasure he tooke by the imprisonment of his sonne, yet would he not make warre against him. For which cause the Pope had recourse to his old practises, whereby his predecessors had trodden all Princes vnder their feet. And so hee put forth an edict at Rome, to the vniuersall Church and people, the beginning whereof is, *Ascendit de mari bellica bestia*: wherein hee declareth the causes wherefore hee curseth the Emperour to the diuell of Hell, and deiecteth him from his Princely dignity: charging him with treason, periury, cruelty, sacrilege, killing of his owne kindred, and all impiety, and accuseth him as an hereticke, schismaticke, and miscreant. And this edict of the Emperours cursing, he commanded all Bishops, Prelats, and others of the Clergie, that they should solemnly recite the same in their Churches in stead of a Sermon. And furthermore, charged them and all other Christian men, vnder paine of cursing and damnation, that they neither helpe the Emperour, nor yet so much as wish him well.

Note.

Moreover, by meanes of *Albertus Bebanus* his Legat, hee stirred vp great rebellion against the Emperour in Germany. For hee drew *Otto* Duke of Boiaria from the Emperours obedience, and with him *Venceslaus* and *Belus*, Princes of the Hungarians, and *Henry* Duke of Polonia. To whom also

also *Fredericus Austriacus* the Emperours sonne (because he was proscribed or out-lawed of his father) was easily adioyned. The Emperour was at *Patavium*, when these newes were brought to him. Therefore hee commanded *Peter de Vineis* his Secretarie, vpon Easter day to make a narration to the people of his great munificence to the Bishoppes of Rome, and againe of their iniuries towards him in recompence thereof: of his innocencie also, in all the heads whereof hee was accused by the Pope: and finally, of the vse of Ecclesiasticall censure, and of the errors and abuse of the Church of Rome. By which Oration of his, he so remooved the cloudes of blinde superstition from mens hearts, and the conceived opinion of holinesse of the Church of Rome, and also of their vturped power, and subtile perswasion, that both they saw, and plainly perceived the vices and filthinesse of the same. At the same time the Emperour (as saith *Albericus*) writ to the Pope these veres.

*Roma diu titubans longis erroribus acta
Corruet, & mundi desinet esse caput.*

To whom the Pope answered againe in other verses.

*Niteris incassum navem submergere Petri;
Fluctuat, at nunquam mergitur illa ratis.*

The Emperour moreover, by his Letters and Legats, giueth intelligence to all Christian princes, as well of the faired crimes wherewith he was charged, as also of the cruelty of the Bishop of Rome against him. In all this time it pleased God to support the Emperor with some comfort, which many of his Predecessors lacked. For the Bishops of Germany were faithfull subiects vnto him, and not onely refused to execute the Popes edicts and mandats in their Churches, but also they accused and condemned *Albertus Behavus* the Popes Legat, as a most impudent impostor and a wicked fellow, and a most pestiferous botch and sore of the Christian Common-wealth, and gaue him to the Diuell

as

as a ruinous enemy as well of the Church, as of his naturall Countrey. This warre betweene the Emperour and the Pope waxed so hot, that vpon a time the Emperour came to *Pisas* and *Viterbium*, the Pope fearing hee would come to Rome, caused a supplication to be made, wherein the heads of *Peter* and *Paul* were carryed about, and with a sharpe and contumelious Oration hee sought to deface the Emperour, promising everlasting life, and giving the badge of the Crosse to so many as would arme themselues and fight against the Emperour, as against the most wicked enemy of God and his Church. Now the Emperour marching somewhat neere the gates of Rome, when hee saw souldiers marked with the badge of the Crosse comming out against him, gaue a sharpe charge vpon them, and put them soone to flight, and as many as he tooke (cutting off that badge from them) he caused to bee hanged. But the more hee prospered the more he was enuyed of the Pope, who by his Legats, called to a Councell at Rome, all such Prelats out of Italy, France, and England, as hee thought to fauour him and his proceedings: that hereby as his last shift and onely refuge, hee by their helps might depriue *Fredericke* of the Empire, as an vtter enemy to God and his Church. Of all which the Emperour having intelligence, and knowing that these assemblies should be but to his destruction, hee determined to stop and let their passages to Rome, both by Sea and Land. And therefore sent out his sonne *Henry* with certaine Gallies, to keepe the coasts of *Sardinia*, and from thence to *Pisas*, and with the *Pisans* to rigge out a Navie to meete with such as should aide the Pope of Rome. The Popes associats on the other part, procured that the gallies and shippes of *Genua* (having *Guilielmus Braccius* for their chiefe Captaine) should bee sent out for defence of the Prelats that were to repaire to the Councell. Thus the *Pisan* army launched forth to the Sea with forty ships and gallies, and betweene the Isles of *Lilium* and *Mons Christe*, which lie betweene *Liburnium* and *Corfica*, they met with the *Genuan* ships, and fiercely began to boord them. In which fight

fight at length were three of the Genuan shippes sunke and 22. taken and brought away, with all the riches and treasures in them. In those were taken three of the Popes Legats (whereof two were Cardinals) *Iacobus Columna*, *Ortho Marchio*, and *Gregorius de Romania* (all cruell enemies against the Emperour) and many other Prelats moe, besides a great number of Legats and Procurators of cities, with an infinit number of Monkes and Priests, as also the Genuan souldiers, with diuers others. Also besides the prey and booty, they found many writings and letters which very much helped the Emperour, in cleering his cause against his enemies.

Note.

Whilest this discord was between the Emperour and the Pope, *Orthodarius* the Emperour of the Tartarians, soon invaded the borders next adiacent to him, and conquered Ropolanium, Bodolium, Mudanium, with diuers other townes and villages: destroying, wasting, and burning the countries all about: killing and slaying, men, women, children, sparing none of any sex or age. At whose sudden invasion the people being affrighted and troubled, were glad to leaue all that they had, and disperse themselues into woods, and flie vnto marshes and mountaines: so that by this time the Tartarian Hoste was come as farre as *Wratislavia*, where *Henricus* of Polonia, and the Duke of Silesia met with them, but by reason of inequality both in number and forces, they were easily defeated and slaine. From thence they came to Moravia, and from thence to the kingdom of Bohemia and Hungary, at which time *Belus* King of Hungary sent to the Emperour for support against the Tartarians, promising that Hungary ever after should be vnder the iurisdiction of the Emperour. The Emperour on the other part was most willing to helpe the Hungarians and other Christians, and sent to the Pope to perswade him that hee would take vp and conclude a peace, and mitigate somewhat his wrath, in regarde of the imminent danger like to ensue vpon the whole state of Christendome, by reason of a ciuill dissention.

But

But when hee saw that by no meanes the Pope would relent his furie, hee was compelled to write againe to the King of Hungarie, that hee could stand him in no stead at that time, because the Bishop of Rome refused all treatie of peace: notwithstanding hee sent *Conradus Caesar* king of Bohemia, and other Princes of Germanie to resist and withstand the enemy so farre as in them lay. Thus may bee seene the louing zeale and affection that the Pope of Rome hath toward Christian people, that hee had rather bend his forces to revenge his malice vpon the Christian and good Emperour, then either by himselfe to withstand, or yet by concluding a profitable peace to permit others to withstand the most bloodie and cruell Tartarian. But euen in the midst of this spoyle and havock of Polonia, Bohemia, and Hungaria, was it determined that *Libussa* the Princes confederate with the Pope should bee assembled about the deposing of the Emperour, and creating of another. When *Frederike* saw there was none other remedie and that hee laboured in vaine to haue peace, hee prosecuted the warre to the vttermost, and when hee had gotten Tudetum and reconciled the same, hee destroyed the Townes of Geminium and Naruia and gaue the spoyle of them to his souldiers, hee gentlie receiued the yeelding vp of Siburnium and wasted all the countrey about Rome: wherewith the Pope being dismaied, and seeing that things prospered not so well with him against the Emperour as he looked for, being in dispaire of obtaining his purpose died in great anger and displeasure.

Note.

Thus when the author of all this conspiracie was gone, The Emperour with his armie marched forward against the Tartarians who hearing of his comming left the straight way through Hungarie by which they came, and returned by the riuer of Danubium to Taurica, and so through the Fenns of Meotida and by the riuer of Tanaium into *Sarmatia Asiatica*.

After *Gregorie Celestinus* was created Pope who died within 18. daies after, to whom succeeded *Innocentius*. In whose time

L

time the Emperour hoped for peace but was disappointed; for albeit a day was appointed for their meeting together at Feltennia, and the Pope had promised that hee would be there before the Emperour and expect his coming, yet hee mocked the Emperour, and secretly in the night tooke ship and first came to Genua, and from thence to Lyons in Fraunce where hee gathered a councill and excommunicated the Emperour. Notwithstanding the Emperour was determinate to goe to Lyons himselfe, and to conferre with the Pope, both concerning this sentence pronounced against him, as also about the conclusion of peace, if by any meanes it could be obtained. But as he was vpon his iourney newes was brought to him that Parma was taken by his outlawes assisted by the Popes Legat, wherefore being out of hope of peace, he set himselfe againe to the warre, and besieged Parma planting euer against it the forme of a towne, which he called Victoria, wherein his Souldiers camped. But the citizens of Parma getting knowledge vpon a time that the Emperour was gone to hunting and his souldiers were stragling here and there without order, issued out of the towne, and slew a great number of them, and burnt his Campe *Victoria*. Soone after the Emperour being in Apulia in a certaine Castle called Florentinium, ended his life.

In this time it is to be noted that there was such dissention betweene the Emperour and the Pope that the factious names of the Guelfes and Gibelins sprang vp in Italie, and continued euer since, almost to our owne dayes, for the Guelfes followed the Pope, the Gibelins the Emperour, so that it came to passe that all they who followed the Pope were called by the name of Guelfes, and these who followed the Emperour, Gibelins.

Note.

Conradus

Conradus Quartus.

After the death of *Fredericke* succeeded *Conradus* his sonne who with manly courage, began to subdue the Townes of Apulia, and of the kingdome of Naples which rebelled against him, but he was hattily cut off by his brother *Manfred*, who being couetous to keepe in his owne hand the Dukedome of Apulia (which hee had invaded) caused to empoysen the Emperour *Conrad*, after hee had reigned 2 yeeres. Also hee caused the testament of *Conrad* to be suppressed wherein hee had appointed *Cunradinus* his sonne to be heire of all his dominions. At this time *Innocentius* 4. thinking it most convenient to invade the Kingdome of Sicilie and bring it vnder his dominion sent two strong armies to subdue it, but they were both ouercome and driuen back by *Manfred*, whereat the Pope was so grieved with Melancholie that hee died. But Pope *Clemens* succeeding *Innocentius* stirred vp *Charles* Count of Angeow brother to *Lewis* king of Fraunce to make war against *Manfred*, who prevailed against him, and killed him and possessed Sicilia, Calabria, and Apulia, and all that *Manfred* before had vnder his obedience. *Cunradinus* the sonne of *Conrad* being come to perfect age came with an armie to Italie to claime his fathers Dominions and was gladly receiued at Rome, soone after was ouercome in battell by *Charles* Count of Angeow (who had slaine *Manfred* before) and was cast into prison, and afterward by commandement of the Pope was beheaded at Naples with *Fredericke* Duke of Austria his assister. For *Charles* vpon a time demanded the Roman Bishop *Clemens* 4. what hee should doe with his prisoners, to whom he answered *Vita Cunradini, mors Caroli*, that is, the life of *Cunradinus*, is the death of *Charles*, wherevpon ensued their publike execution. So the Kingdome of Naples by the crueltie of

Note.

the Romane Bishop against the iust owner, came into the hands of Frenchmen.

Wilielmus.

William Count of Flanders (whom Pope *Innocentius* had declared Emperour when hee excommunicated *Frederike* at Lyons) was yet alive and was accounted Emperour, but hee was slaine by the Frisians, after hee had raigned one yeere, after the death of *Cunrad*. After whose death variance fell betweene the Electors of Germanie for choosing of the Emperour, for part named *Alphonfus* King of Castile, others *Richard* the brother of king *Henry* of England. But because neither of them were received by the whole Empire, the Emperiall authoritie was counted voyd and vacant the space of seuteene yeeres. In the East raigned *Theodorus Lascaris* the younger 4. yeeres.

The Emperre
voyd of an
Emperour the
space of 17.
yeeres.

Rodolphus.

IN the yeere of our Lord 1273. the Princes Electors being assembled together at Frank foord choosed with one consent *Rodolph* Count of Halsburg to be Emperour, who gouerned 18. yeeres. This man neuer received the Emperiall dignitie nor entred into Italie, for hee vsed to recite to his familiars, the fable of the foxe that said to the Lyon hee was affraid to enter into his denne, because hee perceived the stepps of many beasts going inward, but of none that returned out againe. And so he said, many Emperours haue entered Italie with great Pompe and glorie, but by the meanes of the Bishop they returned euill handled with great iniuries. He had deadly warre with *Ottocarius* King of

Note.

of Bohemia who had invaded Austrich and appropriated it to himselfe while as the Empire wanted an head through the variance of the Electors, against him he fought a fore battell in the fieldes of Austrich and obtained the victorie, and *Othocarius* there was slaine, whose sonne the Emperour gentlie entreated, giuing him *Susa* his daughter in marriage, and giuing *Agnes* daughter to *Othocarius* in marriage to *Rodolph* the Emperours sonne.

Adolphus.

After *Rodolph*, *Adolph* Count de Nassaw was chosen Emperour and raigned six yeeres, he was unfortunate in all things hee went about, and therewith so needie and poore that when hee had receiued of King *Edward* of England a great summe of money to aide him against the King of Fraunce hee spent the money vpon his household and had not wherewith to fulfill his promise when time required. Hee had great warres with *Albert* Duke of Austrich, whom he trauelled to depriue of his Dukedome, But *Albert* led out his armie against him, in the fieldes of Spira, and discomfited his hoste and killed himselfe, and raigned in his steed as will be declared in the next Centurie, god willing.

In Constantinople after *Theodorus Lascaris* the younger, Emperours of succeeded *Michael Paleologus*, and raigned 35. yeeres. Hee plucked out the eyes of *Iohn* the sonne of *Lascaris* and ple. right heire of the Empire. His sonne *Andronicus* againe who succeeded to him, caused his father to bee buried in an obscure place and not in a princely Sepulchre, because he had agreed with the Church of Rome.

Now as touching the holy Land many great armies went to Asia in this Centurie for recouering of Ierusalem, first vnder the conduct of *Ludonick* Duke of Bavaria, *Leopold* D. of Austrich, and *Andre* king of Hungarie with the Florentins and land, The first Armie was led for recouerie of the holy

Genuans marked with the badge of the Crosse, and diuers Bishops of France and Germanie raised an armie, tooke the towne of Damiata in Ægypt, but soone after it was lamentably lost, by a deuised stratageme of the Sultan of Ægypt, who fained as though hee had benee flying from place to place, vntill hee found the Christian armie Camping in a low place beside the riuer Nilus, and then opening the slutes of the water, the most part of all the Christians were drowned, and Damiata againe recouered. The second armie was led by *Fredericus* the second into Asia, at what time Ierusalem was recouered againe, and all that *Baldwine* the fourth had of old in his possession, was rendered to the Christians, and a couenant of peace was bound vp for 10. yeeres to come, as hath benee declared in the treatise of the life of *Fredericke*. The third armie was raised vp by *Theobald* King of Nauarre, *Americus* Count of Montfort, *Henry* Count of Campanie, *Peter* Count of Britan, and *Anselmus de Insula*: *Theobald* hauing the chiefe regiment of the armie, which set forward by the intisement of *Gregorie* the 9. before the time of the 10. yeeres peace concluded by *Fredericke* had taken an ende. For the which cause it is not to be doubted but this voyage had the more vnprosperous successe, for they had lost the third part of the armie before they came to Antiochia, from thence they went to Ptolemais and from thence to Gaza. The Barbarians perceiuing that this armie was set forth without the Emperours aduice (because his Souldiers that were in Asia kepted the bond of peace and assisted not this armie of *Theobald*) they laid there Ambushments in secret places wayting for advantage of the Christian armie, and set vpon them when they were wearie, returning from their spoiling with great prey: but the Christians made strong resistance and put the aliens to flight. The day next following the Barbarians renewed their forces and prevailed against the Christians, *Americus* Count of Montfort, and *Henry* Count of Campanie being slaine. And *Theobald* king of Nauarre with great diffi-

The second
armie.

The third
armie.

cukie

cultie escaped and returned home accompanied with a very few numoer of men who remained vndestroyed in that vnprosperous voiage. The fourth armie was led by *Richard* Count of Cornwall, whom the Pope had put in hope to be made Emperour, but when hee came to Ierusalem, and vnderstood by *Rainoldus* the Emperours deputiethere, of the peace which had benee concluded by a solemne couenant hee enterprised nothing against the Barbarians, but subscribed the bond of peace concluded before by the Emperour *Fredericke*, and lest he should seeme to haue made all his trauels in vaine, hee receiued some dropps of the Lords blood from the Patriarch of Ierusalem, so blind was this seduced age that a vaine shew of counterfet reliques was counted a worthie price to recompence theicopardous trauels of Princes leading great armies from one end of the world to another. After the death of *Rainald*, the Templaries without all regard of the peace bound vp, denounce warre to the Saracens and compelled the Christians in Asia to put themselues in armes. But the Soldan of Ægypt sent for support of the Babylonians, who sent vnto him a companie of sauadge men called *Grossouij* who pitched their campe at Gaza and tooke it, and destroyed all the Templaries that dwelt therein. The like did they to the inhabitants of Askelon, also the people that came to support the Templaries were vtterly cut off, and finallie they set vpon Ierusalem which was easily conquered, and all the inhabitants thereof were put to the sword without regard of sexe or age, and the towne it selfe was subuerted, neither was any building spared though neuer so ample pleasant, also they subverted the Sepulchre of the Lord.

The forth
armie.

The templars
breaking the
couenant
made with the
Barbarians
are destroyed.

The first voiage was vndertaken by *Lewis* King of Fraunce sonne to the Queene *Blanch* who being diseased and almost at the point of death vowed to God that in case hee recouered health: hee would be crossed or marked with the crosse, to visit the Lords Sepulchre and there solemnly to render thankes; which vow also hee endeuored

The first voy-
age.

to performe, and in the yeere of our Lord 1248. after he had receiued the Popes blessing at Lyons, set forward with a mightie armie hauing in companie with him the Earle Atrabacensis his brother the Duke of Burgundy, the Duke of Brabant, the Countesse of Flanders with her two sonnes, the Earle of Britanie with his sonne, the Earle of Barrensis, the Earle of Swetson, the Earle of S. Paul, the Earle of Druise, the Earle Retel, with many other noble Persons.

In the beginning of this enterprise they seemed to prosper well, for they tooke the Towne of Damietta at their first arriual into Ægypt, which was the chiefe seat and hold of the Saracens in all Ægypt. At the losse whereof the Soldan of Ægypt with the Saracens in those parts were so astonished, that they offered the Christians the possession of Ierusalem, and the holy Land, which the Christians so much contended for, prouiding they would render vnto them againe the Towne of Damietta. But the Earle of Artoys, the kings brother puffed vp with insolent pride would in no waies suffer the offers of the Saracens to be accepted, but required also Alexandria the chiefe Metropolitane town of Ægypt to be deliuered vnto them. But soone after the Soldan of Ægypt beset them so strongly, both by Sea and Land, that they were glad to craue againe the peace which was offered and could not obtaine it. In the ende they were purposed to leaue a Garrison to keepe Damietta, and to march out in battell themselves. The Earle of Artoys through his insolent pride (thinking all was his owne whensoever he gat any small aduantage of the enimie) brought himselfe and all the armie to confusion, for he passed ouer a shallow foord of Nilus which a certaine Saracen lately converted to Christ had made knowne, and hauing in company with him the Master of the Temple, and *William Longspath*, with his companie of English souldiers and diuers others, euen the third part of the armie, set vpon the Saracens when they were not aware, and did them great harme. This victorie obtained he would needs goe forward, deuiding himselfe

selfe from the maine Hoast and besieged the Castle, and Village of Mansor. But the Saracens finding him separated from the rest of the army, compassed him about, and destroyed him and all his company, in so much that scarce one man escaped aliue (except two Templars, one Hospitaller, and one poore Souldier) to bring newes thereof to the King. After this the Souldan suddenly appeared with multitude of innumerable thousands, against the King himselfe. In this miserable conflict the King with his two brethren, and a few that claue vnto him were taken captiues, all the residue were put to the sword, or else stood to the mercy of the Saracens, whether to bee slaine or remaine in wofull captivity.

The Souldan after the captivity of the King, fraudulently suborned an army of Saracens to the number of the French army, with the armes and ensignes of them that were slaine, and sent them toward Damietta, where the Duke of Burgundie with the French Queene, and *Odo* the Popes Legat and other Bishops, and their garrisons were remaining, supposing vnder the shew of Frenchmen to be let in. But the Captaines mistrusting their hasty comming, and misdoubting their visages not like to the Frenchmens, shut the gates against them, whereby they returned frustrate of their purpose. Yet afterward Damietta was rendered to the Saracens as a part of the Kings ransome, which citie being twice won, and twice lost by the Christians, the Souldan afterward caused vtterly to be razed downe to the ground. It is to bee noted in this Tragedy, that the Pope of Rome was the chiefe ground of all this lamentable calamity. For the King wisely considering what great helpe hee might haue gotten by the concurrence of the valiant and wise Emperour *Fredericke*, travailed for reconciliation betweene him and the Pope, before hee vndertooke his voyage, but all his trauals were spent in vaine, and so the King of France went alone to this dangerous enterprise, taking with him the Popes blessing, as is sayd before.

But like as *Fredericke* before prospered not the worse that he

Note.

Mango King of the Tartarians fighteth against the Saracens.

he was cursed of the Pope, so it may be perceived that *Lewis* King of France prospered not the better, albeit the Pope blessed him. Before wee speake of the sixt voyage of his age it is to be marked, that God raised vp *Mango* King of the Tartarians to make warre against the Saracens: he was baptised and professed the name of Christ, and sent his brother *Halo* to fight against the Saracens. Who overhailed Persia, Assyria, Mesopotamia, and in the end came to Syria, and conquered Damascus, appointing his sonne *Abaga* to bee Governour of the same, for hee returned himselfe to inherit the kingdome of his brother *Mango*, whom hee heard to be dead. Also *Abaga* afterward hearing of the death of his father *Halo*, returned to gouverne his fathers kingdome, leaving behinde him ten thousand horsemen to support the Christians, in the hands of *Guirboca*, who also favoured the Christians for a time, vntill they slew his Nephew, and then hee also became an enemie vnto them, and invaded the towne of Cæsarea, and set it on fire.

At this time *Nelethinus* the sonne of *Turqueminus*, Souldan of Egypt, fearing the dominion of the Tartarians in Syria, provoked *Guirboca* to fight, and destroyed him and his army: and they that escaped of the Tartarians fled to Armenia. Thus the small comfort which the Christians had by the Tartarians, was first turned into hatred, and afterward was vtterly taken away by their destruction.

The first army.

The sixt voyage was vnder the King of France, and *Henric* King of England, who sent Prince *Edward* his sonne to Palestina in his place, and *Charles* Duke of Angeow, who was declared by the Pope to be King of Sicile, and King of Ierusalem. In this voyage the one part of the army, to wit, French-men, arrived at Africa and besieged the towne of Carthage and tooke it: also they besieged Tuenetum six moneths, at which time the army was troubled with a grievous pestilence, whereof the King himselfe, and the Popes Legat both died. But *Charles* King of Sicile came with a fresh army: *Mulet* the Prince in those parts, entreated for peace, which was granted vpon these conditions. First, that

A peace concluded.

if any in Africke would professe the Christian religion, they should bee permitted so to doe without molestation. Next, that the Christians who were detained in captivity should be set at liberty. And thirdly, that there should bee payd ycerely to the King of Sicile forty thousand crownes.

The other part of the army vnder the conduct of *Edward* Prince of England, came to Syria, where *Edward* was circumvented by a deceitfull Saracen, who came with letters to him from his master, and wounded him with an inuened knife, whereby hee was in great danger of his life, but being cured by skilfull Physitians, he escaped death. Also hee staied in Ptolemais vpon the arrivall of the rest of the army out of Africke, but when hee had long waited in vaine, hee was compelled to returne back againe to his owne countrey.

In this voyage it is to be noted, that the Pope of Rome miserably abused the Christian people: for the armies raised against the Turkes and Infidels, hee caused to serue the covetous appetite of his bloody heart, as plainly appeareth in the French army which *Guido* Bishop of Altiliodorum conducted to Viterbium: *Vrbanius Quarius* sent his army against *Manfred* King of Sicile, to subdue vnto him Sicilia, and to roote out the offspring of *Fredericke*, which he deadly hated; and when this enterprize succeeded not to his hearts contentment, *Clement* his successor stirred vp this *Charles* Duke of Angeow, who vsurped the kingdome of Sicile, destroyed the posterity of *Fredericke*, and at the Popes desire vndertooke this voyage to Asia, whereof wee haue last spoken.

Note.

The seventh voyage of this age, was vndertaken by the Emperour *Rodolph*, who according to his promise made to Pope *Gregory* the tenth, was willing to raise an army and succour the Christians in Asia, but hee was so impeded by the warres hee had with the King of Bohemia, that hee could not in his owne person goe to Syria, but hee sent *Henric* Prince of Mechelburg with a strong army to supply his place, who coming to Ptolemais wasted and burnt

The 7. army.

The Christi-
ans utterly de-
stroyed in
Asia.

burnt with fire the region round about Damascus: The Barbarians durst not encounter with him in open battell, but circumvened him, and vpon a time as hee was leading away a great prey, they lying in wait for him, arose and brought him to the Souldan: where hee was detained in captiuitie 26. yeeres. After this the Christians in Asia were brought to vtter wracke, for the Saracens invaded Antiochia and tooke it, and destroyed the Christians there. Afterward vnder the conduct of *Aphir* their Souldan, they besieged Tripolis and tooke it, and razed it to the ground. Also Tyrus was rendered vpon condition that the Christians there should safely depart with so much of their substance as they could transport with shippes, or drawe with beasts. And finally, all the townes and holds which the Christians had in Syria, were taken by the Saracens, onely Ptolemais excepted, which afterward was taken by *Arachus* the Souldan, the Christians therein being put to the sword, and the citie it selfe vtterly razed to the ground, in such sort that there was not so much as a monument of it left vndestroyed.

Note.

Now when all was lost, the Christians obtained some new and fresh comfort by the conversion of *Cassanus* Prince of the Tartarians, to the Christian religion, who expelled the Saracens out of Syria, and repayed the temple and towne of Ierusalem, and restored it to the Christians, and set at liberty *Henry* Prince of Mechelburg, who had been detained captiue a long time. Also he tooke the towne of Damascus, and appointed *Capcacus* to be Governour there, like as *Molais* was left to defend Ierusalem. But after the returne of *Cassanus* to his owne countrey, *Capcacus* revolted to the Souldan of Egypt, and *Molais* finding himselfe alone, vnable to resist the force of the Saracens, departed to Mesopotamia. So did the Saracens easily recover againe Ierusalem.

Here also is to be marked, that the Popes of Rome who were too prodigall of Christian mens blood, continually instigating them to lead armes to Asia, for the recovery of the Holy Land, yet did they esteeme so much of their owne
glory

glory, that they preferred it to the Holy Land and the liues of all the Christians that were in Asia, as evidently appeareth in the doings of *Bonifacius* the 8. who had the fairest occasion offered to him of all others, of recovering the Holy Land. For *Cassanus* Prince of the Tartarians had conquered Syria from the Saracens, and left Governours in it, with expresse commandement that they should binde vp a covenant of friendship with the Princes of the West, and get support from them for the keeping of Syria, in the Christians possession. But the Bishoppe of Rome puffed vp with pride, was so busie to tread vnder his feet the King of France that hee neglected this occasion, the like whereof was never offered in any time following. And this negligent dealing was the cause why *Capcacus* made defection to the Souldan of Egypt.

CEN

CENTVRIE XIV.

Albertus the first.

The death of
Albert.
Ottoman first
King of the
Turkes.

After the slaughter of *Adulph*, *Albert* the first, Duke of *Austria* was made Emperour, and raigned ten yeeres: and in the end was killed by his Brothers sonne. In his dayes sprang vp *Ottoman* the first King of the Turkes, who being a courageous warriour, by spoiles and robberies enriched himselfe, and subdued a great part of *Bythina*, and of the countrey lying about *Pontus Euxinus*, and tooke vpon him the name of a King, to be called the King of the Turks.

Henricus the seventh.

Next to *Albert*, raigned *Henric* the 7. A Prince, wise, iust, honest, and beloved of all men, neither puffed vp with pride in his prosperity, neither dejected in mind for any kind of adversity. After hee had pacified the countrey of *Germany*, hee tooke his journey toward *Italy*, to reforme the abuses there, but was hastily cut off by the wicked malice of the *Florentines*, as is supposed, for they hyred a certaine Monke to poyson the Emperour, which thing hee performed, and mixed poyson with the bread of the *Eucharist*, wherewith the noble Emperour was impoysoned in the Castell of *Bonconvent*, after hee had raigned foure yeeres and eight moneths.

Henry the 7.
poysoned by
a Monke.

*Ludo-**Ludovicus the fift.*

Lewis the fift was chosen Emperour after the death of *Henry* the 7. and raigned 32. yeeres. Hee was Duke of *Bavaria*, against whom others had elected *Fredericus Pulcher*, Duke of *Austria* to be Emperour, which was the ground of cruell warrs betwixt the two new chosen Emperours, but *Fredericke* was vanquished in battell, and taken prisoner himselfe. During the time of these warres, the burgesses of *Vren*, *Switz*, and *Sylvania*, or *Vnderwalden*, assisted *Lewis* of *Bavaria*, and would not acknowledge the Emperour *Fredericke* Duke of *Austria*, for which cause they were continually vexed by him, so that at last they assembled themselves in the towne of *Vrania*, and there entered into a mutuall league of perpetuall society amongst themselves. To whom afterward were ioyned *Lucernates*, then *Tugani*, then the *Tigurines*, then the *Bernates*. The last almost of all were the *Basilians*, after whom followed other seven pages, who now by a generall name are called the *Switzers*, or the *Cantons*, or *Pages* of *Helvetia*.

Warre betwixt
Lewis and *Fre-*
dericus Pulcher
about the Em-
pire.

A league made
amongst the
Cantons of
Helvetia.

The Emperour *Lewis* after hee had subdued his competitor, fell into a greater trouble, for hee was excommunicate by Pope *Clement* the sixth, and the Princes Electors were commanded to choose another Emperour, which commandment they also obeyed, and assembled themselves at a certaine towne of the Diocie of *Trevers*, called *Bens*, and chose *Charles* the fourth, sonne to *Iohn* King of *Bohemia*.

Lewis excom-
municated by
the Pope and
Charles the
4. chosen Em-
perour.

Caro-

Carolus the fourth.

Amurath
King of the
Turkes
conquereth
Thracia.

Carolus the fourth was chosen Emperour, after that his predecessor *Lewis* was excommunicated by the Pope, and raigned 32. yeeres. In his time *Amurathes* the King of the Turkes, passed over Hellespontus, and tooke the townes of Cestus and Callipolis, which was the first beginning of the conquest of Thracia, and all other regions of Europe which are now subiect to the Turke. This *Charles* procured at the hands of the Princes Electors, that his sonne *Vinceflaus* should be proclaimed King of the Romans in his owne time.

Vinceflaus.

The Battell of
Nicopolis be-
twixt the
Christians &
Turkes,

TO Charles the fourth succeeded his sonne *Vinceflaus*, and raigned two and twenty yeeres. A man very vnlike his father, for hee was sluggish and carelesse, more inclined to ryot, excessiue drinking and voluptuous pleasures, then to any princely vertue. In his time *Baiazeth* King of the Turkes, fought a cruell battell against the Christians at Nicopolis, a towne of Thracia, at the side of Ister: and albeit many moe of the Turkes were slaine then of the Christians, yet at length the Turkes prevailed against the Christians, and put them to flight. This is that King of the Turkes, who afterward was overcome by *Tamberlaine* King of the Sythians, and being inclo-

inclosed in a cage of yron was carried about all Asia, as a *Baiazethes* mocking stocke to men, and as a spectacle of the wrath of ouercome by God against all cruell Tyrants. The Emperour *Vinceflaus* *Tamberlane* for his beastlines was depriued of his Emperiall dignitie by bour in a Cage the Princes Electors, and *Rupertus* Duke of Bauaria chosen *Vinceflaus* depriued of his Emperiall dignitie. Emperours of the East.

In the East during the raigne of those foresaid Emperours, ruled *Andronicus* the sonne of *Michael*, *Paleologus*, and after him *Michael*, and after him *Andronicus* the younger, after whom followed *Ioannes*, *Catecuzenus*, and *Calo*

Ioannes and his sonne *Mannellus*

these are all the things
worthy of remem-
berance, are left
in writing.

M

GEN-

CENTVRIE. XV.

Rupertus.

Vincestius the Emperour for his Cowardize, & vn honest life, was depofed, & *Rupertus* Duke of Bauaria was advanced to the Emperiall authoritie by the Electors of Germanie, and ruled (10.) yeeres. This Emperour went vnto Italie, againſt *Gallians* of Millan, but hee preuailed no-

thing. In his time *Mahomet*, the Turke when hee had killed his brother, obtained alone the kingdome; who after the death of *Tamburlan*, the Tartarian, recouering againe his fathers dominion, vexed with extreme murther and ſlaughter, the Bulgares and Vallaches, and tooke the citie of *Hadrianopolis*, which he made his Seat royall.

Mahomet after the death of *Tamburlan* vexeth the Chriſtians and taketh *Hadrianopolis*.

Sigismundus.

After *Rupertus* *Sigismund* ſonne of *Charles* 4. and brother to *Vincestius* being King of Bohemie and Hungarie was ordained Emperour and reigned 27. yeeres. Hee was a prudent, wittie, learned, and noble Prince, but in warre and deeds of armes vnfortunate: for hee was oftentimes overcome and chaſed of the Turkes and other enemies. By the procurement of this Emperour a great counsell was holden at Conſtance, for the vnion of the Church which continued for the ſpace of 4. yeeres. In this counsell *Iohn Huſſe* was burned for preaching againſt the Biſhop of Rome. Alſo *Hieronymus* of Prague was condemned by the ſame

ſame counsell and burned, after whoſe burning in Bohemie, was great tumult, ſedition, and ciuill warre: For the common people that fauoured *Iohn Huſſe*, gathered together in great number, and chooſed a certaine valiant man named *Ziſca* to be their Captaine, a man verie witty and expert in warfare, as may appeare by this wittie policie which hee vſed againſt his enemies. Vpon a certaine time, his enemies ſet vpon him in a rough place, where no battell could be fought but on foote only, whereupon when his enemies were lighted from their horſes, *Ziſca* commaunded the women which cuſtomably followed the hoſt, to caſt their kirchiefes vpon the ground, wherein the horſemen being intangled by their ſpurres were ſlaine before they could vnloole their ſeete. And forasmuch as he had no walled nor fenced towne to inhabite, he choſed out a certaine place vpon the riuier of *Lufinitius* which was fenced by nature, about 8. miles from the Citie of *Auſca*. This place he compaſſed with walles, & commaunded euery man to build them houſes where they had pitched their tents, and named this Citie, *Thabor*, and the inhabitants his companions *Thaborites*, becauſe their Citie was built vpon the top of a mountaine. He fought againſt the Emp. *Sigismund* and draue him out of Bohemia, and although the Emperour came backe againe to Bohemia with a great armie of Hungarians and Morauians, yet the ſecond time alſo hee cowardly fled, and *Ziſca* purſued after him a daies iourney, found great and rich ſpoyles, and tooke the towne of *Broda* by force and ſet it on fire. It is almoſt incredible that a man, being blind, as *Ziſca* was in the time of his hotteſt warres (for hauing but one eye he loſt it at the ſiege of a certaine towne) *Ziſca* in time did ſo prouidently forecaſt all opportunities and advantages againſt his enemies, as if hee had ſene.

It is reported that when hee was lying ſicke and readie to die, being demaunded where he would haue his body to be buried, hee answered that they ſhould pull the ſkin from off his dead body, and that a Drumme ſhould be made thereof, which they ſhould vſe in the battell, affirming that as ſoone

The burning of *Iohn Huſſe* the cauſe of a great tumult and ſedition.

The policie of *Ziſca* for the ouerthrow of his enemies.

The prouident care of *Ziſca* in time of his blindnes.

Ziſca at his death appointeth a drumme to be made of his ſkin.

as their enemies heard the sound of that Drumme they would not abide but take their flight. After the death of *Zisca* the Emperour *Sigismund* assembled the Nobles of Germanie at Norimberge, and leuied a great armie to enter into Boheme, and pursue the Hussites or Thaborites of new againe: Also Pope *Martin* sent *Iulian* his Cardinall of S. Angelie into Germanie to that same effect, that is to say, to make warre against the Bohemians.

The Emperour warreth vpon the Hussites with bad successe.

But the Emperour had no better successe in this enterprise, then hee had in the former, for all his armie was stricken with a sudden feare, before any of his aduersaries were come in sight, and fled most shamfully to the great encouragement and inriching of their aduersaries. The Cardinall *Iulian* himselfe being present and marueling at the sudden feare, went about the Captaines, perswading them to put on armour, to order their battells, and courageously to abide their enemies. But this exhortation was all in vaine, for feare had put away all boldnesse, and euerie man did runne headlong away. The Cardinall also, although it were against his will, was forced to doe the like, after this, the Cardinall addressed himselfe to the councell of *Basile* wherein he was appointed to be president in name and behalfe of the Bishop of Rome. But of this hereafter.

Albertus.

Amurathes subdueth *Scopia* and *Newmount* in *Serua*, as also *Theffalonica* and *Croia*.

NEXT to *Sigismund*, *Albert* Duke of Austria his sonne in law, was chosen to be Emperour, and gouerned eight yeeres: for his liberalitie, iustice & manhoode in wars, greatly renowned. He subdued the Bohems, and brought in subiection the people of *Moravia*. In his time *Amurathes* Emperour of the Turkes invaded the king of *Serua*, from whom after long siege he wanne *Scopia*, and *Newmount*, and hee tooke in battell his two sonnes whom he bereft of their sight, but after he tooke their sister in marriage and restored *Newmount*.

mont. Hee tooke also the famous towne of *Grecia* called *Theffalonica*, being then vnder league and protection of the Venetians, and the towne of *Croia* in *Epirus*, but God raised vp *Ioannes Huniades* a valiant man in *Wallachia*, who being aided with the power of *Vladislans* the king of *Polonia* did infringe the puyssance of the Turke, and recouered againe to the Christians the greatest part of *Serua*, and *Bulgaria*, so, that the Turkes was compelled to desire truce for ten yeeres. But after the truce was concluded on both parts, and with solemne oath also confirmed, and *Amurathes* was returned backe againe to *Asia*, Pope *Eugenius* the 4. sent *Iulianus Casarianus*, to the foresaid king with full dispensation to breake his oath and league with the Turke, whereby it came to passe that the young king inticed by the wicked instigations of *Eugenius* set forward his armie against the Turke vntill he came to *Varna* a towne of *Bulgaria*, where he was discomfited and slaine by *Amurathes* to the great hurt, and greater shame of Christian people, whom the Infidels might iustlie accuse of periurie, and breaking of Couenants, sealed by the name of Christ whom they professe to be their Sauour. This battell at *Varna* fell out in the raigne of *Fredericke*, of whom we are to speake in the next place.

Ioannes Huniades an enemye to the Turkes.

A truce concluded betwixt the Christians and Turkes for 10 yeeres, by means of the Pope broken to the ouerthrow of the Christians.

The battell at *Varna*.

Fredericke 3.

AFTER *Albert Frederick* the 3. Duke of Austria was chosen to be Emperour and rained 53. yeeres, in whose daies much war and dissention rained almost thorow all Christian Realmes, whereby it had beene easie for the Turke to haue ouerrunne them all, if the mercifull prouidence of God had not kept *Amurathes* occupied at this time. To this *Frederick* came *Elizabeth* the spouse of *Albert* sometime Emperour with *Ladislans* her son, by whom he was nourished and entertained a certaine space, till at length after the death of

The king-
domes of La-
dislaus com-
mitted to three
gouvernors.

Vlricus seeketh
the destructi-
on of Huniades

Vlricus slaine
by the Hunga-
rians.

The king of
Hungaria cau-
seth the one
sonne of Huni-
ades to be be-
headed, the o-
ther impriso-
ned.

Ladislaus afore said king of Hungarie (who was slaine by the Turkes, in the battell of Varna) the men of Austria rising vp in armour required the Emp. to giue them their young King, who being restored into their hands, and being yet vn der age, committed his three Kingdomes to three gouer- nours, whereof *John Huniades* the worthy Captaine aboue mentioned had the ruling of Hungarie.

George Pogibzachius had Bohemia, and *Vlricus* the Earle of Cilicia had Austria. But *Vlricus* had the chiefe custodie of the young King, and was a great enemy to *Huniades* by many secret meanes seeking his destruction. But *Huniades* being couragious, and wise, and circumspect, easily disap- pointed all his fetches.

After the death of this worthy gouernour his two sonnes *Ladislaus* and *Mathias* gouerned Hungarie, and in their time *Ladislaus* King of Bohemia, Hungarie, and Austria came into Alba a towne of Hungarie, accompanied with *Vlricus* Earle of Cilicia, and gouernour of Austria vnder the young king. *Ladislaus* most gladly receiued the king, but debarred from entering into the Citie 4000. armed souldiers, of the number of them that accompanied the king. *Vlricus* the Earle grndging at this and sitting in Councell required *Ladislaus* to appeare before him and accused him of treason, for shutting the gates vpon the kings. souldiers, and not content with this, hee tooke his sword from his Page and let a stroake flee at his head. But the Hungari- ans hearing the noyse in the Councell brake in vpon them and there incontinent killed *Vlricus* the Earle, wounding him and cutting him in peeces. The king hearing thereof, al- though hee was not a litle discontented thereat in his mind, yet seeing there was none other remedie hee dissembled his griefe for a time. But afterward in his Progresse when hee came to Buda accompanied with the two sonnes of *Huniades*, hee caused them both to be taken and cast in- to prison, and *Ladislaus* forthwith was beheaded. *Ma- thias* was carried Captiue to Austria, to suffer the like punishment, if the Lord had not prevented *La- dislaus*

dislaus

Ladislaus, the king by suddē death, who departed this life about the verie time appointed for the celebration of his marriage in Prague with *Magdalen* daughter to the King of Fraunce. The death of the king of Hungaria.

Thus the young king who hated the race of *Huniades*, and more hated the light of the Gospell that shined in Bohemia, and was of purpose (as is supposed) at his mar- riage to root out the sect of the Hussites (as hee called it) was timously in the mercie of God cut off himselfe to the great benefit of the true Church of God.

In this Emperours time suite was made by the Ger- manes to the Emperour that hee would prouide remedie against the actions of the insatiate Popes, and that hee would not suffer his subiects in Germanie to bee ex- hausted, and empourished by them. The Emperour be- ing moued and ouercome by their perswasion, promised that hee would prouide no lesse for them, then the king of Fraunce had done for the Frenchmen. But the subtile perswasions of *Aeneas Sylvius* did so bewitch the Empe- rour that he contemning the equall iust and necessarie re- quests of his subiects, chosed the said *Aeneas* to be his Am- bassadour to *Calixtus* newly chosen Pope, to sweare vn- to him in his name, and to promise the absolut obedience of all Germanie. Thus the Germans were derided and fru- strate by *Fredericke*, and the Emperour on the other part fearing least the Germanes after his death should transport the Empire to another familie caused his son *Maximilian* 7. yeeres before his death to be chosen and also crowned king of Romans, and did associate him to the ministracion of the Empire. In this Emperours time likewise flourished a vali- ant man sonne of *John Castriotus* Prince of Epirus, and Al- bania, called *George* who was giuen in hostaget to the Turke, with other two brethren. But this *George* excelling all the rest of his equalls, in strength of body, vigour of minde, and actiuitie in warfare, was named by the Turkes *Scanderbeius*, which soundeth as much as *Alexander Magnus*. Hee was sent out by the Turkes to fight against *Caramanus* of Cilicia the Turkes enemy, in which expedi- tion

The Germans
make petition
to the Empe-
to be freed of
the Popes bur-
thens, but in
vaine.

The valour of
George Castriotus
named by the
Turkes *Scander-
beius*.

Hee ouercom-
meth *Carama-
nus* of Cilicia.

Asketh of
Amurathes
his fathers do-
minion of Epi-
rus.

Is put off with
faire words,
flieth from the
Turke: reco-
uereth Croia
and the other
Cities of Epi-
rus, and main-
taineth warre
against the
Turkes.

Mahomet the
second taketh
the Isle of
Euboia, de-
stroyeth the
towne of Cal-
cis, razeth
Athens, besie-
geth, taketh,
and sacketh
Constantino-
ple.
His crueltie a-
gainst the
Christians of
Constantino-
ple.

He causeth the
Crucifixe to
be carried a-
bout under sh-
ew.

tion hee behaued himselfe so manfully, that hee wanne great renowne with the Turke, insomuch that hee trusting to the Turkes fauour, when hee heard of the death of his father, durst aske of the Turke the grant of his fathers dominion to be giuen vnto him. The which request although *Amurathes* did not deny vnto him, yet notwithstanding hee perceiuing that the matter was dallied out with faire words, by subtile meanes and policie slipt out of the Turkes Court, and came to Epirus his owne inheritance, where first by counterfeite letters hee recouered Croia. The other cities of their owne voluntarie minde yeelded to him, and hee so manfullie behaued himselfe, that against all the force both of *Amurathes* and *Mahomet* he maintained his owne, repulsed their violence, and put to flight their armies many yeeres together.

In this Emperours time *Mahomet* the second tooke the Isle of Euboia, and destroyed the towne of Calcis, afterward hee commanded the Cittie of Athens to be razed and vtterly subverted, and from thence returning his armie to Thracia, with a mightie multitude compassed the towne of Constantinople both by sea and land in the yeere of our Lord. 1453. and in the 54. day of the sayd siege, it was taken and sacked, and the Emperour *Constantinus* slaine: such terrible crueltie did they vse as the like is not often read of in any historie. There was no corners in Constantinople which was not defiled with floodes of Christian blood, so that in this one towne are reckoned to the number of fortie thousand persons that were slaine, amongst whose dead bodyes, the body of *Constantine* the Emperour was found, whose head being brought to *Mahomet*, he commaunded it to be carried vpon a speare through the whole Citie, for a publike spectacle and derision to all the Turkish armie. Also he tooke the Image of the Crucifixe, being there in the high Temple of *Sophia* and (writing this superscription vpon the head of it, *Hic est Christianorum Deus*, this is the God of the Christians) caused it to be carried thorow all his armie, and

and made every man to spit at it most contumeliously. Thus was the noble citie of Constantinople sacked 1139. yeeres after it was first built by *Constantine* the great, & now is made the Imperiall seat of the Turkish dominion. Notwithstanding the proud heart of *Mahomet* which was so highly lift vp by the conquest of Constantinople, was by the providence of God somewhat abated soone after. For at the siege of Belgradum in Hungarie, in the yeere 1436. hee was so manfully resisted by that worthie Governour *Iohannes Huniades*, that hee was compelled after the losse of a great part of his army, to the number of 40000. souldiers, his owne person also being sore wounded, to raise his siege, and for feare and shame ready to kill himselfe.

In the East after *Emmanuel* reigned *Iohannes* his sonne, who was present at the Councell of Florence, with *Eugenius* 4. Pope of Rome, but lived not long after his returning. And after his death, because hee had no children, his brother *Constantine* succeeded, in whose time the town of Constantinople was pitifully destroyed, and the Emperour himselfe slaine, as hath beene declared. And here is the end of the Empire of Christians in the East.

Constantino-
ple made the
seat royall of
the Turkish
Emperour.

Mahomet is
forced by *Iohn*
Huniades to
raise his siege
of Belgrade.

Emperours of
the East.

CENTVRIE XVI.

Maximilianus.



IN the yeare of our Lord 1486. *Fredericus* waxing aged, and partly also mistrusting the hearts of the Germanes, did in his life-time associate his sonne *Maximilian* to be ioyned Emperor with him, with whom he reigned for the space of 7. yeers till the death of *Fredericke* his father, after whose departure he reigned 25. yeers. This *Maximilian* as he was a valiant Emperor, prudent and singularly learned, so was his raigne intangled in many vnquiet and difficult warres. First in the lower Countries of Flanders and Brabant, where he was taken captiue, but worthily againe relieved by his father. Hee had to wife *Mary* the onely daughter to the Duke of Burgundie, by whom hee had two children, *Philip* the father of *Charles* the first, and *Margaret*. this *Mary* by a fall from her horse, fell into an ague and died. So happy was the education of the Emperor in good letters, so expert hee was in tongues and sciences,, but especially such was his dexteritie and promptnesse in the Latine tongue, that hee imitating the example of *Iulius Caesar*, did write and comprehend in Latin Historie his owne acts and feats of warre done by him.

In this Emperours time *Baiazeth* the second Emperour of Turkes, after long siege tooke a strong towne of Peleponesus called Methon, or Modon, being vnder the dominion of the Venetians, and caused all the Noblemen of the Venetians and Grecians that were found in the towne, to be brought into his owne presence, and there most cruelly to be slaine.

Carolus

Maximilian taken prisoner, & relieved by his father.

He writeth an history in Latin of his own acts and feats of warre.

Baiazeth the 2. subdueth Modon, & killeth the Noblemen found there.

Carolus quintus.

AFTER *Maximilian*, *Charles* King of Spaine, Duke of Austria and Burgundie, and nephew to *Maximilian*, was chosen Emperour, and raigned 37. yeeres. He was a Prince of singular wisdom, expert in warre, slow to wrath, and if it had pleased the Lord to haue illuminated his heart with that true light that begun to shine in his time, hee might haue bene reckoned amongst the most renowned Emperours. His inclination to wisdom may appeare by these witty sentences vttered by him. Like as Saturne which is counted the most supreme planet, hath the slowest course of all the rest, even so they that are in supreme authority, ought to doe all things with greatest deliberation and aduise-ment. And like as the Sunne sendeth out his beams in like brightness both vpon poore and rich, so ought supreme Magistrates minister iustice without partiality, both to poore and rich. And like as the eclipse of the Sunne is a foretoken of great commotions, so likewise the errors and oversights of Princes bring with them great perturbations to countries. Hee was intangled with great and dangerous warres all the time of his government, either against forraine Princes, or some of the Empire. In his warrs against the King of France, hee had better successe then he could haue looked for, for as much as the towne of Millaine being already taken by the King of France, and the towne of Pavie in Italy likewise besieged, yet the Emperours army shortly after encountered with the French-men, and both vanquished them, and also tooke the King himselfe prisoner, and from thence conveyed him away to Spaine, where through care and griefe hee fell into sicknesse, but when hee was comforted by the Emperour, and put in some hope of agreement, hee began to take heart vnto him and recovered: and in the end a peace was agreed vpon at Madruce in Spaine, and the King

Sentence vttered by *Carolus quintus*.

He subdueth the Frenchmen & taketh their King prisoner.

King was set at liberty, leaving for pledges his two eldest sonnes. But shortly after hee revoked his oath, being absolved by the Bishop of Rome, and said he was forced to swear or else hee should never haue beene delivered. The Emperour after the delivery of the King of France, gaue to *Charles Duke of Burbon* the Dutchie of Millaine, on condition to pay 4000. ducats, and finde a number of souldiers yecrely. This *Charles Duke of Burbon* passing through Italy to Naples afterward, in the Emperours quarrell besieged Rome, and in the assault was slaine, but his souldiers tooke the citie, spoyled it, and besieged the Bishop *Clement* with his Cardinalls, in the Mount Adrian, from whence hee could not be dismissed by any meanes, vntill hee agreed with the souldiers. Notwithstanding this, the Emperour *Charles* being then in Spaine, and staying the thunderbolt of Excommunication (which the souldiers nothing regarded) did excuse himselfe by letters, that hee knew not of that his men had done, and therefore willed the Bishop to bee set at liberty.

Rome sacked by the souldiers of *Charles D. of Burbon*: and the Pope and his Cardinalls besieged

The beginning of reformation of religion in Germany by *Martin Luther*.

He appeareth at the convention of Worms.

Questions propounded by *Eccius*.

In this Emperours dayes begun reformation of religion in Germany, by meanes of the disputations, writings, and doctrine of *Martin Luther*, whom the Emperour laboured by all meanes to suppress. First, by gathering a convention of the estates of Germany, in the towne of Worms. Which convention was kept in the yeere of our Lord 1521. and *Martin Luther* being cited by an Herald of armes to appeare before the said Councell, with a letter of safe conduct by the Emperour and Princes, appeared: and although many perswaded him not to adventure himselfe to such a present danger, yet *Luther* answered that he was resolved, and certainly determined to enter Worms, in the name of our Lord Iesus Christ, although hee knew that there were so many diuells to resist him, as there were tyles to cover the houses in Wormes: thus being presented before all the Estates of the Empire, *Iohn Eccius* (who then was the Bishop of Triers generall officiall) at the Emperours command demanded of *Martin* two questions, First, whether hee con-

fessed

fessed those bookes which were given out vnder his name to be his or no, shewing herewith an heape of *Luthers* bookes written in the Latin and Dutch tongues. Secondly, whether hee would revoke and recant them, or stand to all that hee had written. To the first point hee answered affirmatiuely, that hee would acknowledge his owne bookes. As touching the second, whether he would recant any thing contained in his bookes or no, he craved time to premeditate what hee should speake in that matter: which was the more easily granted, because they were in some hope that *Luther* would recant some of his writings, but it fell out farre otherwise then they looked for. For at the time of his next appearance hee divided his bookes into three sorts, some of them opened the grounds of Christian religion simply, which his very enemies had counted inculpable, and therefore hee would not condemne them himselfe. Another sort contained inuectiues against the Papacie, and others of that retinue which had with their pestiferous doctrine and pernicious examples, corrupted the whole estate of Christianity, which bookes if hee should revoke, hee should adde more force to their tyranny, and his retraction should be a cloake and shadow to all their impiety and naughtinesse. The third sort of his bookes were written against certaine particular persons, who with tooth and naile laboured to maintaine the Romanetyranny, and to deface his doctrine, and these likewise hee could not recall, lest by his recantation it should come to passe, that tyranny and impiety supported by his meanes should rage more violently against the people, then ever it did before. When no recantation could be obtained, nor yet submission of his writings to the iudgement of the Emperour, and his Estates: *Martin Luther* departed from Wormes, being dismissed according to his promise of his safe conduct, and returned to his owne countrey.

Answered by *Luther*.

Luther vrged to recant some things which he had written, refuseth.

Soone after this, the Emperour *Charles* to purchase fauour with the Pope (because hee was not yet confirmed in his Empire) provideth and directeth out a solemne writ of outlawry against *Luther* and all them that take his part, com-

The Emperours decrees against *Luther*.

commanding the said *Luther*, where-ever hee might be gotten, to be apprehended and his bookes burned.

The proceedings of the convention of Norinberg against *Luther*.

After this another convention of the Estates of Germanie was gathered at Norinberg for the suppressing of *Martin Luther*, to which Councell Pope *Adrian* the sixt, sent his Ambassadour *Cheregatus*, to desire that the sentence of the Apostolick See, and the Emperours edict against *Martin Luther* should bee put in execution. The Princes of Germany on the other part, declared great vrgent causes wherefore they were compelled to forbear the execution of those decrees for a time, and namely for this, that the greatest part of Germany haue alwayes had this perswasion, that great inconvenience hath come to this Nation by the Court of Rome: and now if they should proceede with rigour in executing the Popes sentence, and the Emperours edict, the people would suspect in their mindes, this to bee done for supporting and confirming the former abuses, whereupon great warres and tumults (no doubt) would ensue. For the avoyding whereof, they thought to vse more gentler remedies serving better for the time. Also seeing the Pope by his foresaid Ambassadour desired to be informed what way were best to take, in resisting those errors of the Lutherans: The Estates answered, that if the Popes holiness with consent of the Emperours Maestie, should gather a free Christian Councell in some convenient place of Germanie, and that with such speed as conveniently might bee, it were in their iudgement the readiest way to suppress the attempts of *Luther*: and in the meane time vntill the Councell might bee set, they had provided wayes to stay the tumults of the Germane people.

The Princes of Germanies iudgement concerning the suppression of *Luthers* attempts.

1. First, by dealing with the Noble Prince *Fredericke* Duke of Saxony, that *Luther* nor his followers shall not write, set forth, or print any thing during the saide space.

2. *Item*, that the Princes shall labour so with the Preachers of Germany, that they shall not in their Sermons teach

teach or blow into the peoples eares such matters, where-by the multitude may bee mooved to rebellion or vpror, or bee induced vnto error, and that they shall preach or teach nothing but the true, pure, sincere, and holy Gospel, and approved Scripture, according to the exposition approved and received of Christs Church.

3. And finally, as concerning Priests that contract Matrimony, and religious men leaving their Cloysters, for as much as in the civill law there is no penalty for them ordained, they shall bee referred to the Canonically constitutions, to be punished thereafter accordingly: that is by losse of their benefices and priuiledges, or other condigne censures.

Amongst others things done at this assembly of Norinberg, certaine grievances were collected to the number of an hundreth, and exhibited to the Bishoppe of Rome, wherewith the countrey of Germanie was grieved, as namely, that many things were prohibited by mens Constitutions, which are not prohibited by any Commandement of God, and many things were exacted which are not commanded by any precept of God.

An 100. grievances collected by the Germanes, and exhibited to the Bishop of Rome.

Item, that the Popes indulgences and pardons bee most importable, perswading simple people of a remission of sinnes, a *pœna & culpa*, and that not in this life onely, but after this life: through the hope and occasion whercof, true piety is almost extinct in all Germany, whilst every euill disposed person promiseth to himselfe for a little mony licence and impunity to doe what him listeth, whereupon followeth fornication, incest, adultery, periury, homicide, robbing and spoyling, rapine, vsurie, with a whole flood of mischiefs.

Item, that whosoever hath received Ecclesiasticall orders, doth contend to bee free from all punishment of the secular Magistrate, how great soever his offence be which hee committech.

Also, that in many places the Bishoppes and their Officials doe not onely suffer Priests to haue concubines, so that

that they pay certaine summes of money, but also com-
pell continent and chaste Priestes to pay tribute for concu-
bines, which being paid, it shall bee lawfull for them either
to liue chaste or otherwise, as it shall pleasethem.

These with many mo, to the number of an 100. the secular
States of Germanie delivered to the Popes Legat, desiring
him to present them to Pope *Adrian*. But Pope *Adrian* died
about the same time, and Pope *Clemens* the seventh succee-
ding in his place, sent downe his Legat Cardinall *Cam-
peius*, vnto the Councell of Germane Princes assembled
again at Norinberg the next Convention, with letters to
Duke *Fredericke* full of many faire petitions and sharpe
complaints. But as touching the grievances aboue menti-
oned, no word at all was sent.

Note. Thus was the Pope ever ready with all diligence to call
vpon Princes to suppress *Luther*, and the liberty of the
Gospell. But when any redresse or reformation of the
Church was craved, hereto the Pope neither gaue care nor
answer.

In these Councils of Norinberg it is to bee noted, that
the execution of the sentence of *Leo*, and the Empe-
rours edict made at Wormes against *Luther* was suspended
for a time; and many other things that were desired by the
Popes Legate to bee enacted in a full Councell, and with
consent of all the Empire, yet could not bee brought to
passe, by reason that the mindes of diuers were gone from
the Pope. For this cause *Ferdinand* the Emperours bro-
ther, with *Campeius* and the Cardinall of Salisburg, the
two Dukes of Bavaria, the Bishops of Trent and Ratis-
bone, also the Legates of the Bishops of Bamberg, Spiers,
Stransbrugh, Ausbrugh, Constance, Basile, Frising, Pas-
savia, and Brixine, assembled themselues together in a par-
ticular Conuenticle at Ratisbone, and there ratified all the
articles which they had hatched amongst themselues for
suppressing of *Luthers* doctrine.

1. First, that the edict of the Emperour made at Wormes
should be observed in all their precincts.

2. That

2. That the Gospell, and all other holy Scriptures shall
be taught according to the interpretation of the auncient
forefathers.

3. That in the Sacraments of the Masse, and in all other
things, no invocation shall be, but all things shall stand as
before time they did.

4. That all that approach to the Lords Supper without
confession and absolution, or doe eat flesh on dayes forbid-
den, or which doe runne out of their order, also Priests that
be married shall be punished.

5. That no Booke of *Lutber* or Lutheran shall be Prin-
ted or sold.

6. That they of their iurisdiction, which studie in the V-
niversitie of Wirtenberge, shall euery one repaire home
within three moneths after the publishing hercof, or els
turne to some other place free from the infection of *Luther*,
vnder paine of confiscating all their goods, & loosing their
heritage.

7. That no Benefice or other office of teaching be giuen
to any Student of that Vniversitie; with diuerse other Arti-
cles contained at greater length in the commentaries of *Iohn
Slendan*.

After this other two Conventions were kept at Spiers.
In the first were exhibited to the Princes many billes of re-
quest, that Monkes and Fryers might be no more in place
of them that died, and that the priuiledges of the Clergie
might be taken away, as lets of ciuill administration, that
certaine holy dayes might be abolished, that choice of meats
and ceremonies might be free. And finally, seeing there
was no hope of a generall Councell, that either the Empe-
rour would appoint a Provinciaall Councell in Germany for
matters of Religion, or els cause the decree of Wormes to
cease. At this time the Bishops would not suffer any
matter of Religion to be handled, and therefore the Duke
of Saxonie, and the Landgraue would haue departed. At
last it was decreed, that either a generall or provinciaall coun-
cell should be had within the space of a yeare, and in the

N

meane

A conuenticle
at Ratisbone,
wherein arti-
cles were rati-
fied for sup-
pressing of *Luthers*
doctrine.

Two conver-
tions at Spiers
with a rehear-
sal of those
things which
were conclu-
ded.

meane time the decree of Wormace Councell to cease. In the next Councell kept at Spire, where *Ferdinand* Ambassadour in the Emperours name was present, certaine Citties were greatly blamed for altering Religion, contrary to the Emperours commandement; and the Ambassadour for the Citie of Argentine was not suffered to sit in the Councell, because that Cittie had disanulled the Masse. Shortly after by the assent of a few Princes, these points were decreed.

That such Cities as had altered Religion should make no further change.

That other places should obey the decree of Wormes vntill a generall Councell.

That it should be lawfull to all men who would vse the masse, euen in those Citties where it was abolished.

That the Anabaptists should be punished by death.

That the doctrine of the Lords supper shuld not be receiued.

That the Ministers should teach according to the interpretation of the Church.

That the Princes and Cities should not receiue foreiners comming for Religion into their dominions, if any man did otherwise, he should be proscrip.

The Duke of Saxonie, *George* Prince of Brandenburg, *Erneste* and *Francisse*, Princes of Luneburg, and the Landgraue of Hesse, and a Prince called *Anbaldius*, withstood this decree, and answered to euery point thereof, saying that the consent of a few could not vndoe that decree which before was made at Spire by the whole Empire, and therefore that they all made protestation, that they would not acknowledge it. And of this protestation were those Princes, and all that allied with them called Protestants, which name is now giuen to all them that in their doctrine swerue from the Bishop of Rome.

To the Princes aboue-named, these Cities following did agree, Argentine, Norinberg, Vlmes, Constance, Rureling, Winsemium, Mening, Lindan, Campodune, Hailbrune, Isna, Wiseborough, Norling Sangall. All these Cities with the Princes refused the act of Spire, & appealed to the Emperour,

A protestation against the decrees of the conventions of Spire.

Whence the name Protestants was deriued.

perour, and to a generall or provinciall Councell. After the breaking vp of this Councell, the Protestants send Ambassadors to the Emperour, to declare the causes of their appellation from the Councell of Spire. The Emperour at this time was in Italie, and on his journey to Rome to be crowned with the Imperiall Diadem by Pope *Clement* the seventh; who hauing heard the Ambassadors of the Protestants, entreated them roughly and sent them backe againe with menacing words, threatning to punish with all rigour those that would not be obedient to the Decree of the foresaid Convention of Spire.

The Protestants Ambassadors roughly entreated by the Emperour.

This was the first ground that moued the Protestants in the conuention of Smalcaldy, to bind vp a couenant amongst themselues of mutuall ayde, if any of them were pursued for Religions sake, as shall be declared afterward, God willing. In the meane time, the Citie of Argentine entreated league with Tigure, Berne, and Basill (who being not farre distant might be more helpfull each to other) that if they were invaded for the quarrell of Religion, they should mutually assist one another, wherewith the Councell of the Empire were much grieued, and found great fault with them. After the Emperours returning from Italie, where he was crowned with the Imperiall Diadem, and had sworne to be a defender of the Roman Church, a solemne conuention of the Estates of the Empire was kept in the Towne of Augusta, or S. Ausbrugh, to which were brought many learned diuines. The Protestants brought with them *Philip Melancthon*, *Iustus Ionas*, *Georgius Spalatinius*, *Iohannes Agricola*, *Islebinus*, and diuerse others. The Romane Church had for their part Cardinall *Campeius*, the Popes Ambassadour, *Eccius*, *Iohannes Faber Cochleus*, and many others. The Emperour commanded the Princes of the Protestants to come to Masse with him, and to command their Preachers to silence, but they answered, they would neither come to Masse, nor ioyne their Preachers to silence, before the matter was concluded. Onely the Duke of Saxonie after deliberation with his Divines, was content at the Emperours commandement

A league amongst the Protestants.

A convention at Ausbrugh.

(according to his dutie) to carrie the Sword before him as he went to the Church. Then the Emperour vnder great perill commanded both the parties to silence, and he by prerogative appointed certaine to Preach that should touch no Controversie.

The Protestants obtaine their confession of faith to be openly read.

In this Convention the Protestants offered vnto the Emperour a copie of the Articles of their Faith, which with great difficultie they obtained to be openly read before they delivered it into the Emperours handes. This Confession commonly called *Augustana Confessio*, was exhibited to *Eccius* and *Faber*, Divines on the contrary part, to be confuted, and the copie of this confutation was also openly read. But when the Protestants desired that they might answer to it, the Emperour would not grant it, saying, he would heare no more disputation, but willed them to returne to the Catholique Church.

Also the Citizens of Argentine, Constance, Mening, and Lindan (who differed from the other Protestants in the opinion of the Sacrament) did in like manner exhibite a confession of their Doctrine: a confutation of this Booke also was made by *Eccius* and *Faber*, with very bitter and sharpe words; but the other partie could not haue licence to reply, nor any sight of the copie but as they heard it read. After this, three were chosen on each side to debate matters of Religion, where although *Melancthon* granted more then his fellowes would haue him, yet nothing was agreed, because that *Eccius* and his two Lawyers, who were chosen for the Romane Church, stucke so fast by their Masse and Monasticall Vowes, that in those things they would admit no reformation.

In the end the Emperour published a Decree, wherein he declared, that although the confession of the Protestants was sufficiently confuted, yet he would giue them respite for a time, to returne to the Church of Rome. In which time they should keepe peace, and alter nothing of Religion, and suffer all that would follow the Church of Rome. But the Princes and Protestant Cities answered, that they could

not

not keepe that Decree with safe consciences. Thus was the Emperours interim refused, wherefore he set forth another Decree, wherein he confirmed the Doctrine of the Church of Rome in all points, and abrogated all manner of appellations made by the Protestants. It appointed also an order how the Emperours Court, called the Chamber, should proceed in iudgement against the Protestants, and forbidded that any Prince of that sect should beare any office in the Court, and all that were of the faith of the Romane Church to be taken into the protection of the Emperour against their owne Princes. This act caused great feare, wherefore the Princes and Ambassadors of the Protestants shortly after met againe at Smalcaldie, and went through with the League which they had begunne the yeare before, to ayde each other in the quarrell of Religion.

About this time the Emperour hauing sure information, that the Turke with great preparation, was setting forward his armie against Vienna in Austrich, begun somewhat to relent of his rigour, and through the intercession of the Bishop of Mentz, and the Palgrave, granted peace to the Protestants, so that they should ayde the Emperour against the Turks, and on the other part the action of the Chamber-court should cease in all sutes of Religion against the Protestants. About the same time that all this businesse was in Germanie for the Doctrine of *Martin Luther*, *Vricus Zwinglius* Preached the Word at Zurik, detested the abuse of pardons, & of other corruptions then reigning in the Church: but, see, great offence begun to rise, and diuers stepped out on the contrary side to Preach and inveigh against him. Vpon this the Magistrates and Senate of Zurik, sent forth their commandement to all Priests & Ministers within their Dominion, to repaire to the Citie of Zurik against the 29. of Ianuarie next ensuing; there euery one to speake freely, and to be heard quietly touching those Controversies of Religion. This disputation was appointed in the yeare of our Lord 1523. *Zwinglius* had contriued all his doctrine in a certaine order of places, to the number of 77. Articles, which he had

N 3

publi-

The Princes & Protestant Citties refuse to obey the Emperours Decree concerning the returning to the Church of Rome. Another Decree of the Emperour.

The Princes and Ambassadors of the Protestants meet at Smalcaldie, and enter league to ayde one another. Peace granted by the Emperour to the Protestants.

Vricus Zwinglius Preacht at Zurik against the corruptions of the Roman Church.

A disputation at Zurike.

published also abroad before, to the end that they who were disposed might resort thither better prepared for disputation. The Bishop of Constance sent thither *Iohannes Faber Stapulensis* his Vicegerent; who in stead of disputation, reasoned that this was no convenient place for disputation, but rather the handling of Controversies in Religion belonged to a generall Councell, which he said was already appointed, and nigh at hand.

The decree of the Senate of Zurich concerning the abolishing of mens traditions, and purely Preaching of the Gospel.

Whereupon the Senate of Zurich caused incontinent to be proclaimed through all their Dominions and Territories, that the traditions of men should be displaced and abandoned, and the Gospel of Christ purely taught out of the old and new Testament.

When the Gospel begun thus to flourish in Zurich: the yeare next following, Anno 1524. another assemblie of the Helvetians was convened at Lucerna, where Decrees were made on the contrary part; that no man should deride the Masse; that no mention should be made of *Luther*, or any new doctrine; that Pictures and Images of Saints in every place should be kept inviolate: and finally, that all the lawes and decrees set forth by the Bishop of Constance should be observed.

After these things thus concluded at Lucerna, the Cantones of Helvetia together direct their publique Letter to the Tygurines, or men of Zurich, complaining that they had received a new Doctrine, which would be the seed of discord, whereas before time all things were in quiet. Whereunto the Tigurines answered, that at the first this Doctrine seemed strange to themselves, but after they understood it directed them onely to Christ, as the pillar and onely rocke of their salvation; they could no otherwise doe but with ardent affection receive so wholesome and ioyfull message. And like as faithfull Christians in former times after they had received the Gospel, did not by and by fall out in debate with their neighbours: So likewise they trusted, God willing to keepe peace with all men. Neuerthelesse, the rest of the Cantons grew in hatred against the men of Zurich, and

and for suppressing of the doctrine of *Zuinglius*, appointed a disputation to be holden at Baden, which was kept in the moneth of Iune, Anno 1525. where were present amongst other Divines, *Iohannes Faber*, *Eccius*, and *Murnerus*. The Bishops also of Lucerna, Basile, Curiak, and Lawsanna. The conclusions there propounded were these.

A disputation at Baden.

1. That the true body and blood of Christ is in the Sacrament.
2. That the Masse is a Sacrifice for the quicke and the dead.
3. That the blessed Virgin, and other Saints are to be invoked as Mediators and Intercessors.
4. That Images ought not to be abolished.
5. That there is a Purgatorie.

Which Conclusions or assertions *Eccius* tooke upon him soundly to defend. Against him reasoned *Oecolampadius*, Preacher at Basile, with other moe. *Zuinglius* at that time was not there present, but by writing confuted the doctrine of *Eccius*, declaring withall the causes of his absence, which were for that he durst not for feare of his life commit himselfe to the hands of *Lucernates*, *Vrbani*, *Suitij*, *Vernaldi*, and *Tugiani* his enemies, and that he refused not to dispute, but onely the place of disputation; excusing moreover, that he was not permitted of the Senate to come. Neverthelesse, if they would assigne the place of disputation, either at Zurich, Berna, or Sangallum, thither he would not refuse to come. The conclusion of this disputation was this, that all should remaine in that Religion which hitherto they had kept, and should follow the authoritie of the Councell, neither should admit any other new Doctrine within their dominions.

The causes of *Zuinglius* absence.

The conclusion of the disputation.

In the yeare of our Lord 1527. the Senate and people of Berne (whose power amongst all the Helvetians chiefly excelled) considering how neither they could haue the acts of the disputation of Baden committed unto them, and that the variance about Religion still more and more increased, assigned another disputation within their owne Cittie, and

A disputation ordained to be holden at Berne.

sending forth writings thereof, called vnto the same all the Bishops bordering about them, as the Bishops of Constance, Basile, Sedune, Lusanna, determining also the whole disputation to be decided only by the authority of the old & new Testament. To all that would come thither they graunted safe conduct. And to the end men might come thither better prepared before, they proposed in publique writing ten conclusions in the said disputation to be defended by their Ministers by the Scriptures, which Ministers were *Franciscus Colbus*, and *Bertholdus Hallerus*. The Theames or Conclusions were these.

Conclusions
maintained
by the Mini-
sters of Berne.

1. That the true Church, whereof Christ is the head, riseth out of Gods Word, and persisteth in the same, and heareth not the voyce of any other.

2. That the same Church maketh no lawes without Gods Word.

3. That traditions ordained in the name of the Church doe not binde, but so farre forth as they be consonant to Gods Word.

4. That Christ onely hath made satisfaction for the sins of the world, and therefore if any man say, there is another way of saluation, or meane to put away sinne, he denieth Christ.

5. That the body and blood of Christ cannot be receiued really and corporally by the testimonie of the Scripture.

6. That the vse of the Masse, wherein Christ is presented and offered vpto his heauenly Father for the quicke and the dead, is against the Scripture, and contumelious to the Sacrifice which Christ made for vs.

7. That Christ onely is to be invocated as the Mediatour and Advocate of Mankind to God the Father.

8. That there is no place to be found by the holy Scripture, wherein soules are purged after this life, and therefore all those prayers and ceremonies, yeerely dirges, and obiles, which are bestowed on the dead, also Lampes, Tapers, and such other things profit nothing at all.

9. That

9. That to set vp any Picture or Image to be worshipped, is repugnant to the holy Scripture, and therefore if any such be erected vp in Churches to that intent, the same ought to be taken downe.

10. That Matrimony is prohibited to no estate or order of men, but for eschewing of fornication, generally is permitted to all men by the word of God. And forasmuch as all fornicators are excluded by the testimony of Scripture from the communion of the Church; therefore this vnchast and filthy single life of Priests, is most of all inconuenient for the order of Priesthood.

At this disputation were present *Oecolampadius*, *Bucerus*, *Capito*, *Blamrens*, with many other moe, all which defended the affirmatiue of the conclusions propounded. On the contrary part of the opponents, the chiefe Captaine was *Conradus Tregedus*, a Fryer *Augustine*, who to proue his assertion, when he was driuen to shitt out of the Scripture to seeke helpe of other Doctours: and the Moderators of the disputation would not permit the same (being contrary to the order before appointed) he departed out of the place, and would dispute no more. The disputation indured nineteene dayes, in the end whereof it was agreed, that the conclusions there disputed, were consonant to the truth of Gods Word, and should be ratified not onely in the Cittie of Berne, but also proclaimed by the Magistrates in sundrie other Citties neere adioyning. Furthermore, that Masses, Altars, Images, in all places should be abolished. The day and yeare when this reformation with them beganne from Popery to true Christianitie, they caused in a pillar to be engrauen in Golden letters, for a perpetuall memorie to all posteritie to come. This was Anno 1528. The rumour of this disputation and alteration of Berne was noysed in other Citties and places abroad; and others were encouraged by this occasion, to take the like order within their bounds, and namely the Townies of Stroufbrough, and Basile, and Geneva. All this tyme by the providence of God, the Emperour and the King of France were together occupied in

The conclus-
ions aforesaid
allowed.

Warres

Warres and strife, which hapned very commodiously for the successe of the Gospell: for otherwise it is to be thought that the Helvetians and other Germanes should not haue had that leisure and rest to reforme Religion, and to linke themselves in league as they did: albeit, *Ferdinandus* the Emperours brother and Deputie in Germanie omitted no time nor diligence to doe what he could in resisting the proceedings of the Protestants: as appeared both by the decrees set forth at Ratisbone and Speirs, as hath beene declared.

Ferdinand and
five Pages of
the Helvetians
enter league
against the
Bernates.

The rest of the Pages of the Helvetians which were of a contrary profession, hearing of the end of this disputation at Berne (and namely because they had not regarded their admonition, disswading them to proceed in their intended purpose of disputation and reformation of Religion) confederated themselves in league with *Ferdinandus*, to suppress the Religion of Christ in Berne and Zurik. The names of which Pages especially were five, to wit, *Lucernates*, *Vrani*, *Suitenses*, *Vnternaldi*, and *Tugiani*, who for hatred and despite, hanged vp the armes of the foresaid Cities vpon a Gallowes; beside many other iniuries and grieuances which they wrought against them. For the which cause the said Cities of Berne and Zurik raised their power, intending to set vpon the foresaid Switzers, as vpon their capitall enemies. But as they were in the field readie to encounter one Armie against the other, through the meanes of the Citie of Stroufbrough and other intercessours, they were parted for that time, and so returned.

The five Pa-
ges and the
Bernates be-
ing twice read-
dy to ioine
battell, are
parted, and the
third time the
Bernates van-
quished.

After this, the old wound waxing raw againe beganne to burst out, and the Tigurines and Bernates by reason of certaine new iniuries, and contumelious words spoken against them, began to stoppe the passages and straits, whereby no corne nor victuall should be conveyed to the five Pages aforesaid. This second debate also was composed by meanes of the King of France, and certaine Townes of Switzerland, as namely the Glareans, Friburgians, Soloturnians, and some other laboured to set them at agreement vpon certaine conditions, which not being kept, and the five Pages not ob-

observing the couenant, the warre brake vp of new againe amongst them. And the Tigurines and Bernates beganne againe to stoppe the passages, so that for lacke of victuall the five Pages were pinched with penurie. Who notwithstanding arming themselves secretly, set forward in warre-like aray towards the borders of Zurike, whereas then was lying a Garrison of Zurike men, to the number of a thousand and aboue. Whereupon word was sent incontinent to the Citie of Zurike for ayde to their men. But their enemies, approached so fast, that they of Zurike could hardly come to rescue them; for when they were come to the top of the hill, whereby they must needs passe, they did see their fellows at the foote of the hill in great distresse. Whereupon they encouraging themselves, made downe the hill with more hast then order, struing who should goe fastest, by reason whereof they were discomfited and ouer-marched by their enemies. Amongst the number of them that were slaine, was also *Vlricus Zuinglius* the blessed seruant of God, whose bodie after his death they most vildly abused by cutting it in pieces, consuming it with fire, and practising against it, all despite that malice and hatred could deuise. The Bernates were willing to come and reuenge their quarrell, but before they came, their enemies set vpon them the second time, and had the vpper hand, yet would they of Zurik nothing relent in Religion.

Zuinglius kil-
led.

At the last through mediation, a Peace was concluded, and thus the matter agreed, that the Tigurines, Bernates, and Basilians, should forsake the league which they lately made with the Citie of Stroufbrough, and the Landgrau. Likewise, should the five Page men giue ouer the league and composition made with *Ferdinandus*; and hereof Obligations were made and sealed for the greater suretie and better keeping of the promises.

In this Emperours time, amongst other places, great alteration of Religion fell out in the Countrey of England vpon this occasion. *Henry* the 7. King of England, had two sonnes, *Arthur* and *Henry*; Prince *Arthur* his eldest sonne married

The occasion
of the alterati-
on of religion
in England
about *Henry*
the eighth
marriage of
his brother
Arthur with
Arbuz wife.

married *Katherine*, daughter to *Ferdinand* King of Spaine, but he soone after his marriage died without children. King *Henry* with advise of his Nobles to the end her dowrie might remaine within the Realme, thought meete to espouse Lady *Katherine* to Prince *Henry*, brother to King *Arthur*. This marriage seemed very strange and hard for one brother to marry the wife of another; but yet by dispensation of Pope *Julian* the second, this marriage, which neither sense of nature would admit, nor Gods law suffer, was concluded, approved, and ratified, and so continued as lawfull without any scruple or doubt the space of twentie yeares, till that a certaine doubt began to be moued by the Spaniards themselves of the Emperours Councell. Anno 1523. At which time *Charles* the Emperour being in England, promised to marry Lady *Mary* daughter to King *Henry* the eyght, King of England, with the which promise the Spanyardes were not well contented; Obiecting, that the Ladie *Mary* was begotten of the King of England by his brothers wife. Whereupon, the Emperour forsaking the marriage, did couple himselfe with Ladie *Isabell*, daughter to King *Emmanuel* of Portugall, which marriage was done in the yeere of our Lord 1526. The King vpon this occasion casting many things in his minde, beganne to consider the matter more deeply, and finding that neither his conscience could be cleered in keeping his brothers wife, nor yet the estate of the Realme firme by the succession of a daughter begotten in such a marriage; he proposed the question to the chiefe Vniuersities of all Christendome, whose censures all agreed in one, that the marriage was vnlawful. Yet would not the King proceed to the divorcement without the Popes consent. Who sent *Campeius* his Ambassadour with concurrence of the Cardinall of Yorke to be iudges in that cause. The Cardinall of Yorke, called *Wolsey*, at the first was verily bent to haue the divorcemēt set forward, but afterward finding that the Kings affection was bent towards Ladie *Anne Bulloigne*, to take her in marriage, he changed his purpose, & sent advertisement to Pope *Clement*, that in case King *Henry*

Henry the eight were divorced from Ladie *Katherine*, then should another infected with *Luthers* doctrine succede in her place, to the great hurt of the Church of Rome. For this cause the Pope calleth backe his Ambassadour *Campeius*, before the Kings cause was decided. Neuerthelesse, the King proceeded in his purpose, and was divorced from Ladie *Katherine* by meanes of Dr *Cranmer*. This was the ground of that great hatred that fell out betweene the Pope and King *Henry*; for on the one part, the Pope cursed King *Henry*, and the Realme of England for the divorcement. The King on the other part abolished in his Realme the Bishop of Romes vnlawfull tyrannie, with commandement, that he should be called no more Pope in his Country, but onely Bishop of Rome, and that the King should be taken and reputed as supream head of the Church of England, & haue full authoritie to reforme and redresse errors, heresies, and abuses in the same.

Now to returne againe to Germanie. The Emperour was so busied with Warres all this time, that he had no leisure to tarry in Germanie, and although many assemblies were gathered to suppress the doctrine of *Luther*, he was onely present at two, to wit, at the first kept at Wormes, & the last kept at Auspurg. For this cause it seemed good to the Emperour, to declare his brother *Ferdinand* to be King of the Romanes, and apparent successor to the Empire, to the end he might with greater authoritie gouerne the affaires of the Empire in his absence. He sent also letters to the Protestants, commanding them to acknowledge him King. Wherefore the Ambassadours of the Protestant Cities being gathered at Franckford, concluded with the Princes, that for their part they would not for this resist the Emperour, & for denying a title and a name only to his brother, to make him more eager against their Religion. But the Duke of Saxonie, & other Princes, not agreeing thereto, writ to the Emperour, that because it was done against the manner and liberty of the Empire, they could not allow it. This seemeth to be the first ground of the warres that after followed. For *Ferdinand* King

Hatred betwixt the Pope and King *Henry* the 8.

Warres betwixt *Ferdinand* and the Protestant Princes.

of the Romanes expelled *Vlrich* of Wirtenberge from his Lordship, and when no redresse could be had at the Emperours hands, the Landgraue of Hesse with his cousin *Vlrich*, gathered an Armie; at Lawferme by Wirtenberg ouercame their enemies, and put them to flight; recouered the townes of Alperge, Wrath, Tubinge, and Niphe, and tooke prisoner *Philip*, Prince Palatine and chiefe Captaine of *Ferdinands* armie.

Agreement
made betwixt
them.

Shortly after, agreement was made on these conditions, that *Vlrich* should haue againe his Lordship of Wirtenberg, but so that he should hold it by the benefit of *Ferdinand*, and the house of Auſtrich; that if issue male did faile in the house of Wirtenberge, that Lordship should returne to the heire of the Emperours house of Auſtrich: that the Landgraue and *Vlrich* should come to *Ferdinand*, and submit themselues to him. The Emperour foreseeing that this diversitie of Religion that was in Germanie, would in the end burst forth into some bitter fruit, and great inconuenience, aduised with himselfe by what means reconciliation might be made, and all controversie might cease: and in the end appointed a Councell at Wormes, and communication of Religion, and for this cause sent *Granuellanus* thither. But the matter was so long delayed by the fautors of the Sea of Rome, vntill Letters came from the Emperour againe to deferre the whole matter to the Councell of Ratisbone. To which came all the Princes of the Empire, except the Duke of Saxonie, who came not himselfe, but sent thither a noble ambassage, together with *Melanchthon*, and other Preachers. Vnto the same Councell also came from the Pope *Caspar Conterane*, a Cardinall. In this disputation, *Fredericke* the Palsgraue, and *Granuellane* were appointed moderators: *Melanchthon*, *Bucer*, and *Pistorius*, Disputers for the Protestants. *Pflugius*, *Eccius*, & *Gropper* for the Papiſts. Vnto these six was offered a booke containing the definition of most Articles in Controversie, which they were willed to ouer-looke, and either to allow or disallow those things that they could agree vpon. This booke was deliuered againe after a time to the Emperour; in many

A Councell
held at Ratis-
bone about
the ending of
controversies.

many points they could not agree, in some they did. The Protestants deliuered together with the booke, their opinion concerning those controversies, and their arguments to proue the same. The Emperour deliuered the same to the Princes to be examined: but they being most part Popish, referred the whole matter to the Popes Ambassadour, who exhorting the Bishops to honestie of life, and suppressing of *Luthers* doctrine, thought good it should be deferred to a generall Councell. This convention which began in Aprill Anno 1541. was dissolued in the end of Iulie; after that the Emperour had decreed, that the communication begun, and whole controversie of Religion, should be deferred to a generall or Provinciall Councell of Germanie: That the Protestants should teach no other points of Religion, then such as were agreed vpon: That Bishops should see amendment of life in their Diocesse: That there should be a Provinciall Councell within a yeare and an halfe, if they could not obtaine a generall Councell of the Pope: That the Churches of Monasteries should not be pulled downe, but reformed: that the Church-goods should not be inverted: that the decree of Ausbrough, and all Proscriptions of the Protestants should be suspended: all those conventions of estates, disputations, promises of generall or provinciall Councils to be kept in Germanie, could not reconcile diuerſe Religions, but at length lurking hatred behoued to breake out into open hostilitie.

The conclus-
ion of the
Councell.

The first occasion whereof was offered by *Henry*, Prince of Brunswick, who by often invasion of Cities, confederated with the Protestants in Germany, moued the Duke of Saxonie and the Landgraue, to make warre against him in name & quarrell of all the Protestants, confederated by the league of Smalcaldy. In this warre they subdued all his dominions, and compelled him with his eldest sonne *Charles* to flie for their safetie into Bavarie. *Henry* to recouer his dominions againe, first pursued the Protestants in the Chamber-court of the Empire, but the Protestants appealed and refused the iudgement thereof.

Warres be-
twixt *Henry*
Prince of
Brunswick, &
the Duke of
Saxonie in
name of all
the Prote-
stants, where-
in *Henries* do-
minions were
subdued.

Next

Next he made his complaint to *Ferdinand*, the Emperours brother; and last went into Italie to the Emperour, & there at Cremona grievously accused the Protestants, to whom the Emperour sent an hard message, that if the Prince of Brunswick were not restored, he would take such order, whereby he should be restored whether they would or no. Notwithstanding all this, the Emperour at his returning into Germanie, after he had heard the declaration of the Protestants against the Duke of Brunswick, albeit, the Emperour was loath to giue out any grieuous sentence against him, yet at length he determined that all the Dukes lands should remaine as sequestred in his hands, vntill that matter were ended.

A peace concluded betwixt the Emperour and the King of France, wherein was determined that both should ioyne against the Protestants.

The crueltie of *Minerius*.

All this while the Emperour was busied in warres against the King of France; but in the end a peace was concluded betwene them vpon certaine conditions. Amongst others this was one, that they should both ioyne in the restitution of the Romish Religion. The effects of this unhappie agreement were soone felt, both in France and Germanie; for in France *Minerius* governour of Provançe, by the Kings commandement went with an Armie against the Waldenses that dwelt in Merindol, Cabreire, and certaine other Townes of Provançe. The poore men of Merindol, fearing his comming, fled into the Woods and Mountaines with their wiues and children; he in the meane time spoyled and burned the townes being left voyde: and in Merindol finding but one young man, bound him to an Oliue tree, and shot him thorow with guns. At Cabreire the Citie was yeelded vnto him, vpon promise that they should sustaine no harme, but he kept no promise, but shewed great crueltie, killing them euery one: some in the Churches, some in other places, and burned 40 women that were in a Barne full of straw. There were slaine, partly in that towne, partly abroad, about 800. beside other places. They which fled vnto the mountaines & woods, partly were famished, partly otherwise slaine, partly sent to the Gallows. 25 persons that fled into a caue by the towne of Mussie, were smothered to death with smoke.

Cer-

Certaine of the Heluctians, sued vnto the king of France to fauour the Waldenses, but no entreatie would serue: alwayes this tyrant *Minerius* escaped not the iust iudgement of God, for God striked him with a terrible disease, and hee felt like vnto a fire burning him from the navel vpward, and the lower parts were rotten and consumed away with vermine, with an extreame stinke, and profusion of blood in place of his vrine, and so with great torments hee ended his wretched life.

The miserable death of *Minerius*.

In Germanie like as it was harder to oppresse so great a number as had already embraced the Gospell, so likewise the Emperour was compelled to doe his turne by craft, rather then by force, for he sent letters to diuers cities of the Protestants as to Argentine, Noriberg, Aufbrough, Vlmes, endeavouring to perswade them, that he intended not warre against them, but against certaine other traytours and rebels, against whom hee doubted not but they would assist him. In like manner also he writ to the Prince of Wittenberg. Also when *Palgrae* of Rhene writ to the Emperour to know against whom he prepared his war, he receiued the same answer that before was written to the cities with manifest signification that it was against certaine Princes of the Protestants, not so much for religion as for other things: and finally the Heluctians who had receiued the Gospell, *Tiguer*, *Berne* and *Basile* were circumuenced with the like policie: for the Emperour had perswaded them that he would not medle with religion: by this meanes hee had not onely diuers places quiet, but also used the helpe of many Princes and cities which fauoured the religion against the Duke of Saxonie and Lantgrae of Hesse. This war begun in the selfe same yeere wherein the Councell of Trent was gathered, to wit. 1546. & the league between the Emp. & the Pope against the Protestants was openly pronounced at Trident. The Pope also laied in the Venetians hands for this war 200000. Crownes, and moreouer for the space of halfe a yeere did sende 10000. Italian foote, and 500. light horsemen.

Thus was their great preparation and deepe policie used

O

used to suppress two noble Princes whom they knew to be chiefe defenders of the reformed religion.

The Empe-
rour Proclai-
meth the D.
of Saxonie &
Lantgraue
outlawes.
The causes
alleadged.

The Prote-
stants answer
vnto the prof-
cription.

The Bohemi-
ans and *Mau-
rice* invade and
subdueth the D.
of Saxons
lands.

Maurice excu-
seth by Pro-
clamation
what he had
done.

The Emperour being at Ratibone and looking for his companies of Italians and Spaniards, in the meane time by Proclamation proscribeth out-lawes, the Duke of Saxonie and the Lantgraue, alleadging these causes. That they had made warre against certaine Princes of the Empire. That they had spoyled them, and oppressed certaine Bishops. That they refused and subverted the iudgement of the chamber-court, and entered league against him, making no mention of religion. Shortly after hee sent a copie of this proscription vnto *Maurice* and *August* Princes of Saxonie, and commaunded them as being next of their kindred to enter vpon the goods & lands that appertained vnto them, threatening grieuous punishments except they so did. The Protestants hauing a copie of the proscription, answered vnto the same at large. And first whereas the Emperour pretended the fauour of religion and commonwealth, they declared by many arguments that it was dissembled & false. And as touching the causes of their proscription exprest they answered to euerie part, and cleered themselves protesting that they did not make warre vpon the Emperour, but repell that iniurie which he offered them.

The Bohemians incited by their king *Ferdinand* first invaded the lands of the D. of Saxonie lying next vnto them: *Maurice* Prince of Saxonie sent advertisement to the Duke, that seeing he was heire to the Dukedome hee would take such order, as his heritage should not come into other mens hands, and immediatly by the helpe of *Ferdinands* armie subdued all the Dukes lands, except Viteberge, Isimake, and Goth: & perceiuing himselfe to be in hatred and displeasure with many for so doing, set forth a Proclamation to excuse himselfe, saying that hee could not lawfully resist the Emperour, seeing that he had assured him that hee would neither opresse religion, nor yet hurt the libertie of Germanie.

The Duke of Saxonie willing to recouer againe his owne

owne lands assaulted Lipsia, and departing from thence, did not onely recouer all that he had lost in Turinge and Misne but also wanne from *Maurice* all his cities except Lipsia and Dreita. *Maurice* and *August* on the other part ioyning with the armie of *Ferdinand*, were all minded to ioyn also with the Emperours armie, and so with all their forces to invade Saxonie. The nobilitie in the Countrey thinking it was dangerous to their libertie to bring so many Spaniards and Italians into their Countrey, sent word to *Maurice* and *August* that they would depart with their bands of Italians and Spaniards, otherwise such order and remedie should be found as the time and matter required. In this meane time many of the Princes of the Protestants & townes (with whom the Emperour was displeased, because of the aide they had sent to the Duke of Saxonie and Lantgraue) reconciled themselves to the Emperour and obtained their pardon after they had payed great summes of money. Of this number was *Paligrane* of the Rhene Elector, and the Prince of Witemberg. Also earnest request was made to the Emp. for the Lantgraues pardon by the Marques of Bradenburg. But the conditions were so grieuous, that the Lantgraue would rather venture the extremitie, then submit himselfe. The Emperour came forward to Misne by the riuer Albis, not farre from the Duke of Saxons Campe. Wherefore the Duke made speed to Witemberg and burnt the bridge that the Emperour should haue no readie passage to pursue him, but the Emperour getting knowledge of a shallow ford in the riuer quicklie followed the Duke, and by the wood of Lotham ouertooke him, & ioyning battell discomfited him and tooke him prisoner, and although the Duke was condemned to die, yet by the entreatie of the Marques of Brandenburg his life was granted him with most grieuous conditions, amongst which this was one, that hee should submit himselfe to the old religion, but he chosed rather to die then so to doe. Wherefore the Marques of Brandenburg obtained also that condition to be remitted: but all his lands and goods were giuen to *Adaurice*, except a pension of 50000. crownes which

The Duke of
Saxonie reco-
uereth what he
had lost.

The Empe-
rour discom-
fitteth the D.
of Saxonie &
taketh him
prisoner, and
giueth all his
lands to
Maurice.

which the same *Maurice* paid him yeerely. Immediately hereupon Witemberg yeelded to the Emp. as also diuers other Princes and Cities did the like. The Lantgraue was content to yeeld al that he had to the Emp. pleasure so that hee might not be kept prisoner, which condition the Marques of Brandenburg & *Maurice* the new Duke of Saxonie, that had married his daughter, vndertooke to obtaine, and for the performance of the same bound themselves to him in great bonds.

The Lantgraue detained prisoner by the Emperour.

A convention at Ausbrough.

But when he came to the Emp. hee was commaunded to remaine as prisoner: then he began to complaine grieuouly saying that the Emperour kept not promise. And the next day the Marques of Brandenburg & *Maurice* went to the Emp. and intreated for the Lantgraue, but all would not serue: for the Emperour answered that he brake no promise, although he kept him 14. yeeres in prison. For his meaning was onely to pardon him perpetuall imprisonment. This matter afterward turned the Emp. to great trouble. In the meane time hauing the principall chiefe Princes of the Protestants in Captiuitie, the Emp. thought meete to gather a conuention of the estates at Ausbrough to finish that matter which hee had intended long before. All the Electors with other Princes were gathered together in great number, but about the citie and in diuers places of the countrie, neere thereto was companies of Spaniards and Italians, and other soldiers to the terrour of them that were present. The Principall matter purposed was concerning the Councell of Trident.

The Emperour required of the Princes, priuatlie of the *Palgrane* & *Maurice* Duke of Saxonie, whether they would submit themselves to the Councell of Trident or no. At the first they refused it, but afterward fearing the Emp. displeasure they were contented to permit the matter to his will. The free cities also being demaunded if they would adde any thing to the answer of the Princes, answered it was not their part so to doe, and offered a writing to the Emperour, on what condition they would admit the Councell.

The Emperour as though they had fullie consented sent

to the Cardinall of Trident and the Pope desiring that the Councell which was remoued from Trident to Bononia, might bee againe revoked to Trident which was nearer to Germanie, vpon hope that the Germanes would come and submit themselves to the Councell. But forasmuch as the Pope and Bishops assembled at Bononie, would not returne backe againe to Trident, but vpon such conditions as liked themselves best: the Emperour protested by his Ambassadors that all such things that they should decree there to be vnlawfull and of no force, and that he himselfe would vndertake the care of the common-wealth of Christendome which the Bishops neglected. Thus the Emperour perceiuing that there was no hope of a generall councell in Germanie consulted with the Princes about the agreement of Religion, and appointed *Iulius Pflugins* Bishop of Numburg, *Michael Sidon* and *Iohn Islebie* to draw out a booke for reformation of Religion, which they called Interim. This was the ground of a new trouble, for the Emperour strictly commaunded that the Princes would receiue and admit the manner of Religion set forth in the booke called Interim. The Duke of Saxonie that was kept prisoner, being earnestlie required to subscribe would not in any wise, and for that cause after was vsed more strictly, insomuch that his Preacher who was hitherto permitted, fled for feare of danger.

The booke called Interim vrged by the Emperour.

The Lantgraue hoping to obtaine fauour, and libertie receiued the Emperours booke, and submitted himselfe to it, but all would not helpe him. The Marques of Brandenburg not onely receiued it himselfe, but also sent for *Martin Bucer*, whom partly with entreatie, partly with threatnings he commaunded to subscribe the Emperours booke, but he constantlie refused, and with great danger of his life returned to Argentine.

Wolfgangus Musculus Preacher at Ausbrough perceiuing the counsell of the towne not to stand constantly in defence of Religion, went to Berne in Switzerland. *Brentius* was compelled to flee from Hala a towne of Sueue and was receiued

receiued of *Vlrick Duke of Wirtemberg*. *Andreas Ofsander*, *Erasmus Sarcerius*, *Erardus Schneffins*, and other Preachers of the Dukedome of Wirtemberg, fled because they would not allow the Emperours booke. *Martin Bucer* and *Paulus Fagius* left Germanie and went to England, *Ambrose Blaurer* left the towne of Constance.

Mauricius Duke of Saxonie returning home from *Ausbrough*, Proclaimed the Emperours decree concerning Religion. Vpon that occasion the diuines and Preachers, of the vniuersities of *Lipsia* and *Wittemberg*, diuers times assembled themselves, and at length concluded vpon these things (that they called indifferent) to receiue them as the Emperour had prescribed. This thing was by other Preachers in Germanie fore impugned, saying that by the interpretation of their indifferencie they had opened a way to the whole doctrine, and superstition of the Church of Rome taking those things for indifferent in which was manifest error.

The tyrannie of this booke indured not long, for it was hated of all men, the Pope himselfe added his corrections vnto it: for albeit it established all the grounds of the roman Religion, yet because it tolerated the marriage of Priests and the vse of the Sacrament vnder both kindes, and tooke not so sharpe order for restoring of the Church goodes as hee could haue wished, for those causes and others such like the Pope would not giue his allowance to this booke without some corrections. This booke also was impugned both by Protestants and Papists. Of the Protestants *Caspar Aquila* a preacher in *Turingia* impugned it as a booke replenished with false doctrine, and on the other side *Robertus Abrinensis Episcopus* impugned it for giuing libertie to Priests to marrie, and permitting the people to haue the Sacrament vnder both formes. While this great stirre and trouble was in Germanie, in England by the authoritie of a Parliament the vse of the Masse was altogether forbidden, and a booke made of an vniforme order of common prayers, and administration of the Sacraments in the English tongue.

Edmond

Edmond Boner Bishop of London, and *Stephen Gardiner* Bishop of Winchester, for obstinate defending of the Roman doctrine were depriued of their Bishopricks, and cast in prison, where they continued all the time of king *Edwardes* raigne.

But to returne againe to the troubles of Germanie, of all the Cities of the Protestants, there was none that more constantly beared out the Emperours indignation as the Citie of *Magdeburg*. For neither would they acknowledge the councill of *Trident*, neither yet the Emperours booke of *Interim*, but fortified their towne against *Maurice Duke of Saxonie*, whom the Emperour made Captaine in that warre, vntill at last an agreement was made vpon easie conditions. When *Maurice* with his garrison entered into their Citie, hee grieuously blamed their Preachers, that both in their bookes and pictures they had done much to his reproach, but yet he exhorted them to pray for the good successe of the Emperour, and the generall councill of *Trident*. To whom they answered that they could not pray any otherwise for that Councell that was assembled to oppresse the truth, but that God would soone disturbe it, and breake it vp.

The end of the warre against the Citie of *Magdeburg* was the beginning of great warre, and dangerous trouble against the Emperour. For *Maurice Duke of Saxonie* perceiving the Emp. would not stand to his promise, consultieth with forraine Princes how hee might by force deliuer his wifes father, the *Lantgraue*, and when hee found that all things were in readinesse, hee begun to muster his souldiers, & shortly after set forth a Proclamation to the states of the Empire, in the which first hee lamenteth the discord of Religion, secondly he rehearseth grieuoussly the imprisonment of the *Lantgraue* his wifes father, signifying that hee was so kept against all truth and honour, to the report of all Germanie. Lastly he bewaileth the pittifull estate of all Germanie, and oppression of their libertie, protesting that the cause of this warre was to restore the old dignitie and freedome.

O +

Albert

The foresaid booke hated of all men, both Pope, Papists, and Protestants.

The Masse forbidden in England.

Boner and Gardiner depriued of their Bishopricks.

Warre betwixt the towne of *Magdeburg* and *Maurice Duke of Saxonie*. Their agreement.

War betwixt *Maurice Duke of Saxonie* and the Emperour.

Albert Marques of Brandenborge, maketh also his Proclamation, and after a long rehearfall of the miseries of Germanie, referreth the cause of all to the Churchmen, and therefore signifieth this warre to bee chiefly against them. *William* the Lantgraues sonne ioyned his power with Duke *Maurice* at Shuinforde. The king of Fraunce also ioyned in this warre and led an armie vnto Germanie. As they went forward, they caused the Cities to submit themselues, commaunded them to pay great summes of money, and displaced such as the Emperour had set in authoritie, and restored their old Senatours, willing them to vse their priuiledges, and liberties that the Emperour before had forbidden.

Thereport of this warre and the good successe of *Maurice*, namely after the citie of Aufbrough was by him taken, made the councell of Trident to breake vp and dissolue. The Emperour, on the other part set at libertie *Fredericke* the olde Duke of Saxonie, as it were to signifie to *Maurice* that hee should claime againe the Dukedome of Saxonie, and Electorship that he enioyed, and thereby to put him in more feare. *Albert* Marques of Brandenborge, in this warre shewed great extremitie to diuers cities, and noble personages, against the mind of *Maurice* and the other confederates.

The King of Fraunce led forward his armie to Stralsburge, and hearing that communication of peace was betwixt *Maurice* and the Emperour, and that they were in good hope to haue their Princes deliuered, hee to gratifie them was content to returne to Fraunce, but was much displeased that Duke *Maurice* would enter in communication of peace without his knowledge. In the end agreement passed betwene the Emperour and Duke *Maurice* vpon these conditions. That the Lantgraue should be set at libertie. That their Religion should be quiet, vntill a certaine order were taken for the same in the next assemblie of the Empire. That *Maurice* and the Princes confederats should suffer their souldiers to serue king *Ferdinand* in

The conditions of *Maurice* his agreement with the Emperour.

in Hungarie. That the Protestants should bee admitted Iudges in the Chamber-court, with diuerse such other like conditions.

The end of this warre was also the beginning of another cruell warre betwixt Duke *Maurice* and the Marquis of Brandenburg, which fell out vpon this occasion. The Marquis being reconciled to the Emperour and in great favour with him, did many iniuries in Germany, not onely to the Bishops (whom hee ever deadly hated) but also to diuerse Princes and Cities, yea and that vnder the name of religion. Duke *Maurice* with certaine other went against him, and met at the river of Visurg, where *Albert* was overcome. But Duke *Maurice* was so stricken with a gun, that hee died within two dayes after. Before this, in Germanie were scene drops of blood vpon the trees, and certaine other strange sights.

In England about this time, fell out a great alteration in religion, through the death of King *Edward*, of whom the world was not worthy: Lady *Mary* his sister succeeding to the kingdom. Shee ioyned her selfe in mariage with *Philip* sonne to *Charles* the Emperour, and restored not onely the Popes supremacie, disallowed by her father King *Henrie* the eight: but also the masse, and all superstitions of the Romane Church, abrogated in the dayes of King *Edward* her brother. Also shee caused the Realme of England in the high Court of Parliament, to confesse their defection from the Catholike Church, and to craue absolution, having there in readinesse Cardinall *Poole*, the Popes Ambassadour to absolue them.

What excessiue cruelty was vsed in her time, no tongue can expresse. The very name of *Dioclesian* begunne to bee lesse abhorred, when the name of Queene *Mary* came forth. Her cruelty beginning at *John Hooper* Bishop of Gloucester, *John Bradford*, *Lawrence Saunders*, *Rowland Taylor*, *John Rogers*, Preachers: proceeded shortly after to *Ferrar* Bishop of Saint Davids, whose constant death amazed the people, and confirmed their mindes in the true doctrine that

Warre betwixt *D. Maurice* & the Marquis of Brandenburg wherein the Marquis was overcome.

The death of *D. Maurice*. Strange sights scene in Germany.

Popery embraced in England by means of *Q. Mary*.

The Court of Parliament confesse their error in forsaking it and are absolued.

Q. Maryes cruelty against Protestants.

that they had learned of him. This persecution raged in all parts of the Land, but specially in Kent, Essex, and Northfolke. Some of those parts were chiefe maintainers of her authoritie, and against the mind of the Nobilitie and Councell, set forward her right to the Kingdome, but this reward they receiued in the end at her hands. The cruell martyrdome of *Cranmer* Bishop of Canterbury, *Ridley* Bishop of London, *Latimer* Bishop of Worcester, Doctor *Philpot*, and many others, with the raising vp of the bones of the men of God, *Bucer* and *Fagius*, out of their graues, and the cruelty intended against her owne sister Lady *Elizabeth*: all these things being so well and amply discoursed in the Booke of Martyrs, the godly Reader is to be remitted to the reading of the sayd booke.

A bad reward,

A reference to the Booke of Martyrs.

Solyman conquereth Belgrade and the Isle of Rhods, killeth *Lewis* K of Hungary and *Paulus* B. of Collen, besiegeth Vienna & is repelled.

Now to conclude this Historie of *Charles*, something is to be noted of his warres with the Turkes. In his time *Solyman* the great Turke conquered the citie of Belgrade, the most sure and strong garrison of the Christians, and vexed the countrey of Hungarie. He besieged the Isle of Rhods and tooke it, to the great shame and rebuke of Christian men, who provided not support for the Rhodians, that resisted the common enemy so long and so courageously. After this *Solyman* slew *Lewis* King of Hungarie, and *Paulus* Bishop of Collen, who more rashly then wisely, with a small power of foure and twenty thousand men, encountered the great Turke leading an army of 200000. souldiers. Also hee besieged Vienna, but was mightily resisted and repulsed with losse of a great number of his army: all this was done before the Emperour *Charles* began to stirre himselfe against the Turke: but when the matters of religion in Germanie were put to some point in the Councell of Ratisbon, the Emperour raised an army of eighty thousand footmen, and thirty thousand horsemen: and compelled the Turke to raise his siege from the towne of Gunza, and with speed to retyre backe to Constantinople.

Charles restoreth the K. of Tunis to his kingdome.

After this *Charles* sayled with an army vnto Africa, and restored the King of Tunis to his kingdome againe, whom

Bar-

Barbarossa Admirall of the Turkes Navie in Africke had dispossessed and deprived of his kingdome. In this same voyage he delivered 20000. captiues out of servitude. Notwithstanding *Solyman* with vninsatiable ambition pnt vp to conquer all Europe, was ever subduing townes and Illes, as Corcyra, Zacynthus, Cythara, Naxos, with diuerse others, also the towne of Newcastle in Dalmatia, and Buda in Hungarie, which hee obtained by meanes of Frier *Cogardige* Tutor to *Stephen*, sonne to *Iohn*, *Vaiuod* of Transilvania, and meanes of the relict widow of the sayd *Vaiuod*. These two sent for aide to the Turke against *Ferdinand*, and the Turke not neglecting so good an occasion, came to Hungarie, discharged the Hoast of *Ferdinand* that was besieging Buda, and got the citie into his owne hands. Which done, hee prevailed mightily in Hungarie, and tooke the towne called *Quinque ecclesiæ*, and *Strigonium*, *Alba regalis*, and *Vizigradum*: and it was an ealie matter for him to haue conquered all Hungarie, in respect the Emperour *Charles* was so busie in warres with the King of France, that the common enemy of all Christian people had leaue to rage at his owne pleasure, and had it not bene the gracious providence of God, pitying the misery of Christian people, who stirred vp the Persian Sophie against *Solyman*, and droue him backe out of Europe for a time, and likewise the murder of his owne sonne *Mustapha*, which stirred vp a peece of a Tragedie in his owne house, the Christian people had no doubt bene brought to greater extremities in *Solymans* dayes. The vnprosperous voyage of the Emperour to Argier, I passe by, and many conventions of Estates in Germanie, kept for quietting of religion and preparation for warre against the Turkes. In the end the Emperour finding himselfe troubled with sicknesse, resigned the gouernment of the Low Countries into the hands of King *Philip* his sonne, and surrendred the Imperiall crowne vnto the Electors of Germany, & sayled vnto Spaine, where hee entered into an house of religion, and gaue himselfe to meditation and prayer, and there concluded his life.

Solyman taketh Buda in Hungarie.

Charles entreteth into a religious house and dieth.

Ferd-

Ferdinandus.

After that *Charles* the fift had surrendered the Imperi-
all crowne into the hands of the Electors of Germany,
they assembled at Frankford, and there elected *Ferdinand*
King of Bohemia, and brother to the forenamed *Charles*
the fift to bee Emperour, who raigned seven yeeres. The
ancient manner was that he should be crowned in the fore-
noone at masse: but because diverse of the Electors would
not in any wise come to masse, the coronation was solem-
nized in the afternoone, and the masse with other like cere-
monies omitted.

To this King before hee was elected Emperour, his No-
bles in the countrey of Bohemia made earnest supplication
that they might bee permitted to vse the Sacrament in
both kindes, according to Christs institution: but he strict-
ly commanded them they attempted no alteration in religi-
on. Neverthelesse, the Nobility continuing constant in the
purpose of their mindes, at last after many earnest suits ob-
tained their desire.

In France about this time the persecution of the Prote-
stants waxed hot, and King *Henry* the second was sore grie-
ved, that the Parliament of Paris it selfe, could not be kept
free of this new doctrine as hee called it. Wherefore hee
caused *Annas Burgens*, an honourable and wise Counsel-
lor to be taken, to whom hee spoke in great wrath, that hee
would stand by and see his body burnt for that new religi-
on which hee favoured. But hee was wonderfully cut off
before hee could get his heart satisfied with that pitifull
spectacle of the burning of a noble Counsellor. For God
so disposed the matter, that the King cloathed all in armour
put a speare in one of his subiects hands, and compelled
him against his will to runne at him, at which time the said
speare broke, and a small splinter of it entring at the Kings
eye,

The Bohemi-
ans obtaine of
Ferdinand the
vse of the Sa-
crament in
both kindes.
Persecution of
the Protestants
in France.

eye, pierced into his braine, whereby hee died. Yet by his
death was not the foresaid persecution relented, but rather
vehemently augmented: for *Francis* the second, succeeding
to his father *Henry* in the the kingdome, married *Mary*
Queene of Scots, who was descended of the linage and
stocke of the house of Guise. By this meanes the Guisians
were in great credit and authority with the King, and pre-
sumed to high things, not onely to suppress the Gospell
utterly in France, but also in Scotland. For at this time
a great part of the Nobility and people of Scotland had sha-
ken off the yoke of the Romane Bishop, they had throwne
downe Altars and Images, and had forsaken all the super-
stitious ceremonies of the Romane Church.

The Guisians purposing to suppress the Scottish Nobility,
sent out of France into Scotland an army of 4000 men, vn-
der the conduct of Monsieur *La Broch*. This army assi-
sted the Queene regent to reduce backe againe the king-
dome of Scotland to the Romish religion: But the
Scottish Nobility obtayned helpe of the Queene of Eng-
land, and brought the Frenchmen to such extremity, that
they were compelled to accept conditions of peace, and to
retire backe againe to France. So this first high attempt of
the Guisians against the reformed religion in Scotland, was
by the providence of God disappointed.

In France the King with advice of the Guisians had ap-
pointed a nationall Councell to bee kept in Orleance, for
the quieting the tumults which were like to ensue for religi-
on in France: but all was done in hypocrisie and with de-
ceitfull mindes as evidently appeared: so soone as the King
of Navarre and Prince of Condie came to Orleance, and
had saluted the King, the Captaine of the Kings guard
layd hands on the Prince of Condie, and the King was in-
formed that the Prince of Condie had conspired against
his honour and life. Thus by the craft and deceitfull prac-
tises of the Guisians, was the Prince of Condie brought in-
to great danger and hazard of his life, and had assuredly
died if the mercy of God had not provided timely reliefe

But

The death of
Henry the 2.
K. of France.
Francis the 2.
having married
the Q. of Scots
seeketh to re-
duce the Scot-
tish Nobility
to the popish
religion: but
his army was
vanquished.

A Councell
kept at Orle-
ance.

The Prince of
Condie taken
by the Kings
guard is in
danger.

The death of
Francis.

A disputation
at Poyssie.

But the Lord pitying the estate of his owne poore Church in France, shortned the life of *Francis* the second, who dyed of a putrefaction of his eares. And thus was the second high attempt of the Guisians against the Gospell marvailously disappoynted by the sudden and v unexpected death of *Francis* the second. After whose death the innocency of the Prince of Condie, was declared by a decree of the Parliament at Paris: and the government of the young King, *Charles* the ninth, was deuolued in the hands of the Queen mother, and the King of Navarre. Those Gouvernours with advice of the States of the Realme, thought meet that a free disputation should be appointed at Poyssie a towne in France, neere to Saint Germane, wherein the controversies of religion should bee freely reasoned, in presence of the young King, the Queenemother, the King of Navarre, and other Princes of the royall blood.

This disputation began the ninth of September, anno 1561. For the Protestants part were appointed *Theodorus Beza* Minister at Geneva, *Peter Martyr* professor of Divinity in Zurichke, *Nicholas Gelasius*, *Augustinus Marloratus*, *Iohannes Merlinus*, *Franciscus Morellus*, *Iohannes Male*, and *Espinus*, a man of great learning, who had lately forsaken the Romane Church, and embraced the true reformed religion. On the other part the Cardinall of Loraine, with many other Cardinalls, Archbishops, and Bishops, to the number of fifty Prelates, belides many other Divines and Doctors were ready to pleade the cause of the Romish Church. In this disputation, after that *Theodorus Beza* had at length declared the summe of the Protestants faith, and the Cardinall of Loraine had answered: In the end the Romane Prelats deuited a pretty shift to cut off all further reasoning: for the Cardinall of Loraine produced the opinion of the Germans about the matter of the Sacrament, extracted out of the cōfession of Ausbrugh, & demanded of the Protestants whether they would subscribe to it or no, to the end that if they consented to subscribe, they might seem to haue convicted themselves of error in the matter of the Sacrament; and

The Papists
policy to cut
off further
reasoning.

and if they refused to subscribe, then it might be knowne to the Princes that were present, that the Protestants agreed not amongst themselves.

To this it was answered by *Theodorus Beza* in the next meeting, that if the confession of Ausbrough should be subscribed, then it was good reason to require a subscription of the whole confession, and not of one line thereof onely: also if they vrged the Protestants to subscribe that confession of Ausbrough, then let themselves first begin to subscribe the same: and when they haue yeilded to the whole confession of Ausbrugh, it will be more easie to finde out any way of agreement in matters of religion. After this the forme of disputation was changed, and a few in number, to wit, siue onely on either side, were chosen to conferre in quiet and peaceable manner, who beginning at the matter of the Sacrament, seemed all to agree in this forme: that Iesus Christ by the operation of the holy Spirit, offereth and exhibiteth vnto vs the very substance of his body & blood, and wee doe receiue and eate spiritually and by faith that same body which dyed for vs, to the end we may be flesh of his flesh, and bone of his bones, and that we may be quickened by him, and receiue all things that are needfull to our salvation. And because faith leaning to the word of God maketh those things that are received to be present, by this faith indeed we receiue truely and effectually the very naturall body and blood of Iesus Christ, through the power of the holy Spirit. In this respect wee acknowledge the presence of the body and blood in the Supper. The article of the Sacrament being conceiued in this forme, was presented to both the parties, and many of the Romane Prelates conciscended to the article aboue specified: but when they had conferred with the Doctors of Sorbon, they all with one consent refused the same: and finding that the communicers that were chosen for their part did persevere in their opinion, they cryed out against them, and would giue no further power to them to reason in that cause. Thus the disputation of Poyssie broke vp the 25. of November, without any

any agreement of the controversies in religion, but rather leaving in the hearts of men a seed of greater contention and cruell wars, which afterward ensued. But before we speak of the warres in France for religion: somewhat is to be spoken of the cruell persecution that the faithfull suffered in Piemont, in which countrey certaine townes had received the Gospell, and abolished the masse: namely, the townes of Angrona, Lucerne, Perole, Tallaret, with divers others in the convalles of Piemont: all which townes are subiect to the dominion of the Duke of Savoy, who hearing of the reformation that was made in the foresayd bounds of his dominion, sent out his Captaine *Triniteus* with an army of 500. men, against them, to sack and utterly destroy them, except they would receiue the masse againe, and put away from them their ministers. The towne of Angrona was first assaulted, and the people fled to the mountaines, but being strictly pursued they turned themselves, and with slings & stones defended their liues and put their enemies to the worse, in so much that *Triniteus* the Dukes Captaine was to deale with them by subtilty and craft, rather then by open force, and therefore promised vnto the Conuallenses that if they layd downe their armour, and sent messengers to the Duke to crave his pardon, and would pay to him the summe of sixteene thousand crownes, then vpon those conditions they should haue peace.

The poore people glad to accept conditions of peace, performed all that was required, but no peace could be obtained of the Duke, except they would put away their Ministers, and receiue the masse againe. Therefore being spoiled both of money and armour, by the craft of their enemies, and a new army also sent against them, they were compelled in time of winter to flie with their wiues and children to the mountaines all over-layd and covered with snow, and from thence to behold the pitifull spectacles of the burning of their houses, and spoyling of their goods. But necessity compelling them to make some shift for their liues, they tooke the strict passage of the mountains and

The Duke of Savoy warreth against the Protestants within his dominions.

Triniteus by policy spoileth those of Angrona both of their money and armour.

and resisted their enemies, committing the successe to God, who so prospered this poore vnarmed people, that in few skirmishes there were killed a thousand of their enemies, and scarce fortie persons of their owne. *Triniteus* the Captaine by the counsell of *Truchetus*, an expert Warriour, thought meet to besiege the Castles of Conuallenses, but God fought against them in all their enterprises, and the Conuallenses came vpon them suddenly as they were besieging a certaine Castle, and slew a great number: and *Truchetus* himselfe was first sore wounded with stones, & afterward was slaine with his owne sword by a poore Shepheard, that was keeping cattell in the fields. In the end when *Triniteus* was out of all hope to subdue the Angronians and their complices, he aduertised the Duke of Sauoy how all matters went, and peace was granted to the Conuallenses, with libertie to vse their owne Religion; providing they should render all due seruice and obedience to the Duke of Savoy their Soueraigne Lord and Master.

To returne againe to France. After the disputation at Rossie the number of the Protestants daily increased, and rumours of sedition & vprores were in the mouths of all the people. The Queene mother willing to prouide timely remedie for repressing of ciuill and intestine warre, assembled the estates of the land at S. Germane, where the edict of Ianuarie was made, bearing that the professours of the reformed Religion might assemble themselves together, to heare Preaching of the Word, provided those assemblies were kept without the towns & without armour. This edict was published throughout all the land, and sore grieved the hearts of the aduersaries, namely, the Duke of Guise, the Constable *Momme-raunce*, and the Marescall *Santandreu*, who consulted together how they might haue this act vndone againe, but no way could be found out to bring this matter to passe, except first the King and Queene mother were in their hands, to the end that the force of the Lawes which they feared might be turned against their enemies, when as they had the Law-makers in their owne hands. This was also thought to be a high

God prospereth the successe of the Protestants.

The death of *Truchetus*.

Peace concluded with the Conuallenses.

The edict of Ianuarie in behalfe of the Protestants.

high attempt, and dangerous to be enterprised, so long as the King of Navarre was their enemy, and a fauourer of the reformed Religion; for this cause all meanes were sought out to diuert the affection of the King of Navarre from his foresaid Religion. The Cardinall *Ferrar* being the Popes Ambassadour in France, put him in hope that by the Popes trauailes with *Philip* King of Spaine, the kingdome of Navarre should be restored to him againe, if he would turne to the Catholique Religion. Thus was the heart of the King of Navarre stolen away from his Religion, to the great encouragement of the Duke of Guise and his complices, who without further delay put hand to worke.

The first fruits of his martiall deeds after he raised his armie, was the cruell Massacre of poore vnarmed people, assembled to heare the Word of God at Vassiac, a towne in the borders of Champaigne, and nere vnto his dominion.

Those poore people to the number of a thousand and five hundred, being occupied as is said vpon the Sabbath day, the Duke of Guise came vpon them suddenly, and compassed the Church wherein they were with armed souldiers, that none might escape; also the Duke himselfe stood in the entry with a drawnesword in his hand, and sent in his souldiers, who most cruelly without compassion of sex or age, martyred the poore members of Christ, for hearing of his Word. After this, the Duke of Guise addressed himselfe toward Paris, where he was receiued with ioyfull acclamations of the people: and from thence he marched forward to Fonteblew, where the King was, and seased himselfe of the King and the Queene mother, and for greater securitie transported them both to Paris. On the other part, the Prince of Condie went to Orleance, to whom resorted a great number of the Nobles of France, namely, the admirall *Castillon*, *Andelot*, *Princeps Porcianus*, *Rupescald*, with many others, who all bound themselues together, to set the King and the Queene mother at libertie from captiuitie, wherein they were detained by the Guisians; as also to defend the true professours of the Gospell of Christ, that according to

The King of Navarre turneth Papist.

The Duke of Guise killeth 1500 people at a Sermon.

The Duke of Guise taketh the King, and the Queene mother, prisoners, for whose deliuerie the Protestants binde themselves together.
The first ciuill warre.

the act of Ianuarie they might without molestation assemble themselves to heare the Word of God.

The Prince of Condie was chosen to be their Chieftaine, to whom the Queene mother sent many secret Letters, declaring that she was detained by the Guisians against her heart. And if the Prince of Condie could set the young King and her selfe at libertie, shee would neuer be vnmindfull of so great a benefit. Thus in the beginning of the Warres the Queene mother fauoured the Prince of Condie, and stirred him vp with many Letters and secret advertisements, to procure her and her sonnes libertie: for greater euidence whereof, the Letters themselves are inserted in the French Historie.

Many great townes in France were taken and fortified by the Protestants, as namely, Orleance, Lion, Valence, Gragnoble, Roane, Bourgos, Towers, Poictiers, Montpellier, and Nimes. Many of those townes were recovered againe by the Guisians, namely, Bourges, and Roane. At the siege of Roane, the Prince of Navarre was slaine, and receiued a iust reward of his inconstancie and leuitie. And *Augustinus Marlorat*, a faithfull seruant of Christ, and Preacher of the Gospell, was taken by the Guisians, and afterward hanged. Many great cruelties were designed against those of the Religion in this first Warre, namely in Tullus, Aurance, Burges, Roan, Sens, and diuerse other places. In Montargis, belonging to the Ladie *Rence*, daughter to *Lewis* the twelfth, Dutches Dowager of *Ferrar*, fell out a very remarkable matter.

This Ladie was a retrait to diuers families of the Religion, notwithstanding the threatnings of the Duke of Guise, sonne in law to the said Ladie, who sent thither one *Adalricorne*, a new Knight of the order, to sease vpon the Towne and Castle: who begun to threaten the Ladie with Canon shot, to batter her Castle, wherein were diuers of the Religion. But the Princesse answered him, that there was not any man in the realme, except the King alone, that had power to command her. And if he would proceed to such boldnesse as to

The Prince of Condie chosen Generall for the Protestants.

Many townes taken and fortified by the Protestants, whereof Bourges & Roane were recovered by the Papists.
The death of the Prince of Navarre.
The death of *Augustinus Marlorat*.

Note.

batter her Castle with Canon shot, shee would first stand in the breach her selfe, to try if he durst be so bold as to kill the daughter of a King. Those words caused *Malicorne*, like a Snail to pull in his hornes, and presently to depart.

After this, the Prince of Condie perceiuing that great preparation was made against him, and the Queene mothers affection was turned away to the Guisians, thought meete to send for ayde to the Queene of England; and the Prince of Condie willing to ioyne himselfe with the English armie, marched forward to Normandie, but the Duke of Guise followed after him with so great celeritie, that the Prince of Condie was compelled to ioyne Battell with the Guisians at Dreux in Normandie, before he was supported of the English armie.

This battell was fought with vncertaine victory, for on the one part the Prince of Condie was taken by the Guisians, and on the other part, the Constable was taken by the Protestants, and the Mareſcall *Sanctandrews* was slaine. The Duke of Guise after this battell renewed his Forces, and besieged the Towne of Orleance, where he was slaine by a Souldier, called *Portrot*. This slaughter was the ground of a new Peace; for after the death of the Duke of Guise, a new edict was made the thirteenth day of March Anno 1563. although not so ample as the edict of Ianuarie: Yet by it some libertie was granted to the Protestants to enioy their owne Religion without disturbance of any. This was the end of the first ciuill warre in France for Religion.

Maximilianus the second.

After the death of *Ferdinand*, *Maximilian* his sonne King of Hungarie was made Emperour, & gouerned twelue yeares: he gaue his two daughters in marriage vnto two puissant Princes, to wit, to *Charles* the ninth King of France, he

The battell of Dreux, where in the Prince of Condie was taken by the Papists, and the Constable by the Protestants.

The Duke of Guise his death. A new edict in behalfe of the Protestants.

The end of the first ciuill warre.

he gaue *Elizabeth*, and to *Philip* King of Spaine he gaue his eldest daughter *Anna*. Great troubles for Religion fell out in his time, namely, in the Low countries and in France. In the low countries, the number of them that professed the Gospell increased maruiculously; and on the other part, the rage of the Popish Prelats causing the Spanish Inquisition to be severely executed, wrought great feare in the hearts of the professours of the Gospell.

Also Duke de *Albe* was sent with a great Armie vnto the low Countries, vtterly to extirpate and roote out the Gospell, who behaued himselfe most outrageously against the Nobilitie and Townes of the low Countries, in beheading Count *Egmont*, and count *Horne*, and permitting his souldiers to vie all kinde of villanie against honest matrons, and the daughters of honest Citizens, and oftentimes compelled the husbands themselues to stand beside, and be eye witnesses of the vilde abusing of their owne wiues. Also with so great severity he executed the Spanish Inquisition against the professours of the Gospell, that the people were compelled to take armes, vnder the conduct of *William Nassau*, Prince of Orange, and *Lodowicus* his brother, to defend their liues, the libertie of their Countrey, and of their Consciences against the barbarous tyrannie of this Duke and his armie.

In this Warre although the Prince of Orange was oftentimes defeated, and his brother slaine, yet the Countrey so abhorred the crueltie of Duke de *Albe*, that the most part of Zeland and Holland was conquered by the Princes armie, and was free from the tyrannie of the Spaniards.

In France the professours of the Gospell could not enioy the benefit of the Edict of pacification made in March, Anno 1563. except in a few parts where the authoritie of some noble persons fauouring the Gospell procured obedience to the foresaid Edict, as namely, the presence of Condie in Picardie, *Andelot* in Britannie, and the Queene of Navarre in Gascoigne. In other parts of the country, little regard was had to the Edict. The Cardinall of Loraine also a capitall enemy to the Gospell, had consulted with the fathers of the

Troubles in the low countries about Religion.

Duke de *Albe*es crueltie against the professours of the Gospell.

The Prince of Orange warreth against the Spaniards.

The Cardinal
of Loraine
taketh coun-
sell how to
suppresse the
Gospell.

Councell of Trent, by what way the Gospell might be suppressed in France, and it was thought meetest that a covenant should be made amongst them that fauoured the Catholique Religion (which they called the holy league) to extirpate and roote out them that professed the new Religion (for so they named it) and the two puissant Kings of Spaine and France in speciall should bee intreated to be of this league, and mutually to helpe one another to roote out the Gospellers. Now when King *Charles* the 9. was 14. yeares old, and declared to be Maior, it was thought meete that he should make a progresse through the bounds of his Dominions, pretending that it was expedient that the King should know the estate of his Country, and that he should heare the complaints of his people; but the cause indeed of this progresse, was that the King of France might meete with the King of Spain in Bayon, for binding vp of the league aforesaid. In this progresse was discharged all Preaching and exercising of the reformed Religion in the Townes of France, wherein it should happen the King to be, during the time of his progresse. Also many new interpretations of the edict of March were invented and found out, whereby the libertie granted to the Protestants was vtterly infringed and impunitie granted to them that should doe them wrong. In the end the King came to Bayon, where he met with his sister *Elizabeth*, wife to *Philip* King of Spaine, who after she had declared certaine causes why her husband could not be present himselfe, bound vp in name of her husband a covenant with *Charles*, King of Spaine, mutually to helpe one another in rooting out the professors of the reformed Religion. The report of this league was not kept so secret but it came to the eares of the Prince of Condie, and the rest of the nobilitie of France, that professed the Gospell, who all thought meete that the Prince of Condie should in proper person addresse himselfe to the King (being for the time at Moncellium) and should exhibite to the King the supplication of the Protestants in France, pittifully complaining, that contrarie to the edict of March they were iniured and cruelly slaine, desiring

A league
made betwixt
the Kings of
France and
Spaine, for the
rooting out of
the Prote-
stants.

desiring redresse of the aforesaid iniuries, and that they might haue libertie to enioy their Religion according to the act of pacification aboue mentioned. But the King hearing of the Prince of Condies comming to him, and (namely because he was well accompanied with foure hundred men all in armes) fearing the malignitie and obstinate malice of his aduersaries, lest they should hinder his iourney or doe wrong to himselfe. The King (I say) hearing tell of the Princes comming, made hast to depart, and with all expedition, to Paris in great feare, and caused the Parisians to giue thanks to God, as though he had beene deliuered from a great perill and imminent danger.

After this, without further delay, the second warre for Religion in France broke vp. The Prince of Condie approached with an armie to Paris, and so beset it about in all quarters, that this populous Towne soone began to be grieved for want of foode, and issued out of the Towne vnder the Conduct of the Constable, and came by S. Denis, where the Prince of Condies armie lay. In this battell the Admirall set vpon the Parisian souldiers, and disturbed their ranks and put them to flight. The Constables troope also was greatly perturbed by their flying, and the Constable himselfe refusing to be taken by *M. Stewart*, was shot by a Scottish Souldier, whereof hee soone after died.

The second
ciuill warre
in France.

The Constables sonnes, *Anueil* and *Memerance*, being carefull for their Father, succoured him, and the battell was renewed againe, and cruelly fought, vntill night compelled them to make an end. The morrow after, the Prince of Condie came with his Forces againe to the place where the battell was fought, but none of the Parisians came forth to encounter him.

The Parisians
ouercome by
the Prince of
Condie.

After the battell he marched toward Loraine, of purpose to ioyne with the Germane Armie, which was to be sent for his support from the Count Palatine of the Rhine, vnder the conduct of *Cassimire*, his owne sonne. This armie of the Germanes ioynd with the Forces of the Prince of Condie at Pontamonillou, a towne in Loraine on the river

The Protestants besiege Chartreuse.

Mosell, and from thence marched forward without battell offered to them by the adversarie partie, vntill they came to Chartreuse, a famous Towne within two dayes iourney to Paris.

This towne the Prince of Condie and the Germanes besieged, and when it was fore battered, and not able to endure the siege any longer, the Queene mother according to her wonted manner, thought meete to compasse them with faire and deceitfull promises, whom she could not get ouerthrowne by force. And therefore sent to the Prince of Condie, desiring him to require of the King conditions of peace, such as himselfe liked best, and they should be granted.

The Prince of Condies armie dismissed, & the townes by him subdued deliuered into the enemies hand through the policie of the Queene mother.

The Prince of Condie being euer more bent to peace then prouident to foresee the deceitfull snares of his adversaries, required of the King, that the edict set forth in March Anno 1563. should be precisely kept, all new additions and interpretations of the said act being disanulled, and that the iniuries done to the Protestants should be seuerely punished, and not passed ouer with silence as they were accustomed to be. All this was granted, and the edict of pacification was proclaimed. The townes also which the Protestants had conquered with great paines and effusion of their blood, were all deliuered into the hands of their enemies, the Germanesouldiers were dismissed, and euery man returned to his owne house. But in the very time of their returning, it was knowne that this pacification was but a subtile snare to entangle them withall; for the professours of the Gospell were compelled to lay downe their armour when they entred into the townes where they dwelt, and strictly commanded to remaine in their houses, so that they had not libertie to visite one another.

Euery where crueltie vsed against the Protestants.

In all the parts of the Countrey great crueltie was vsed, and many cruelly massacred, so that within the space of three moneths, moethen three thousand were reckoned to be killed by the sword. Besides this crueltie committed against the inferior sort, all meanes were sought out to inter-

cept

cept the Prince of Condie, the Admirall, *Andelot*, *Rupescald*, and other principall personages; for this counsell was giuen by Duke *de Albe* (whose aduise was often craued in this turne) that one Salmond head was better then an hundred paddle heads, signifying thereby, that it was most needfull to cut off the principall Noble-men of the Protestants. The Prince of Condie, and the Admirall, after many advertisements, that their liues were directly sought, began to remoue, and the Prince came to Nucetum, a Towne in Burgundie, the Admirall lodged at Tauleum, in a place pertaining to his brother *Andelot*, not farre distant from Nucetum, where they receiued new advertisements, that the companies that were appointed to take them were with great celeritie approaching alreadie to Nucetum. Thus was the Prince of Condie and the Admirall compelled in all hast to flie with their wiues, young children, and families, and commending themselves to the providence of God, entered into a long and dangerous iourney from Noyers to the Towne of Rochell. The good providence of God so conducted them, that albeit, all the bridges and passages were strictly kept, yet God provided a foord in the river of Loyre, neere to Sanser, which was not knowne before, neither was any passage found to be there two dayes after. By this way they passed very safely, and in the end came to the Towne of Rochell, although through many dangers and infinite perils.

In the meane time, the Prince of Condie had sent Letters to the King, heauily complaining of the Cardinall of Loraine, who so wickedly abused the Kings name and authoritie, and so maliciously sought the liues of his innocent Subiects for their Religion, expressely against the Kings edict of pacification, which was sealed with the Kings own hand-writ, and his great oath solemnly made. To those Letters no answer was made, but all the Countrey was inflamed with wrath, and bent to warre, and the Duke of Aniou, brother to the King was made generall commander of the armie. The Queene of Navarre, on the other part, adioyned her selfe, and

Simile.

The Prince of Condie & the Admirall flie towards Rochell.

Note.

The third ciuill warre in France for Religion.

and her Forces to the Prince of Condie, and from Britanny came *Andelot* and his Forces, who had passed the river of Loyre by a certaine foord vnkowne before, and vnpassable afterward, no lesse miraculously then the Prince of Condie, and his familie had done in another place of the same river before. After whose comming, Angolesme, a Towne of great importance in those parts, was besieged and taken by the Prince of Condie. Likewise *Acierius* brought with him to the Prince, a great companie out of Delphine, Provançe, Languedok, and other parts fauouring the Gospell, to the number of twentie three thousand men.

On the other side, the Duke *de Anion* was come with his armie to Poictou, and pitched his Campe at Castellerault, a Towne of Poictou neere to the river Vienna. The Prince of Condie and the Admirall daily provoked him to fight, but he was admonished by frequent letters from the Queene mother, that he should beware to hazzard the cause in battell, but should prolong time to abate the fierie courage of the Protestants, and to take his advantage when he could see it.

In the meane time, both parties waited for supplyment of new Forces out of Germanie, and Duke *de Anmald* was sent to Loraine to meete the Dukes who came to support the Kings armie; as also to hinder the progresse of the Duke of Bipont, who was marching forward to support the Prince of Condies armie.

The first support came to the Kings armie the Count of Tend, brought three thousand footmen, Bingrane and Bossempeire brought two thousand and two hundreth horsemen out of Germanie to the Duke. This supplyment so encouraged the Kings armie, that they enterprised to recouer the Towne of Angolesme againe, and for recouering of it, it was needfull that the towne of Iarnaque should be taken for the commoditie of the bridge, to transport his armie ouer the river of Charence, but the Admirall prevented the Duke, and fortified the Towne of Iarnaque, and disappointed him of the commoditie of the bridge.

The

The Papists
receiue sup-
port from
Germanie.

The Prince of Condie marched forward to Iarnaque, and the Admirall to Blansack, where he vnderstood, that a tymber bridge was set vp neere to the stone bridge that was at Castaneut, for the greater expedition in transporting of the Dukes armie ouer the riuer of Charence. This great celeritie of the Duke (who transported all the armie ouer the riuer in one night) put the Prince of Condie and the Admirall in great feare, because their Forces were farre behinde them. Therefore it was thought expedient to retire backe in time to their Forces. But the Duke pursued so strictly, that before they had marched backe halfe a myle from Blansack, they were compelled to turne and fight.

In this battell the Prince of Condie was taken and slaine, and two hundred of the Protestants more, and fortie taken prisoners. The rest of the armie the Admirall led backe to Saint Iande-angeli: Soone after this, *Andelot* dyed at Sainetes, to the great grieve of all the armie: his body being opened was found to be poysoned.

The Queene of Navarre comforted the armie of the Protestants, and the King of Navarre her sonne, with the Prince of Condies sonne, tooke vpon them the government of the armie, and sent Count Mongomrie to support the Towne of Angolesme, which was then besieged by the Dukes Forces, by whose comming the towne was so refreshed and encouraged, that the Duke was compelled to raise his Siege and depart from the Towne.

About this time the Duke of Bipont with his Germane Forces were entred into France, to support the Princes of the reformed Religion, and tooke the Towne of La charitie in Burgundie, a Towne of no small importance, for the passage of the river of Loyre. The Princes of the Protestants marched forward to meete the Duke of Bipont, and by the way killed two hundred Hagbushers, who were appointed by the Duke of Andion to stoppe the passage of the river Vienna, in the river of Limosin, and so the passage being opened, they came the day after to the Campe pointed out.

The Battell of
Blansack.

The King of
Navarre and
young Prince
of Condie go-
verne the ar-
mie of the
Protestants.

The Duke of
Bipont com-
meth from
Germanie to
support the
Protestants,
taketh the
towne of La
charitie, and
within two
dayes dieth:
having ap-
pointed out

*rad Count of
Manfelt to be
Generall in
his roome.*

Campe of the Germanes, and receiued them with great gladnesse; but through the sudden death of the Duke of Ripont (who died two dayes after their meeting) their gladnesse was mixed with great heauinesse. Notwithstanding, the Duke before his death exhorted all his Captaines valiantly to debate that cause of Religion; For the which they were entered into France, and placed in his roome, *Wolrad*, Count of Manfelt, to be generall Commander of the Germane armie. In which were reckoned to be seauen thousand and five hundred horsemen, and sixe thousand footemen, besides two thousand French horsemen, who came in their companie, and ten Ensignes of footemen. The Prince of Orange with his brother *Lodowick* and *Henry* were also in this armie.

*Poitiers be-
sieged.*

In the Countrey of Poitou, the Princes had taken many Townes, and the most part of the Countrey was already subiect vnto them. And it was thought meete to besiege the Towne of Poitiers it selfe, and the Towne was willing to render to the Princes, vpon reasonable conditions, if the Duke of Guise had not come to support the Towne. But the coming of the Duke altered their mind, and the Towne was strongly fortified, and valiantly indured a strict Siege.

*The admirall
raiseth his
siege from
Poitiers.*

The Admirall although he had lost two thousand men at this Siege, and great sicknesse, and penurie of victuals was felt in the armie, yet was he very vnwilling to raise the Siege, till at length the Duke of Andum strictly besieged Monsieur *Loe* in Castelleralt, whom the Admirall willing to relieue, left the siege of Poitiers.

*The battell of
Moncontuire,
wherein the
Protestants
were discom-
fited.*

Soone after this, the armie of the two Princes being at Moncontuire, in the Countrey of Poitou, was purposed to march toward Niort; and the armie of the Duke in like manner was purposed thither. Through this occasion the two armies ioyned in battell a little space from Moncontuire, and the Duke of Andum had the Victorie. The footemen of the Germanes were cruelly slaine in this Battell, without all commiseration; some greater fauour

was

was showne to the French Souldiers. The Admirall foreseeing (as appeareth) the event of this battell, had caused the two Princes of Navarre and Condé to be conveyed out of the Host.

The number of those that were slaine at this battell, are supposed by some to haue bene sixe or seauen thousand men; by others, twice as many. The report of this losse so discouraged the Protestants, that all the Townes which they had conquered in Poitou, were incontinent recovered by the aduersaries; and *S. Ian Dangel* after it was besieged two moneths, was surrendered to the aduersarie, vpon certaine conditions. At the siege of this Towne *Martiques*, Governour of Britanie, a great enemie to those of the Religion, was slaine, wherein is to be noted the iust iudgement of God, punishing the pride of those that blasphemous his blessed name. This *Martiques* perswaded *La Marpinelle*, to yeeld the Towne to the King, and desired the town to remember the battell of Moncontuire, where in their strong God had forsaken them, and said it was time for them to sing, *Helpe vs now, O God, for it is time*. Not long after, this proud man felt that the strong God was liuing, able to helpe the weak, and to confound the proud.

*S. Ian Dangel
besieged and
taken.*

*The death of
Martiques, go-
vernour of
Britanie, an
enemie to the
Protestants,
and a blasphemer
of the
name of God.*

The Princes with the Admirall consulted in what part of the Realme it were meekest to sustaine the hazzard of the Warrefare; and it was thought meekest in Languedok, because the Towne of Nimes was lately surprised by the Protestants, and many townes in that Countrie fauoured their Religion.

*By a new edict
of pacification
the third ciuill
warre ended.*

While new preparations are made by the Princes to sustaine the Warre, behold, a new edict of pacification is forth, granting libertie of Religion to the Protestants a game, and granting to them for their further securitie, the keeping of foure Townes during the space of two yeares, to wit, Rotchell, Cognack, Montallan, and Caritea. This edict being proclaimed in both the Campes, the people were in great ioy, being wearied with long and perillous Warres,

Warres, and being desirous to visite their owne houses and families. Thus was an end put to the third ciuill warre in France.

The King
marrieth.

After this pacification, the King married *Elizabeth*, daughter to *Maximilian* the Emperour: and the rumour went thorow the Countrey, that the King was inclined to peace. Likewise the apparent hatred betwixt the King and the Duke of Anjou his brother confirmed this ruinour: for it seemed to the people, that the King was offended, because the Prelates of France depended more vpon his brother then vpon himselfe, and paid to him yeerely 200000 Frankes, to be a patron and defender of their cause. Wherefore it seemed to many that the King would incline his affection toward the Protestants, to abandon the power of his brother. But all this was deceitfull treacherie, to colour the intended malice of his heart.

Also the edict of pacification was better kept then it had beene at any other time before, except in a few places. And when the Queene of Navarre sent messengers to the King, to complaine of the violation of the edict in the Townes of Roane and Aurenge: the King returned backe againe to her a very pleasant answer, that he would not onely punish most seuerely the transgressours of the edict, but also for a further confirmation of a stedfast bond of Peace with the Protestants, he would bestow *Margaret* his sister in marriage to the King of Navarre her sonne.

The King of-
fereth his sister
in marriage to
the King of
Navarre, that
thereby he
might inuinc
the Prote-
stants.

The King himselfe passed to Bloyes, and sent for the Queene of Navarre, whom hee receiued so courteously, and conferred with so louingly, that the Queene was fully perswaded, that this marriage would be a sure pledge and bond of constant peace.

The Admirall also was sent for, and met the King at Bloyes, whom the King seemed to reuerence and honour out of measure, in so much that the Admiralls heart was bewitched with the Kings faire speeches, supposing that he meant vprightly, to bind vp indeed a bond of con-

stant

stant Peace with the Protestants. Specially for this, that the King seemed to prepare an armie for support of the Prince of Orange, and the Admirall was appointed to be generall Commander of the armie.

The time of the celebration of the marriage drawing neere (which was appointed to be solemnized in Paris by the Cardinall of Burbone) the Queene of Navarre addressed her selfe toward Paris, to make preparation for the marriage, and the Admirall with many earnest requests of the King was solicited to bee present at the marriage; As also all the principall Noble-men of the Prote-

The Queene
of Navarre
being empoys-
oned, dieth.

stants. The forerunners of the lamentable Tragedie that after followed began soone to appeare, if the hearts of men had not beene settled in a deepe securitie. For the Queene of Navarre, as she was busied in making preparation for the marriage, died hastily being cut off by empoysoned Gloues, which shee receiued from an Italian the Kings Vnguentarie.

But the King seemed to be in such heauinesse for her death, and the matter was so finely conveyed, that all suspicion was incontinently quenched and buried, and the marriage was celebrated the eighteenth day of August Anno 1572. Soone after, to wit, the twentie two day of August appeared a cleere presage of the future Tragedie: for the Admirall as he went from the Looover to his house was shot with two or three Bullets in the arme. This was taken in very quill part by the King of Navarre and Prince of Cendie: who desired libertie to depart from Paris, wherein they saw so euident danger to themselves and their friends. But the King with so many attestations, protested the discontentment of his owne minde in that matter: and that he would diligently search and seuerely punish the authors of that deed, that in some part he quieted the hearts of the complainers.

The King of
Navarre mar-
ried to the
Kings sister.

The Admirall
shot in the
arme.

Likewise, the King himselfe came to visite the Admirall, with pittifull words, lamenting the chance that was fallen out, and

and affirming the dishonour to be done to him, although the Admirall had receiued the hurt. Also he desired that the Admirall would be content to be transported to the Louer of Paris for his better securitie, in case any popular commotion should fall out, vntill he should be trying and punishing the authors of that fact. And when the King perceiued that the Admirall made excuse of his infirmitie, that he could not suffer to be transported, the King appointed some of his owne Guard to attend vpon the Admiralls house, and the Protestants were commanded to prepare their lodgings neere to the Admirals house, to be a guard vnto him, in case any commotion should happen in the Towne.

The Admirall attended vpon by the Kings Guard.

All this was done vnder deepe dissimulation, to put the Protestants in securitie, that they should not once imagine of the Tragedie that was to come. And the Admirall sent his Letters to all parts of the Countrey where the Protestants were, that they should make no stirre for that which was done vnto him, for the wound was not deadly, and God and the King would see the authors thereof punished. The night after, was the appointed time for the horrible Massacre of the Protestants that were in Paris. The Duke of Aniou and the Duke of Guise having their souldiers ready armed in the streets, were waiting for the signe that was to be giuen to beginne their bloudie Enterprise: which being once giuen out of the Church of S. Germane, the Duke of Guise set first vpon the Admirals house; Those of the Kings guard (of whom we spoke before) that were appointed for defending of the Admirall now euidently declared the true cause wherefore they were placed in that roome; for they rushed in violently, and killed the Admirall, and threw him downe out of a window into the close, where the Duke of Guise was awaiting for that spectacle, and for ioy would scarcely beleue that it was he, vntill he had wiped the blood from his face.

The Massacre of Paris the 24. of August Anno 1572.

The Admirall killed.

Then

Then he encouraged all his companie, and sayd. This is a good beginning, goeto, goeto: it is the kings will, it is the kings commaundement. What bloodie crueltie followed, without all commiseration, slaying men, women and children, no tongue is able to expresse, the founding of bells, the shouting of the pursuers, and the pitifull cries of the slaine, all concurring together made the spectacle of that day to be verie terrible. Also the Duke of Guise with Mompensier and many others passed thorow the streets, encouraging the people and augmenting their furie and madness, saying that the wicked seede of the Protestants should be vtterlie rooted out.

The like outrageous crueltie was also practised in the Lower where the king was. For the whole companie that were attending vpon the king of Navarre and Prince of Condie were commaunded to lay downe their armour, and goe without the Palace, where they were most cruellie slaine by armed Souldiers attending on their outcomming. The king of Navarre and Prince of Condie themselves were brought before the king and threatned that except they would renounce that religion which they professed, they should surely die.

The king of Navarre humbly requested the king to regard that new bond offriendship that was bound vpon twene them, and for his religion not to vrge him so, stricte incontinent to forsake that religion wherevnto hee had bene trained vp from his very youthward.

The Prince of Condie added moreouer that his life was in the kings hands, to dispose of it as it pleased him, but as for his Religion hee had receiued the knowledge of it from God, to whom also hee behoued to render account of the same, and hee would not renounce it for any feare or danger of this present life.

Some of the Protestants then lodged in the Fobers of S. Germane, as Count *Mongomrie* & diuers others, for intercepting of whom the king had giuen commandement to the

Dean

The Duke of Guise encouraged the companie to murder the Protestants.

The companies which attended the king of Navarre and Prince of Condie, slaine

The king vrge the Prince of Condie and king of Navarre to be come Papists. Their resolute Answer.

Dean of Gild of Paris to haue in readinesse 1000. armed souldiers, but through the prouidence of God those souldiers were not in readinesse, and that by the ouersight of an inferior captain to whom the Dean of Gild had giuen charge to execute the kings Commaundement.

Note.

This matter being signified to the Duke of Guise, hee tooke with him a Companie of armed men to intercept in time, *Mongomrie* and his complices. But when hee came to the Port deuiding the towne from the Fobers, hee was compelled to stay a while, because in hast the wrong Keies had beene brought out in stead of the right keies of the Port.

Count *Mongomrie* and diuers others escape.

In this meane time Count *Mongomrie*, *Carautensis*, and others that were in the Fobers had beene aduertised of the cruell Massacre that was in the towne, and scarcely would credit that the King could be partakers of so foule a treacherie.

But when they saw the Heluetian souldiers making hast by boates and shippes to crosse the water, and to come ouer to the Fobers of S. Germane to cut them off, they made hast and fled. The Duke of Guise with Duke *De Anmald* and the Count of Angolessme pursued them to Montfort which is eight leagues distant from Paris, but could not ouertake them and so returned backe againe to Paris. In this Massacre were slaine many noble men such as the Admirall, *Telignius*, *Rupescald*, *Renelin*, and many learned men, amongst whom were *Petrus Ramus* and *Lambinus*: and of others moethan 10000. persons whose bodyes were layed on heapes vpon cartes, and cast into the riuer of Seane which was coulered red with the blood of the slaine. The like crueltie was practised in Lions, and the bodyes of the slaine were cast into the riuer of Rhene, and the heapes of the slaine were carried downe to the sight of those of Delphin, Provançe and Languedok that dwelt nigh vnto the riuer, whose harts were compelled to detest the spectacle of so Barbarous crueltie, the like wherof was scarcely to be found amongst the Turkes and Infidels.

Likewise

Likewise in many other townes the rage of the like cruelty was felt, so that within the space of a moneth moe then 30000. persons were reckoned to be slaine. To all this Tragedie was added the defection of *Rozarius* a Preacher at Orleans, who by his vilde Apostasie so brangled the King of Navarre and Prince of Condie, that they were induced by his example and perswasions, to fall away from their religion for a time, yet afterward this same *Rozarius* being grauely admonished of the vildnesse of his Apostasie departed out of France to Germanie; and writ letters to the Prince of Condie, wherein hee acknowledged his errour and begged mercie of God for that he had beene a snare and stumbling blocke to him.

The report of the Massacre was so detestable in the eares of all men that heard it that they were forced to beare out that matter with forged lies which they had begun with cruelty: & to the end this Massacre should be the lesse odious in the eares of strangers, they alledged that the Admirall & his complices were purposed to cut off the king & all the blood royal, (yea and the king of Navarre himselfe although he was of the same religion) & to set vp the Prince of Condie in the throne of the kingdome, to the end the Admiral might haue the gouernment & administration of al himself. And for this cause they tortured two noble men of the Protestants whom they had takē to wit *Canagnius* & *Briquemald* to drawe out of them by torturing a confession of the forealleged conspiracy. But the noble men died constant in the true faith, & without confession of any such treason as was alledged. Notwithstanding they were not ashamed after their death to publish in their names a confession of horrible treason which they neuer confessed while they were aliue. After this pitifull disaster it seemed that the religion in France was vtterlie quenched, for the noble men were slaine, some had made defection, and others for feare had left the land. Only a few towns were in the Protestants hands such as Rochell, Montalban, Nines, Sauserr and some others of small account. Yet the Lord so wrought by those small beginnings that the force of the aduersaries

Note.

The fourth
ciuill warre in
Fraunce for
religion.

Rotchell besieged.

God miracu-
loullie promi-
deth for the
poore, during
the siege of
Rotchell.

Conditions of
peace offered
to the towne
of Rotchell.

The towne of
Sanfarre besie-
ged and (some
conditions of
peace being
granted) at last
surrendered.

uerfarres was more wonderfullie resisted by this small hand-
full, then it was by forces of so many noble men with con-
currence of strangers in the former warre.

The towne of Rotchell was the towne of greatest im-
portance of all the rest, and the king thought meete to be-
liege it both by sea and land with a mightie armie, which
siege began in the moneth of December, *Anno 1573.* and
indured vntill the moneth of Iune next following. The
maruelous prouidence of God was felt in this siege, for God
sent a number of fishes called *Surdones* to the support of the
poore during the time of the siege, and when the siege was
loosed the fishes departed away, and were found no more in
that coast.

In the moneth of Iune the Ambassadour of Poland
came vnto the Kings Campe to the Duke of Aniou the
Kings brother, whom the Polonians had chosen to be their
king, and immediately after conditions of peace were offered
to the towne, & libertie to exercise their religion within their
own bounds, and in this peace were contained their associats
of Montalban and Nimes. The Rotchellanes had required
that those of Sanfarre and all others of their Religion
should bee comprehended in this bond of pacification,
but no speciall mention was made of the towne of San-
farre, onely a generall clause of their associats was cast
in.

The towne of Sanfarre likewise was besieged, but it was
so strongly fortified, and the Protestants within the towne so
courageouslie repulsed the enemies that they were compell-
ed to retire backe from battering of the walles, and to be-
set them round about on all quarters, that they might by
long famine compell them to render whom they could not
ouercome otherwise. This siege indured from the moneth
of Ianuary vntill the moneth of August, so that the famine
within the towne was so great that the famine of Samaria and
Saguntum seemeth not to haue bin greater. In the end con-
ditions of peace were granted, and the towne was rendered
to Castrius the kings Lieutenant in these parts.

The

The townes of Montalban and Nimes was not besieged as
yet, to whom and to all the rest of the Protestants dwelling
in Lauguedok, Delphine & Preuance was offered those same
conditions, which the Rotchellanes had embraced. But they
craued of the king & his brother liberty first to assemble the-
selues together before they should giue their answer, which
being granted & the assemblie conueened at Milhald, it was
thought meete with common consent to craue more ample
cōditions & liberties then were contained in the peace of the
Rotchellans: namely that in euery Province of Fraunce two
townes might be granted to the Protestants for their further
securitie, & those townes to be kept by the guardes of their
own souldiers, & to haue their pay out of the kings treasury,
and that libertie should be granted to al that were of their re-
ligion to exercise the same freelie, without any exception of
places. Also that all those that should be found guiltie of the
horrible murther cōmitted at Paris the 24. of August might
be seuerely punished. Many other conditions were required,
very amply & freely. Order was taken in like manner in this
assemblie how the warre might be maintained in case those
conditions of peace were not granted.

The Queene mother when shee had read the conditions
that were required, said with great indignation; that if the
Prince of Condie had beene in the midst of Fraunce with
20000. horsemen, and 50000. footmen yet would hee not
haue required the halfe of those conditions. This great bold-
nesse of the Protestants in crauing so great liberties put
the enemies in suspicion and feare that the Nobles of
Fraunce had secretlie banded themselues with the Prote-
stants.

About the same time Count Mongomry had returned out
of England, & had taken some townes in Normandy; but Count Mon-
soone after he was besieged in Donfront a town of Norman-
dy, by *Matigonus* the kings Lieutenant in those parts, to who
he yeelded himself vpon certain conditions which were not
kept vnto him, but he was sent immediatly to Paris to the
king. The Duke of Aniou had departed from France to the
king-

An assemblie
of the Prote-
stants at Mili-
ald.

The condi-
tions which
they required
of the king.

Count Mon-
gomrie be sie-
ged in Don-
front, taken, &
sent to Paris.

Duke Anio kingdome of Polonia, & the king of France was fallen sicke: also many noble men in the land were highlie offended at the ambition, pride, and crueltie of the Queene mother, who had not onely cut off the noble men of the Protestants, but also intended the like crueltie against many other noble men in Fraunce, whose names were insert in the bloody roll of the Massacre, albeit they professed the Roman religiō. The Queene mother knowing that she was vehementlie hated in the land and fearing lest this matter should tend to her viter disgrace and abandoning of all her authoritie thought meeete to prevent all the deuices of the nobilitie of France against her, and begun to lay hands on those of the Nobilitie whom she most suspected, and cast them in prison: such as D. *Alauscone* her owne son whom she knew to be discontent with her forme of gouernment, and the king of Navarre, also Monmerance, and Cassens Marcellis. The Prince of Condie also was to be taken, but he conveyed himselfe away secretly vnto Germanie.

The death of King Charles. In the meane time the king died in the moneth of May *Anno. 1574.* with greateffusion of blood from many parts of his body. And the Queene mother had all the gouernment in her owne hand vntill the returning of her son out of Polonia, whom shee aduertised of the death of his Brother *Charles*, and desired him without all delay to returne againe to Fraunce.

Count Montgomrie condemned to death by the Queene. In the meane time the cruell heart of the Queene mother thirsting for blood procured that Count *Montgomrie* should be condemned to death. This is that noble man who had slaine king *Henry* the father of *Charles* with a speare, whom king *Henry* would not suffer to be harmed for that cause, it being done in game and against *Montgomries* heart. Neuerthelesse when he came in the hands of this mercilesse woman he must die. Before king *Henry* returned out of Poland vnto France, the Prince of Condie had sent from Germanie to France, Messengers to declare to the Protestants the great care of his minde to advance the Religion, and to procure the peace and libertie of his countrie, who

who also was chosen to be generall commaunder of all the Protestants. Many Catholikes were associate with him, who being of a contrarie religion, notwithstanding tooke armes with the Prince of Condie to restore the countrie to the owne libertie. In the moneth of December *Anno 1574.* the king came to Lyons where the Queene mother accompanied with *Alauscone* her son, and the king of Navarre, and Duke of Guise were awaiting for his coming. In this towne they aduised what was most expedient to be done, whether they should prosecute the war, or they should quice the countrie with new edicts of pacification. The Queene mothers aduise was, that the king should assault the townes of Languedok & Delphine that were kept by the Protestants, because the presence and terrour of the king would so astonish the peoples hearts that incontinent they would yeeld and giue ouer the townes into the kings hands. This aduise was followed and the king besieged the towne of Pusinum in Viuarer, & tooke it, also the towne of Libero in Delphin was strōgly besieged, but the king was cōpelled to leaue his siege & to depart from the towne, which according as the name of it foretoked remained free and vnconquered by the aduersaries: during the time of this siege the Cardinal of Loraine died vpon this occasion. The king being in Avinion some Pænitiaries fortunē to scourge themselues in a cold winter season, the Cardinal would ioyne himselfe to their fellowship, and walked barefooted in the companie of those Pænitiaries, wherby he contracted a deadlie disease, and soone repented this repentance. The king himselfe was content to afflict his body after the same forme, which was expōded by many to be an euil presage that he should not conquer that little towne of Libero, but should be scourged from the towne, & leaue the siege of it with shame, which truly came to passe. From thence the king went to Paris to his Coronation, where many Ambassadors came to the king, not only from the Prince of Condie who as yet remained in *Basile*, but also from the D. of Sauoy and the Cantons of the Switzers, and from the Queene of Englad to treat for peace, but all their trauels were ineffectu-

The Prince of Condie chosen the Protestants generall.

The fifth ciuill warre in France for Religion. Libero besieged in vaine by king Henry.

The death of the Cardinal of Loraine cured by himselfe.

King Henry scourgeth himselfe, after the manner of the penitentiaries. Many Ambassadors solicited the king for peace, but in vaine.

all: for the conditions of the peace could not be agreed vpon, so the war continued & waxed hote. In *Languedocke Anouillius* although he was of the Romane religion, yet had ioyned himselfe to the Protestants, and tooke Agnes Mortes a towne of great importance in those parts with many other townes. In Delphin *Mombruniris* was chiefe commaunder, and had so good successe in all his attempts that he was a great terrour to the aduersaries. In the end he was sore wounded and taken, beside Dia a towne in Delphine, and by the commaundement of the king and Queene mother, was carried to Grenoble and there was executed in the sight of the people. This war was much different from the former warres, wherein those that were of one religion were also on one side, but now the Catholikes were mingled with the Protestants which thing albeit it seemed for a time to augment their number, yet in the end it turned to euill, as shall be declared hereafter, God willing.

Mombruniris taken and executed by the Queene.

Cassimire the sonne of Count Palatine promised to aide the Protestants.

The Prince of Condie had required helpe of *Cassimire* the sonne of Count Palatine, who also had consented to support the distressed Church of Fraunce, and very strict obligations of mutual duties were passed between them, as these namely, that they should not dissolue their armes vntill that libertie were obtained to the Protestants fullie to enioy their owne Religion. And likewise that *Cassimire* should haue the townes of Metis, Tullion, and Verdum, in his hands, besides other townes in all the Provinces of France which the Protestants were to require for there further assurance, and as pledges of the Kings fidelitie & faithfulness towards them. While this armie of *Cassimire* was marching forward towards Loraine, *Alauscon* the kings brother departed from Court, and many of the nobilitie of France resorted to him, all pretending that they could not suffer the countrie to be exhausted with ciuill warres, and the people to be vexed with exorbitant and vnnecessarie taxations.

Alauscon the kings brother ioyneth himselfe with the Protestants.

All those tumults were found in the end to be the subtile policies of the Q. mother by the meanes of *Alauscon* her son to

to dissolue the army of *Cassimire*. Notwithstanding the army of the Germanes and French-men, entered into France vnder the conduct of the Prince of Condie and *Cassimire*; and came forward to Charossium, a towne in Borbon, not farre from Molins: where *Alauscon* the Kings brother ioyned with them, and the whole army being mustered was found to bee of horsemen, and footmen thirtie thousand. The King of Navarre about the same time departed from Court and returned to his owne countrey, whereby the feare of the King and Queene mother was greatly encreased. In conclusion the army approached dayly neerer and neerer to Paris, yet no battell was fought, because the Queene mother listened more to the instructions shee had given to *Alauscon* her sonne, then to the doubtfull successe of battell, and force of armed men, and indeed a more sure way to obtaine their purpose. For messengers being sent to the King to treat for peace, the Queene mother perceived that all other conditions how ample soever they had beene, might bee easily eluded and broken, but if the townes of Metis, Tullion, and Verdum, were in the hands of a potent stranger, it would be a great abandoning of the Kings power in all time to come. Therefore the matter was so brought about, that *Cassimire* was content to receiue from the King a great summe of money, in stead of those townes which should haue beene put in his hands, and libertie was granted to the Protestants to exercise their owne religion openly and freely, without exception of places, the Court and the towne of Paris, with a few leagues about, onely excepted. Also they were declared to bee capable of places in Parliament, and places of Iustice Courts: all iudgements which were made against them for any enterprise whatsoever was declared voyd: The cruell day of *Sant Bartholomew* disavowed, and for better assurance and performance of the conditions, they had eight townes delivered vnto them, with the conditions of their governments, Aques Mortes, Bencaire, Perigneux, Lemias de verdun,

By an edict of pacificatiō the fift civill warre ended.

Solyman the Turke besiegeth Zigeth.

Solyman dieth, the towne taken, *Selim* sent for & proclaimed Emp.

Selim taketh Famagusta from the Venetians. The battell of Lepanto, wherein the Turkes received a great overthrow by the Christians.

dun, Nions yissure, La grand tour. Thus was the edict of pacification proclaimed through the countrey, in the month of May, 1576. and an end was put to the fift civill war in France for religion.

In this Emperours time *Solyman* being now stricken in age, came notwithstanding into Hungarie againe with a great army, and besieged Zigeth: In the meane time of the siege *Solyman* dyed, but his death was so secretly concealed, that the siege continued after his death, and the towne was taken by force. Likewise *Selim* the sonne of *Solyman*, was in haste sent for to come from Constantinople to Hungarie: all this was done before the death of *Solyman* was knowne, either to his owne army, or to the Emperour *Maximilian*.

This new Emperour of the Turkes *Selim*, tooke Famagusta, in the Isle of Cyprus, which belonged to the Venetians: and did fight a cruell battell by Sea against the Christians, in the gulph of Lepanto, of olde called Sinus Corinthiacus: in the which the Turkes Navie was overcome, and *Haly Bassa* the chiefe Governour of the Turkes was slaine, and his head was set vp vpon the top mast of his owne shippe, to the great terrour and astonishment of the Turkes. This battell was fought the seventh day of October, Anno 1571. Don *Iohn* de Austria was Generall commander of the Navie of the Christians: the number of the Turkes that were slaine, is supposed to haue beene fifteene thousand men, and thirteene thousand Christians were delivered from the captiuitie of the Turks. *Onuphrius* writeth, that an hundred and seventeene shippes were taken, with thirteene gallies, and thirty two thousand Turkes were slaine in this battell.

Rodul-

Rodulphus.

After the death of *Maximilian*, *Rodulphus* his sonne was made Emperour. In his time the warres in France, which seemed to be well quieted by the last edict of pacification, began to kindle vp againe with greater flame. For the adversaries of religion besought the Kings Maiestie to restraine the pernicious liberty of the edict of peace: but perceiving him not to bee sufficiently moved to breake the peace, and to take knife in hand, they began to assemble at Perone, Anno 1576. and to binde vp a league amongst themselves for the extirpation of the Protestants, and for the revocation of the edict of peace, wherein they swore obedience and service to the Generall that should bee appointed over this fellowship, ingaging their liues and honours, never to seperate themselves for any commandement, pretence, excuse, or occasion whatsoever. There were two things that greatly animated the Leaguers to proceed in their association, to wit: First, that the Protestants yielded not vp the townes which they had gotten for their assurance, for the space of sixe yeeres. The sixe yeeres being ended, they complained to the King that conditions were not kept vnto them, and that for the abolishing of warres, and setting of peace in France, it was needfull that they should haue those townes a longer time in their maintenance, whereto the King condescended.

This grieved the Leaguers: but another thing grieved them more, that *Alauscon* the Kings brother for griefe of the hard successe of his affaires in the Low Countries, died at Chateau Thierry. And the King himselfe having no children, the feare that they conceived of the King of Navarres succession to the Kingdome, caused the Leaguers rage. While the flame issued out of this furnace, the King of France easily perceived that the drift of all the Leaguers

The league of Peron 1576. for the extirpation of the Protestants.

The causes moving the Leaguers to proceed in their association.

enter-

The drift of
the Leaguers
enterprise a-
gainst the K.
and crowne.

enterprises was against his life and crowne, and to set vp another whom it pleased them in his place. For the Leaguers pretended warre against the Hugonots, and yet they seized vpon the best townes of the Catholikes, in all the Realme. The religion was preached in Guyen, and they went to driue it out of Picardie. The Hugonotes were in Rochell, and the Leaguers army marched straight to Paris. They are at Montpellicre, and the league set vpon Marseille. Likewise the pasquells and libells without names, dayly throwne downe in the towne of Paris, and the disdainfull speeches dayly vttered of the King, speaking of him as a *Sardanapalus*, and a Prince drowned in his pleasures and delights, and for his third crowne which hee looked for in heaven, promising him one made with a rasour in a Cloyster: all these things presented to the Kings minde a sufficient vnderstanding of the resolution and purpose of the Leaguers. Notwithstanding feare so possessed his minde, that in stead of couragious resisting of the Leaguers in due time, hee made himselfe a slaue to their appetites. The army of the Duke of Guise (who was made Generall of the fellowship of the league) at the first rising, exceeded not the number of a thousand horsemen, and foure thousand footmen: which company might easily haue beene dispersed, if the valorous courage of the King had not beene vtterly abashed: who in stead of commanding with authority, desired the Queene mother to procure that the Duke of Guise might leaue off armes, and to assure him of his fauour, and that he would giue him what part of his Realme hee would aske to let him liue in peace.

This their enterprise succeeding so well, farre aboue their owne expectation, mooued them to set forward, and to desire of the King that hee would make and sweare an irrevocable edict of extirpation of Heretikes: To take by force the townes holden by those of the new religion: To renounce the protection of Geneva, to authorize their warres, to reconcile them vnto him, to bee of their league, and of a King to become a participant. Wherevpon followed an edict

The King for
lacke of cou-
rage maketh
himselfe a slaue
to the appe-
tites of the
Leaguers.

edict prohibiting the exercise of the new religion, and reuoking all other edicts that favoured it, commanding all the Ministers out of the Land, and all subiects in France within six moneths after to make profession of the Catholike religion, or to depart out of the Realme. Dispersing also the triperite chambers of Parliaments, likewise ordaining that the townes given in hostage to those of the religion, should be yeilded vp, and approving the warre which the Leaguers had begun, acknowledging it to be done for his service.

An edict a-
gainst the Pro-
testants.

And not content with this, they asked of the King for their further surety, the townes of Chalon, Thoul, Verdun, Saint Defier, Rhems, Soissons, the Castle of Dyon, the towne and castle of Beaune, Rue in Picardie, Dinan and Conq; in Brittain, to be delivered vnto them.

The King of Navarre all this while kept himselfe quiet, being solicited by the King so to doe. But when hee saw the King had rendered himselfe to the appetite of the Leaguers, hee set forth a declaration of the cause, why the Leaguers had taken armes, of the vanity of their pretences, and of the fruits which the Estates in France might reape by the conclusions of Peronne, Nemours, and Nauty, (for in those places the Leaguers had bound vp their league) with protestation that with him, the Prince of Condie his cousin, the Duke de Mommerencie, with Lords, Gentlemen, Provinces, and Townes, both of the one religion and of the other, so many as would concurre with him, should oppose themselves to the authors of these troubles.

The King of
Navarre and
the Prince of
Condie with
diuerse others,
oppose them-
selves to the
Leaguers.

In the meantime, while the King of Navarre is so buied with the King and the Leaguers, who were now as it were incorporate in one bodie: the third assault commeth on, and Pope Sixtus the fifth, with his thunderbolts of excommunication setteth vpon him, declaring him to be incapable of the crowne of France, abandoning his person, and his countrey for a prey to such as should obtaine them. At the same time also, the Electors of Germany, who in all the former warres had beene so helpfull to the Protestants

The Pope ex-
communicateth
the King of
France.

of

The Princes of Germany send Ambassadors to deale for the Protestants helpe.

The first civill war in France for religion.

An army of Germans enter France in behalfe of the Protestants.

of France, was not vnmindfull of them at so strait a pinch, but sent Ambassadors to the King, desiring him to heare the requests of his neighbours, and to pity the case of his poore subiects, and not to keepe backe the edict of peace, that hee had lately graunted vnto them. The King answered that hee thought strange that forrain Princes should meddle with his affaires: and that he would doe nothing against the honour of his conscience, nor the fatherly care he had vnto his people. With this answer the Ambassadors returned, not well pleased.

The Duke of Guise being advertised of the dislike the Ambassadors of Germany had touching their answer, counsell'd the King to set vpon the Protestants before the Rutters entred into France, so that in lesse then eightene moneths the King of Navarre saw himselfe assailed by five Camps royall, vnder five severall Generals. Nevertheless very few exploitcs worthy of remembrance were done by those armies, vntill the army of the Germanes entred into France, vnder the conduct of the Baron of Othna, a man of greater courage then experience. The Duke of Bulloigne in the name of the King of Navarre, ioyned with the Baron of Othna, to leade this great army, wherein were moe then thirty thousand Switzers, Rutters, and French-men. They marched from Loraine to Cheaumont in Bassigny, and passed the river of Marne, also they crossed l'Anbe at Montigny and Seine about Casklion, and Cure about Vermentone and Yome, hard by Crenaunt, and so made haste towards the river of Loire. There began the complaints of the Switzers and the mutinies of the Rutters, because the King of Navarre came not to them, and the King of France was at the side of the river Loire, either to fight with them, or to stay their passage. At this time the King vsed a stratagem, which was the cause of his victory, and of the dissipation of the army of strangers. For hee considered that the onely meanes to breake their army, was to impeach their ioyning with the King of Navarre. Therefore he commanded the Duke Ioyense to keepe the King of Navarre in

Poictou

Poictou, and rather to hazard battell, then suffer him to passe the river of Loire, as hee determined at the head thereof: to the which end the Duke de Ioyense that had an army fortified, both with men, munition, artillery, and meanes marched to Coutras, to passe la Drogne at Que, and vpon tuesday the twentieth of October, Anno 1587. he stayd with all his forces betweene la Rotch, Chalais, and Coutras. The King of Navarre made toward him, fully resolved to fight, and about eight of the clocke in the morning, the King of Navarres artillery began to play, and that of Duke de Ioyense to answer them, but not very fortunately, for that either the ignorance or malice of the Canoners had placed it so low, that the mouth of the canon, shot right vpon a little hill of earth, wherein the bullets stayed without piercing any further. The battell was so soone decided, that in ten houres this great army of the Kings (that had the vantage both for place and number) began to retyre and was sooner broken then fought withall.

The King of Navarre, the Prince of Condie, and the Earle of Soissons behaved themselues most valiantly, executing the offices both of Captaines and souldiers, and gaue thanks to God in open field.

In this battell Duke de Ioyense and Monsieur de S. Sauueur his brother were slaine, and five and twenty other Gentlemen of name: all their cornets were taken, with their artillery and baggage, and fourteene Gentlemen of account were taken and put to ransom. That done, the King of Navarre being cased of so many nets that were set vp to catch him, marched forward to ioyne with the forraine army, and to passe the river Loire. The King on the other part to impeach the meeting of the two armies of his adversaries, caused the ditches betweene Povilly and Dony to be broken vpp, filling them with thousands of trees, stones, and chaines to entangle the feet of the Rutters horse that should passe: and in truch the letting of that passage, was next to the helpe of God, the second cause the King had of the victory. For the Rutters being disappointed of their

passage

The battell of Coutras betwixt the Kings army & the Protestants.

The death of D. de Ioyense.

passage were compelled to recoile, and having failed of their enterprize at la Charitie, they entred in the way of Beauce, drawing towards Montargis. From this time forth a great mutinie began in the army of the strangers, being mooved with impatience, because they could neither haue money nor sight of the King of Navarre: whereof the King being then at Bonevall had intelligence, and thereupon vsed all the meanes hee could to sound the hearts of the Switzers, and perswaded them to separate themselues from the rest of the army, and retyre home: whereunto the Switzers condescended, and vpon agreement of 400000. crownes payed to them in ready money, they returned backe againe to their owne countrey. The Duke of Guise perceiving the army of the Rutters to be as a body disperfed, hauing nothing left but the armes and legges, tooke boldnesse to set vpon them as they camped at Aunew, and entred with his footmen into the streets, about the time that the carts and baggage were ready in the morning to issue out, and so courageously surprised the Rutters at their breakefast: when the trumpets began to sound a chivall, having no meanes to issue out, they were constrained to retyre into their lodgings, at the pleasure of the assaillants. The booty was great, being 800. chariots, iewels and chaines of gold, and two thousand horse, both for the field and waggons. The gates being seized vpon, and the streets chained, there was no meanes to saue themselues but by the walles, which the Generall leaped ouer.

Notwithstanding of this surprise, the army of the Rutters was in such estate, that by reason of some small assurance they had of the King of Navarres arrivall, it was likely to haue overcome the Duke of Guise forces. And as it was at point to retyre backe againe, the Prince of Condie, the Duke of Bulloigne, and the Lords of Chastillon and Cleruant, promised to pay them all their wages, if they would march forward. The hope of their pay made them to march in a time not very convenient, towards the Forrest of Orleance. The King perceived that the

A skirmish betwixt the D. of Guise and the Rutters.

the longer the armie kept the fields, the greater would be the ruine of his Countrey, and that, being ioyned with the king of Navarre would doe great hurt, caused the Sienrs of the Isle of Cormont to certifie the Coronels that if they would yeeld vp their colours, and sweare to beare no armes in Fraunce without the expresse commandement of his Maiestie hee would giue them assurance to retire in safetie. They on the other part perceauing themselues to be farre from the king of Navarre, hardlie handled by the Frenchmen, beaten by the league, pursued by the king, and forsaken of the Switzers, assembled themselves together at Marsigni: and accepted his Maiesties offers sent by Monsieur D'Esperno, and retired out of France toward Geneua. The Rutters retire out of France.

The Marques *Du pont*, eldest sonne to the Duke of Loraine, and the Duke of Guise, against their faith giuen, followed the miserable troupe of the Rutters to the mountaine at Saint *Clande*, where they gaue thanks for the good successe of their companie: and from thence to please their hungrie troupes they trauersed the Countrie of Bourgondie, entering into the Countries of Mombeliard and Hericourt, where his men vsed diuers great cruelties and spared not the lands of the Bishop of Basile.

After the bloodie ceasing of so lamentable vengeance vpon a poore innocent people, which as yet doe feele the losse and destruction of two hundred villages, the violence vsed to a number of women and maids, the Massacre of so many old men, and the furious and beastlie inhumanitie of the League, they beare the signes of their spoyles into Loraine.

Neuerthelesse after this exploite of the Duke of Guise, so full of crueltie, falshood & inhumanitie, the Roman Church extolled him about all measure. The Pope sent vnto the Duke of Guise a sword engraued with burning flames in token of his valiantnes, accompanied with burning zeale towards the Roman religiō. The Preachers of France aduanced him about the king, saying that Saul had slaine his thousand, but David The Duke of Guise honored by the Pope, and extolled by the Preachers of France for his crueltie.

The assemblie ten thousand, and so the Duke of Guise putt vp with the winds of popular praise, seeing also that the greatnesse of the Soueraigne maiestie was embraced, and that the Protestants were retired vnto the Rorchell, also that England had a proud Spaniard embarked on her backe (meaning the great Spanish Nauie by Sea) hee assured himselfe to take the king without danger: and to this effect aduertised the Cardinall of Burbone not to neglect so good an occasion, but to gather his principall friends at Nancie there to aduise the meanes to passe forward, and to constrain the king as it were to make his will, and so that assemblie concluded that the King should be summoned to ioyne his forces to the league: to refuse the Counsell & amitie of such as should be named vnto him: to establish the inquisition in euerie towne: to publish the Councell of Trent euen touching the things that derogated the priuiledge of the French Church: to consent to the restitution of the goodes that had bin alienated and sold, for the charges of the warres: to giue them townes wherein they might place men of warre, & to make such fortifications as the necessity of the time would require: ordaine the sale and confiscation of Hugonits goodes, also the disabling of their persons, & entertaine an armie vpon the Fronteris of Loraine: against the returne of the Germans that would come to haue some recompence, for the cruelties by the league committed in the countie of Montbeliard.

The Duke of Guise came to the King at Soissons to constrain the King either to bow or breake, and to confirme the articles drawne, and deuised at Nancie and Dyion.

The King on the other part, by Monsieur de *Bellicienre* gaue the Duke to vnderstand, that he should doe him a pleasure if he would abstaine from comming to Paris in so troublesome a time, wherein so many factions raigned: and if hee came thither against his will: hee would lay the cause of all the troubles that might arise by his presence vpon him.

But the Duke of Guises heart, as it were attainted with a burning

burning feauer could find neither appetite nor pleasure, but in that which liked his stomach, would needes for the loouer or die by the way: and therefore mounted on horsebacke with eight Gentlemen, about nine of the clocke at night, leauing the Prince de *Lumueille* his sonne at Soissons, and desiring the Archbishop of Lyons to follow him in the morning, and so arriued at Paris.

This maner of arriuall together with the peoples fauour vttered by their ioyfull acclamations at the Duke of Guises lighting increased the distrust of the kings heart, so that hee resolued to preuent the enterprises intended against him, and commanded the Marescall *Biron* to cause foure thousand Switzers to enter into the Towne and to lodge them in diuers quarters thereof, who sealed incontinent vpon the bridges of Nostredame and Saint *Michael*. But the Parisians being abashed at the sight shut vp their shoppes, and tooke their weapones in their hands, and brought forth their Barricadoes (which was a seditious invention of the league) each one distant from another thirtie foote, and reached almost to the Sentinell of the Loouer.

The Switzers were set vpon and they yeelded, crying *Vive Guise*, and Monsieur de *Brissac* caused them to be disarmed: and Sienre de *S. Paul* caused the kings garde to retire, holding down their armes with hatts in hand. The Queene mother got into her Coach in great feare, and went to seeke the Duke of Guise to appease the commotion. The D. although he layed the fault vpon the people, yet neither would hee stay the commotion, neither goe the Loouer to the king.

The Queen marking the stubbornnesse and resolution of the Duke of Guise, caused the king to be aduertised, who desiring not to stay any longer in that trance, issued out of Paris by the new-gate, and so happily eschewed the Tragedie of Chilperic, and the new crowne of the razour prepared for him by the Leaguers: from Paris hee went to Chartresse, and from thence to Roane, fretting in heart

for the indignation hee had sustained in Paris, and being determined, one way or other, to be auenged on the Duke of Guise; the chiefe Captaine of the league, and the author of the Barricadoes. The chiefe thing that hindred this resolution for a time was the two extremities wherewith hee found himselfe beset: for either he must make peace with the Protestants, or strengthen himselfe with their forces; or else of new againe adioyne himselfe to the league, because hee was not able to match them both at one time.

An edict published against the Protestants.

In the end hee resolved to ioyne with the league againe and by a new edict set forth in Iuly *Anno*, 1588. he ratified the decrees of the leaguers at Nemours which they had made, *Anno* 1585. containing in effect & substance the same things that were afterward decreed in Nancy.

Moreover hee remitted and excused the fact done against him in the towne of Paris: acknowledging it was done by them for the zeale of the Catholike religion. And lest he should seeme to foster in his minde some secret choller against the leaguers: he bestowed his liberalities and fauours vpon the principall heads thereof. To the Duke of Guise hee gaue the office of Lieutenant Generall ouer all the forces throughout the Realme of Fraunce. To the Cardinall of Guise his Brother hee promised to procure the Pope to giue him the office of Legat of Anignon. To Duke *De Maine* was giuen a faire and great armie in Dolpkin.

He gaue the Duke Nemours the government of Lyons. Hee forgot not the Archbishop of Lyons, but made him one of his priue Counsell, before being only of the counsell of estate: and finally declared the Cardinall of Burbon to be the chiefe Prince of the blood royall, thereby whollie to exclude the king of Navarre from the crowne. The leaguers on the other part haue the wind in their saile & fearing that this great goodnesse of the king would not continue, ceased not vntil they had procured all his wise Counsellors to be removed, and two armies to be leaued against the Protestants, the

one

one in Poictou vnder the conduct of the Duke of Neuers, the other in Dowphine vnder the Duke *De Maine*: all this contented them not except the edict aforesaid were christned with the name of a fundamentall law, and because it could not be done but by the three estates in Fraunce, they besought the king to hold a Parliament which was kept in Bloyes, *Anno* 1589. There they played subtilie one with another, and hee who was deceiued, thought vpon nothing else but to deceiue: for the Duke of Guise was slaine at this Parliament, and the Cardinall of Guise, the Arch-bishop of Lyons was arrested, and *Lanucille* the Duke of Guises son, and the Cardinall of Burbon were detained prisoners.

The Queene mother tooke this suddain alteration so grievouslie that she tooke bed, & in the moneth of Ianuarie following, died. The two armies that were sent against the Protestants, the one staid in Lyons awaiting on the issue of the Parliament, the other arriued into Poictou and had taken the Townes of Montagu, and Ganach lying in the Frontiers of Poictou and Brittannie: while the Parliament was at Bloyes the assemblie of the Protestants was gathered in Rotchell, which beganne the fourteenth day of Nouember, the king of Nauarre being present (now the Prince of Condie was dead in the moneth of March, *Anno* 1588. being poysoned by one of his owne seruants) and deputies from all parts of the Countries, by whose aduise and resolution came the request presented to the states at Bloyes, vnder the name and title of the Frenchmen exiled for the Religion: beseeching the King to restore them to the libertie of the first edict which was called the edict of Ianuarie: to ordaine that a nationall Councell might bee assembled where the Doctors of both parts with good securitie in presence of his Maiestie, and all the assemblie might debate those differences, and whollie decree and resolve vpon the same: to grant them the free libertie of possessing their goodes: and to permit the registering of their supplication: to the

end that nothing might be done in that assemblie to preiudge them. But the Deputies of the Parliament, being for the most part, composed of men that were taken out from among the passionate aduancers of the League, not onely refused to agree to the foresaid petitions, but also ceased not, vntill both from the king himselfe and all the assemblie, they had procured a declaration of the perpetuall disabilitie, of the king of Nauarre to the succession of the Crowne.

But let vs see what successe followed vpon the death of the Duke of Guise. Two daies after the execution at Bloyes the sixteene Arch-leaguers of Paris, as Furies issuing out of hell, displaced the choler of their minds against the king, crying out murther, fire and vengeance. They presentlie made a collection of money to maintaine warres; the poorest artificer amongst them was content at least to import six crownes; gold ranne like a Riuer a long the streetes; they eleuated the Duke of Guise to the heauens and with open mouth spoke euill of the king, detesting his actions, abhorring his life, and accounting the execution done at Bloyse as most cruell, barbarous and inhumane. Many other townes followed the example of Paris, namely Amiens, Dijon, Orleance, Tullose. The Doctors of Sorbon published their decree, importing that the people of Fraunce, were freed and absolved from the oath of fidelitie and obedience made to *Henry* the third; and that the same people might lawfullie and with good conscience arme and vnite themselues together for defence of the Roman Church against the king or his adherents whatsoever.

The report of those vprores, hastned the dissolution of the Parliament, which was dissolved in Ianuarie, 1589. and the king made for warre to suppress the rebellious insurrection of the league: and immediatlie hee translated to the towne of Tours such exercises of Iustice, as were accustomed to bee performed in his Court of Parliament of Paris, and depriued Paris with the townes

The rebellion
of the league
against the
king.

of

of all offices, charges, dignitie and priuiledges whatsoever, as guiltie of rebellion, felonie, and high treason against his Maiesties estate, and Person. Now the king was brought to that pinch by the insolencie of the league, that hee behoued to take truce with the king of Nauarre, and to fortifie himselfe with the assistance of his forces, and hee gaue to the king of Nauarre Saumure for securitie of his passage ouer Loire, by means whereof the king of Nauarre caused all his troupes to passe ouer on this side of Loire, to ioyne with the forces of Normandie, Maine, and other places which attended him with intention to approach the leaguers.

The Duke *De Maine*, on the other part being chiefe Duke *De* commander of the Leaguers armie, made a selection of *Maine* sendeth their resolute men, and marched into Vendesmois with men to surprise the king, in Tours where hee was not verie stronglie guarded; but the king was eased of this feare by the sudden arriual of the king of Nauarre but is prevented. for his reliefe.

In Normandie Duke *Montpensier* with forces for the king, besieged Salaze a Towne that held for the league, and Count *Brissac*, accompanied with two or three hundred, gentlemen leaguers, and with them five or six thousand men came to support the towne. Duke *Montpensier* hearing of those newes left the siege of the towne and set vpon Count *Brissac* and his armie, being lodged in three villages; and slew of them more than 3000. men; and tooke 1200 prisoners amongst whom were 30. Gentlemen of the chieft. This was a bad preiudgement for the League.

In like manner at the siege of Senlis (a Towne of Fraunce lying betweene Paris and Picardie) which the Parisians besieged, because it was a Towne of great importance, the Duke of Longueville came with support to the Towne; vpon which, battell ensued: wherein, 1500. of the assaunts were slaine and all their artillerie and baggage was taken.

The king encouraged by those prosperous beginnings determined to goe forward, and to besiege the Towne of Paris with his armie of 45000. men.

The leaguers procure a Iacobin Monke to kill the king.

The Duke De Maine, and other principall Leaguers in Paris persecuted their faction tending to a ruine, but found not remedie except they executed some notable villanie by procuring the kings death. And they found out a young Iacobine Monke called Frier *Iaques Clement*, who for a kinde of Dexterity obserued in him was found meet to strike so great a stroake. The Monke departed from Paris, and being presented to speake to the king the first day of August, said that he had letters from the president of Harley and credence on his part. The king caused him to be called into his Chamber, where there was none other but the L. Belligard chiefe Gentleman of the same, and the procurer generall, whom hee procured to retire a part more priuatlie to giue care vnto him, who adressed himselfe (as it seemed) with a countenance verie simple and demure.

It is affirmed that in the selfe same chamber the massacre of Paris had beene concluded, Anno 1572. the king himselfe that was then Duke of Aniou being one of the chiefe. The Monke perceiuing himselfe alone, and opportunitie offered him drew out of one of his sleeces a paper which hee presented to the king, and out of the other a Knife which hee violently thrust within the kings small ribbes, hee being attentue in reading.

The death of Henry the third.

The king perceiuing himselfe wounded plucked the knife out of the wound wherewith he stroke the Monke about the eye, and therevpon some gentlemen came running in, who moued with the indignitie of so execrable a fact, could not containe but killed the murderer with their swords, who went to the place appointed for him, and was canonized and adorned by the league. The king being carried to his bed, died about three of the clocke in the morning the day following. A little before his departure

departure, hee named the King of Navarre his brother in law, lawfull successor to the crowne, exhorting his good subiects to obey him, and to referre the difference of religion to the Convocation of the Estates generall of the Realm, and to pray to God for him, vpon these words he gaue vp the ghost.

After the Kings death, the image and portraiture of the traiterous Monke, who killed the King by the commandment of the chiefe of the league, was most artificially framed in brasle, & other paintings, wherewith they garnished both their houses and their Churches. Then was hee canonized, and amongst the superstitious prayed vnto as a martyr, whom they called by the name of Saint *Iaques Clement*. The Leaguers had with all their might endeavoured in the former Kings dayes to disappoint the succession of the King of Navarre, to the crowne of France. Now therefore they caused that title by proclamation to bee given to the Cardinal of Burbone, being then prisoner, whom they called King *Charles* the tenth, and Duke de Maine was declared Lieutenant generall to the Estate and Crown of France, thereby disguising and colouring his vsurpation to the Crowne.

The Iacobin who killed the K. canonized.

The Cardinal of Bourbon proclaimed K. by the Leaguers.

But King *Henry* the fourth, after he had buryed the corps of his predecessor, tooke his first iourney to Normandy, where the Pont to Larch was yeilded to him: Then hee came to Deepe, wonne Caen vnto his side, and constrained Newcastle to be rendered into his hands. And hauing made a show to besiege Roane, it caused Duke de maine being called to the succour by Aumalle and Brissac, to set himself in the field with more then 3000. horsemen, and 5000. footmen, who promised to the Parisians, at that time to make an end of all warre, and to bring their enemy bound vnto them both hand and foot. The King marching toward his enemies, encamped at a certaine village called Arques, about two miles from Deep, and so entrenched it about on all sides, that hee might easily ouerrunne the enemy at all times.

K. Henry the 4. declared K. by K. Henry the 3. opposeth himselfe to the Leaguers.

The Duke de Maine lay about Arques, from the end of August vntill the midst of September, gayning nothing but losse of his best approoved souldiers, and nine or ten of their Captaines.

This first enterprise against the King did truely presage vnto them what successe they were like to haue in all their attempts to come, wherof followed nothing else but shame and sorrow. This done, the King by easie iourneys drew nigh to Paris, and entred by force the suburbs of S. Iaques, and being advertised that the Duke de Maine was come forth of Picardie, and with all his forces had entered into Paris, hee stayed foure long houres in battell, to see if any of the Leaguers would issue out to fight. Afterward hee departed from Paris, and tooke the townes of Vendosme, and Mans, and Falaize, wherein Count *Brissac* was taken prisoner: also hee recovered Honfleur, a towne vpon the Sea coast in Normandie, and compelled the Duke de Maine to raise his siege from the towne and fort of Meulan. In the beginning of March, the Duke de Maine with all his forces passed over the bridge of Maule, which is about eight miles from Dreux: whereof the King being advertised, provided for his affaires, and the twelfth of the same moneth, set himselfe on the way to goe against his enemies. On the thirtieth day the King after hee had ordered his army, made an earnest prayer to God, and looked for battell, but there were nothing but skirmishes, wherein the Leaguers had the worst. The next day the battels ioyned neere to the towne of Dreux, wherein the King obtained a great victory, and overthrew all the footmen of the Leaguers, which were counted to the number of twelue thousand men. Onely the Switzers who cast downe their weapons, and yeelded to the King, together with the Frenchmen who were mingled amongst them, had their liues spared: also fifteene hundred horsemen of the Leaguers were slaine and drownded, and foure hundred taken prisoners. The Duke de Maine fled towards Dreux, and when he was entred the towne, broke vp the bridge before his owne

The battell of Dreux, wherein the Leaguers were discomfited.

people

people were all come, which was the cause of the death of a great number of his army, especially of the Rutters, of whom a great sort were drowned. In this battell the army had their ioy mixed with sorrow, at the first: for they saw not the King returne, but within a while after, they espyed him comming all stained with the blood of his enemies, nor having shed one droppe of his owne (whom they dis-cryed onely by the great plume of white fethers, which hee had in his creast, and that which his palfrey had on his head) all the army gaue hearty thanks to God for his safetie, crying with one voyce, God saue the King.

The Duke de Maine and other Captaines of the league being frustrate of their hope, and seeing their army thus spoyled; betooke themselves to their ordinarie shifts, which was to feed the Parisians with fable and lyes: publishing that in the battell they had almost equall losse, and that the King if hee was not already dead, hee was neare vnto it. But the people being every day more and more ascertained of the truth, began to grudge, and to be desirous of peace, so that the Duke of Maine tooke his journey towards the Duke of Parma, to obtaine support from him.

The King drew nigh to Paris, and shut vp the passages of the river of Seane, being master of Mance and Poyslie on the one side, and Corbell Melum, and Montereau on the other side of Paris; so that neither from aboue, nor from below, could any provision bee carryed to Paris by the river of Seane: likewise by taking of Lagnay, and the fort of Gonrey, hee stopped the passage of the river of Merue, and by taking Compienge, Creil, and Beaumont, hee stopped the passage of the river of Oisso, or Aync.

In that populous towne the famine was soone felt, and within the space of three moneths, more then an hundred thousand dyed in the towne: yet the most part of them stirred vp by the seditious Preachers, were content rather to endure an hundred deaths, then to acknowledge their owne soveraigne King, whom they called an Heretique, and a faviourer of them.

The King besiegeth Paris.

The

The Duke of
Parma entrench
France for the
reliefe of Paris.

The Duke de Maine having obtained promise of support from the Duke of Parma, returned from Beuxellis, whom the King pursued from Laon to Meux, where hee inclosed himselfe betweene two rivers, waiting for the comming of the Duke of Parma. The King hoped for battell so soone as the Duke of Parma was ioyned with the Duke de Maine, but the Duke of Parma got vp to an hill to view his enemies army, and after hee had throughly noted it, hee tooke resolution not to fight, but to fortifie and entrench his army within a great marrash, and so by meanes of his intrenchments, hee eschewed the hazard of battell, and came to Paris, and named himselfe the deliverer of it. But after he had stayed a while in Paris, the principall Captaines of the league, began to giue the Duke of Parma thanks for his good will, and entreated him to goe with his people to Breuxelis againe.

The Duke of
Parma retur-
neth home.

This request or secret command, fell out very well for the Duke. For on the one part, his army was seene by all men dayly to waste, and himselfe did plainly behold that hee stood in the midst of an inconstant multitude. Therefore hee dressed himselfe homeward with all possible speed, and the king pursued him to the very frontiers of Artoys. The Duke of Parmaes comming, serued to none other purpose but to fill their purses with the gold of Peru, and to entangle and bring their affaires vnto a remediless end: for in the beginning of the yeere 1591. the King continued his siege, and the Parisians were fallen into their wonted distresses, as before. But we leaue for a while, and marke the estate of the rest of the countrey.

In all other
places of
France the
Leaguers
went to ruine.

In the countrey of Dauphein, *Francis de Bonne*, Lord of Diguireres, chased the Leaguers out of that part, and became master of Grenoble. In Normandy the Duke of Montpensier, wonne Honfleur, and forced the Leaguers to forsake field. In Poictou the Vicount de la Guerche, commanding over certaine regiments of footmen, and horsemen, and finding about a thousand of naturall borne Spaniards, newly come from Brittain to doe some great ex-
ploy,

ployt, they were all charged by the Baron de la Rotche Pose, and others of the Kings chiefe servitors. In this conflict la Guerche was compelled to see 300. Gentlemen of his most assured favourers, slaine, and lying on the ground, at the which sight hee was so abashed, that hee fled to the next river, where finding the boat, and thinking to goe over easily, the throng was so great, that the boate and all the passengers sunke to the bottome: La Guerche was there drowned, with a great number of others. There perished in the water and in the fight, moe then seven hundred Spaniards: some supposed this losse of the Leaguers to be little lesse then that of Coutras, by reason of the great number of the Nobility that dyed therein. Likewise the Lord Digniers overthrew in the plaine of Portcharre, the Duke Savoyes army, commanded by *Amedeo*, the Dukes bastard sonne, and *Don Pleneres*, a Spanish Captaine, and the Marquis of Treuic, and others. There were slaine vpon that plaine, 2000. and 500. of the Dukes army, and a great number were taken prisoners, being for the most part Gentlemen of command. The booty which was gotten, amounted to the summe of two hundred thousand crownes.

The next day two thousand Romanes and souldiers of Millaine, who with their Commander, the Earle of Galtot of Belioyense, were saved within the Castle of d'Analon, at length yeelded themselves to the Kings mercy: but the fury of the souldiers could not bee quenched, till they had slaine sixe or seven hundred of them. The rest having white rodde in their hands given them in stead of passports, were sent home to Italy.

In the meane time the King handled his affaires so busily, that hee had taken the townes of Charreife and Noyon, and taken order that Paris should still bee inclosed on every side: so that the great tribute and taxes which were gathered for the bringing in of victuals to the Parisians, and for the maintenance of their troopes, did gleane away their money peece after peece, and brought the people to great pover-

The Duke of Parma entred France the 2. time in behalfe of the Leaguers, but with bad successe.

poverty. Likewise the King after the taking of Noyon, sent som of his troops to Normandie, to tame those of Roan, who shewed themselves no lesse obstinate then the Parisians. The Leaguers had none other shift, but againe to cry for ayde of the Duke of Parma: who entred into France the second time, with foure thousand footmen, and three thousand horsemen, besides some Italians conducted by S. *Fondrat* Earle of Mont Martian, and three thousand Switzers. At this his approaching to Roane, the towne of Candebec was yeilded to him, howbeit he did not keep it long: and hee entred into Roane, but made no tarrying there, because his purpose was to set forward to Paris.

The King on the other part, sent to all the neighbour townes, such as Louviers, Mance, Menlan, Vernon, and others, where his garrisons were, that they should march towards him, which was speedily performed: so that in fixe dayes, his army grew to more then three thousand horsemen, and six thousand footmen. With this companie the King followed the Duke of Parmas army, and charged diverse times so roughly, that at one time they lost six hundred of their number, another time, two thousand and five hundred, and so fled shamefully towards Paris, and from thence to Brie, and last they came to Artoys: where within few moneths the Duke of Parma with his troopes melted, like waxe in the Sunne. S. *Fondrat* saw his people also confounded.

The Kings favourites in diverse places prosper against the Leaguers. Besides this good successe, the Kings favourites in many other parts of the Land, still continued prevailing against their enemies. The Duke of Bouillone Mariscall of France, accompanied with foure hundred horse, and two hundred hagbuziers, onely overthrewe before Beaumont, the Lord of d' Amblise, high Mariscall of Loraine, and the Dukes Lieutenant generall, accompanied with two thousand footmen, and eight hundred horsemen. Amblize was slaine in the field, with more then seven hundred others: his artillery wonne, all his corners and ensignes taken: and 400. Lance-knights sent away vnarmed.

In

In Languedocke Duke de Ioyense, the brother of him who was slaine at Coutras, had belieged Montaban, and Villemure, but Thimenes issuing out of Villemure, constrained the Duke to forsake the held, with the losse of three thousand men, three canons, and two culverines. The bridge which the Duke had builded over Tie was cut vp, and was almost the cause of all their deaths. Ioyense himselfe overcome with dispaire in this distresse, was heard to vomit out these desperate words. Farewell my great canons, ha, I renounce God, I runne this day an high fortune: and therewith desperately hee plunged himselfe horse and all into the river Tae. This was the miserable end of this cruell, proude, and blasphemous young Duke, who was much lamented of the Leaguers: for whom hee had done many great exployts.

The death of D. Ioyense.

The Kings army in that part consisting of five hundred horsemen, and two thousand and five hundred hagbuziers, besides those that were within the towne of Villemure, withdrew themselves in good order vnto their garrisons, after they had given thanks to God, for so prosperous a victory. After all those successes which God granted to the King, followed his defection from his religion, in the moneth of Iuly, Anno, 1593. The Archbishops, Bishops, and Doctors of Sorbon, were appointed to meet at Mance, the fifteenth of Iuly, without any mention of the Protestants Ministers, who were before put from the King. By whose perswasion the King was induced to heare and see masse sung, in the Cathedrall Church of Saint *Denise*, the five and twentieth day of Iuly. All this asswaged not the furie of the Leaguers, who still continued in their wonted malice against the King, and stirred vp a wicked man, called *Peter Burrier*, alias, *Bar*, borne at Orleance, to slay the King. This man was committed to prison at Melun, the sixe and twentieth day of August, where hee confessed that hee was seduced by a Capushan Fryer at Lyons, and by a Curat and Vicar of Paris, and also by a Iesuit, closely to follow the King, and to murder him with a two edged knife, which

The defection of the King from religion.

Peter Burrier stirred vp to slay the King.

which also was found about him: He was drawne through the streets of Melun, where then the King was; they cut off his right arme holding the murthering knife therein, and after burned the same: also his armes, legs, and thigh-bones were broken vpon a wheele, where he languished certaine houres till hee dyed.

The K. opposeth himself to the Leaguers.

The King seeing that the malice of his enemies still continued, resolved no longer to beare the same, wherefore hee caused a declaration to be imprinted and published in the beginning of the yeere, 1594. containing an Oration of the mischiefes and vnfaithfull practises of the Leaguers, Prescribing a months liberty as well to the chiefe of the Leaguers, as to the clergie, cities, townes, communalities, yea, and to all men generally within the same, to acknowledge him their King, and to submit themselues to his gouernment. The time once past, hee would reuoke his grace & fauour, accounting them to be rebells, and guilty of high treason, for contempt of his Kingly offer.

Diuers townes yeeld themselues to the King.

The report of this declaration, and the preparations which the King made to chastise their stubborne opinions: amazed the very principall of the league, and the most part of the rebellious townes and commons. The towne of Meux in Brie, a small iourney from Paris, yeelded themselues to the King, the eleventh of Ianuary: and by a pithy letter, exhorted the Parisians to follow their example. Soone after the cities of Orleance, Lyons, Roane, Poicters, Bourges, Haure de grace, Pontean de Mervernueil at Perche, Pointoise, Riome in Anergne, Peron, and mondidier in Picardie, were received in fauour: and those of Annens and Abeuil, after they had remained neuters a while, shortly after acknowledged their soveraigne King. Last of all, the towne of Paris yeelded to the King, in the moneth of March. Wherein it is to be noted, that the Kings troopes entred so peaceably into the towne, that within two houres after, the shops were all set open, and the towne appeared so peaceable, as if there had never bene any change. In Picardie the towne of laon was fortified against the King, by the

the Spaniards forces, & yet was compelled to yeeld Soissons and La Fere, which were possessed by the Duke de Maine, and the Spaniards would not yeeld: and the towne and fort of Blauel in Britannie was also fortified against the King. But now seeing the League inclined to an hastie ruine, the last refuge was by horrible treason, to cut off Henry the fourth, as they had done Henry the third before. To this effect they stirred vp a young stripling, named *John Castill*, about 18. or 19. yeeres of age, to slay the King as he was returning from Picardie to Paris. Thus vpon the 27. day of December, Anno, 1584. as the King was readie booted and spurred to returne from Picardie to Paris, within a chamber at Lououre, this stripling went into the chamber amongst the presse, and as the King was busily occupied in receiuing his Nobles, and in a princely manner kissing them for his farewell, suddenly he would haue stricken the King in the bodie with a knife he had in his hand. But by reason his Maiesty was very readie to take vp the Lords which were on their knees before him, in his stooping he stricke him in the face on the vpper iaw on the right side, therewithall cutting out one of his teeth. Presently this miserable caitiue was taken, and after examination, vnderstanding that he was a scholler of the Iesuites, the King said, And must it needs be that the Iesuits must be confounded by my mouth.

John Castill stirred vp by the Leaguers to murther the King, is disappointed of his purpose.

This parricide being brought to prison, freely declared all the circumstances of his cuill intent, discovering many of the Iesuits secret practises. Amongst many other things he remembred he heard the fathers of that holy societie say, that it was lawfull to kill the King, that he was excommunicated out of the Church, that he was not to be obeyed nor taken for their King, vntill such time as he was allowed by the Pope. The Court of Parliament condemning this *Castile* of Treason in the highest degree, caused him to be brought naked in his shirt before the principall part of the Cathedrall Church in Paris, holding in his hand a taper of waxe, lighted, there to confesse his haynous sinne, asking forgiveness of God, the King, and the lawes, which done,

Note.

The Parli-
ments decree
about the exe-
cution of Ca-
sill, and the
Iesuits of
Clermonts
banishment

he was conveyed to the place of execution, carrying in his hand the murdering knife, wherewith he intended to murder the King: the which was there first cut off, his flesh pulled off with hot burning Pincers, both from his armes and thighs; after that, his bodie was drawne in peeces with foure hories, and cast into the fire and consumed to ashes, and the ashes scattered in the winde. Likewise the said Court of Parliament ordeined, that all the Priests and Schollers of Clermont colledge, and all other of the same societie of Iesus, to be holden and reputed as corrupters of youth, disturbers of the publique peace, enemies to the King and State: and to avoyde within three dayes after the Proclamation of this edict, out of Paris and all other townes and places where their Colledges are, and within 15. dayes after, out of the kingdome, on paine, if being found after the time prefixed, to be punished as guiltie of the said crime of treason.

The prepara-
tion of the
Spanish nauie
Anno 1588.

Besides these horrible troubles that were in France in the dayes of this Emperour *Rodulph*, the King of Spaine prepared a great armie to invade the Realme of England. This armie was counted invincible, and of most admirable preparation, it contained an hundreth and thirtie Ships, wherein were as many Regiments, having an hundreth seuentie two Ensignes, and 20000. fighting men, besides the number of 1000. moe that had nothing to doe with armes; also their furniture and provision was exceeding great, for they had 11000. Quintals of Biscat. 14170. Pipes of Wine. 6500. Quintals of Bacon. 3433. Quintals of Cheefe. 8000. Quintals of dried fish of all sorts. 6320. Bushels of Beanes and Pease. 11398. Roues and Measures of oyle. 23870. Roues of Vineger. And 11850. Pipes of fresh Water: besides the victuals and necessities of household, that were in great number, and of all sorts. The armes reserved for store were 7000. Calceuers, & their furnitures, a 1000. Muskets, a 1000. Lances, a 1000. Partisants and Halbards. 6000. Pikes. More Pickaxes, Payles, and other instruments then would serue for 700. Pioners. With this number and in this manner being prepared, the armie departed out of Lisbon, vnder the conduct

duet of the Duke de *Medina Gidonia*, assisted with 22. Lords, of estate, councell, and experience. But it had scarce entred into the sea, sailing toward the *Gnongnes* in *Gallicia*, but there arose a storme with so great force, that the Navie was constrained to put to land, and there to stay till winde and weather serued: hauing lost in that storme three Gallies of Portugalls, and many of them so scattered and bruised, that they were not seruiciable for that Voyage. The storme being calmed and the weather good, about the 22. of Iulie, the Generall caused them to set saile so fortunately, that in lesse then five dayes after, they descryed the point or end of *Cornwall*, and at the same time they were seene from *Plim-mouth* by the Admirall of England, and *S^t Francis Drake*, Vice-admirall, who made them turne their faces, and gaue them such a skirmish, and that so neere, that the Ships were in disorder, and a great Gallion lost, wherein was found a part of the treasures that the Armie brought with it, and all the instructions which the Duke de *Medina* had, and what he should doe, having Conquered England. At the last the Navie got as farre as *Callis*, where it should haue ioyned with the Duke of *Parma*; but the Armie of England that sought to impeach it, followed it, and that so nie, that it was forced to leaue her Anchor-hold, & confusedly to flie away. Their principall Gallias, among other Vessels, was by the streames cast vpon the sands hard by the hauen of *Callis*, & there with his Ordnance was left for the governor of *Callis*. After this, it made toward the North seas, passing betweene *Norway* and *Scotland*, and so toward *Ireland*, where those northerne seas, being as then risen according to the time of yeare, were very tempestuous, and vsed the rest of the armie very hardly, for it drowned and sunke 17. great Vessels vpon the coast of *Ireland*, and spoyled, broke, and

A storme con-
strained the
nauie to put
to land.

The Spanish
Navie ouer-
throwne.

ouerthrew diuers others, in such manner,
that of 130. Shippes, there were
scarcely 30. that returned
to SPAIN.

Here endeth the first Booke.



THE
SECOND BOOKE
OF THE HISTORY OF
the Church, Containing a briefe Ca-
talogue of the beginnings, proceedings,
and deaths of all the Bishops, Popes, Patri-
arches, Doctores, Pastors, and other
learned men in Europe, Asia, and
Africa, since Christs dayes
vntill this present.

CENTVRIE I.

Of Apostles.



After the Lords resurrection, *Apostles.*
on, his twelue Apostles were in-
dued with grace from aboue, and
sent forth to convert all people to
the obedience of Christ: whose
travels the Lord so wonderfully
blessed, that within a short time
many thousands of all Nations &
Languages, whom God had ap-
pointed to eternall life, were converted to the faith of Christ.

Of Popes and Bishops, &c. *The second Booke*

This conquest that Christ made by the Ministrie of twelue poore and contemptible men, is more worthie to be called a Conquest; then all the valiant exployts of *Cyrus*, *Alexander*, *Cesar*, and other Conquerours. For he made this conquest by a small handfull of poore and infirme Disciples; also he conquered not onely the bodies of men, but also their hearts to his obedience: and finally, he made this conquest, not by shedding of peoples blood, but by Preaching of his owne death, and bloodshed for the redemption of many. Neither conquered he freemen, to make them slaues, as other Conquerours had done: but they who were slaues indeed to Sathan, vnto them he gaue the libertie of the sonnes of God.

Now these twelue Apostles the more faithfully they laboured in the worke of their ministrie, the worse were they entreated by the vnthankfull world, according as Christ had foretold. The most part of them were put to death, the rest were not free of many painefull sufferings and rebukes, which they willingly sustained for the name of Christ. *Peter* and *Paul* are supposed to haue bene martyred at Rome: *Andrew* to haue bene crucified in Achaia: *Mathew* beheaded in Ethiopia: *James* the brother of *John* was beheaded by *Herod* in Iudea: *James* the sonne of *Alphaeus*, called *Justus*, was throwne downe headlong from the Pinnacle of the Temple: *Simon* of Canaan was crucified in the dayes of *Traianus*, being an hundreth and twentie yeres old, when he suffered Martyrdome. *Bartholomew* is said to haue bene martyred in Armenia: and *Simon Zelotes*, to haue bene crucified in Brittain: *John* died at Ephesus: *Philip* in Hierapolis, *Functus* calleth the Towne Hierosopolis: *Iudas Lebbeus*, at Edessa: *Thomas* in India: and *Matthias* in Ethiopia.

Ioh. 16.

Act. 12.

Ensch. lib. 3.
cap. 32.
Jerom. Cat.
scrip. eccles.

Jerom. cat.
scr. p. eccles.

Of Evangelists.

AS concerning the Evangelists, they were fellow-labourers with the Apostles in the worke of Christ, and were also partakers with them of Christs sufferings. The Evangelist *Marke* died in Alexandria. *Luke* in Bithynia, others say in Constantinople. *Philip*, who first was a Deacon, and afterward an Evangelist, died in Cesarea. *Barnabas* in the Isle of Cyprus. Where *Timothy* and *Titus* did compleate their dayes, it is not certainly knowne. *Chytraus* opinion about *Timothy* I haue already declared. *Jerome* supposeth that *Titus* died in Candie. The successours of the Apostles and Evangelists, are not to be reckoned as the successours of Emperours: because he who next obtaineth the Emperiall Diadem and place of gouernment, is counted the successour of the last Emperour: but he who obtaineth a faithfull Pastors chaire, and teacheth a doctrine contrarie to that which a faithfull Pastor hath taught, is to be counted a grieuous Wolfe stepped vp into his roome. And *Nazianzenus* calleth such a man an aduersarie, standing vp in the place of a faithfull Pastor, darkenisse succeeding to light, a tempest succeeding to calme weather, and madnesse obtaining place where right reason was wont to be. And therefore those Bishops and Doctors following, who keepe inuolably that forme of wholesome doctrine which they receiued from the Apostles, these, I say, alone are to be counted true successours of the Apostles.

Evangelists.

Fanc. chron.
Jerom.

The true successours of the Apostles.

Act. 20.

Nazia. in orat.
in laudem Athanasii.

Bishops of Rome.

Of this number, was *Linus* Bishop of Rome, who after the martyrdom of *Peter* & *Paul* governed that Church

Linus.

ten yeeres, three moneths, and twelue dayes. *Eusebius* thinketh this is that same *Linus*, of whom the Apostle *Paul* writeth in the last Chapter of his second Epistle to *Timothy*:

Euseb. l. 3. c. 2. Eubulus & Pudens & Linus, and Claudia salute thee.

After him succeeded *Anacletus*, and gouerned nine yeeres, three moneths, and ten dayes; and after him *Clemens* ruled eleuen yeeres; *Eusebius* also thinketh, this is that *Clemens*, of

Chap. 4. ver. 3.

Ignatius.

whom the Apostle *Paul* writeth to the *Philippians*, *Tea I beseech thee faithfull yoke-fellow, helpe those women that laboured with me in the Gospell, with Clement also and with other my fellow-labourers, whose names are in the booke of life.* *Ignatius* Bishop of Antioch, had his heart so inflamed with the loue of Christ, that when his dissolution was neere approaching, he said to the Romanes: now doe I begin to be the Disciple of Christ, I couet for nothing that can be seene with bodily eyes, to the end that I may enioy Iesus Christ: let the fire, the croise, the beasts, the breaking of bones, conuulsion of members, and bruising of the whole bodie, and the torments of the Deuill seale vpon me, provided I may be partaker of Iesus Christ. He was deuoured with beasts in the dayes of *Traianus*, and so patiently indured death for the Name of Iesus, that he allured the deuouring beasts to approach neere vnto his bodie, that it being ground with the teeth of beasts, he might be found as fine flowre in the house of his Father.

Euseb. lib. 3. cap. 36. Papias.

About the same time also flourished *Papias*, Bishop of Hierapolis, who was a man of great authoritie, because of his neereneesse to the Apostles dayes: yet leaning more to the report of the doctrine of the Apostles, then to the certaintie of their owne writings, he fell into the error of the Chiliasites, who imagined that Christ should raise the godly first, and liue with them a thousand yeeres in this earth, in all kinde of delicate pleasures.

Euseb. l. 3. c. 39.

CEN.

CENTVRIE II.

Bishops of Rome.



IN this second Centurie the Bishops of Rome for the most part proued faithfull and worthie seruants of Christ. A great number of them were baptized with the Baptisme of Christ, and dranke of the cup that Christ dranke of, and were drenched with their owne blood, and they watered the Church of Rome with the streames of their blood, as Egypt is watered and made fruitfull with the inuadation of Nilus; men of blessed remembrance: *Damasius* writeth that from Saint *Peter* to *Telephorus*, all the Bishops of Rome were Martyrs. Others added, that vntill the dayes of *Syluester*, who liued in the time of the raigne of *Constantine*, all the Bishops of Rome had the honour of martyrdom. But in these hyperbolicke speeches, neither hath the distinction betweene a Martyr and a Confessour beene rightly considered, (albeit well marked by *Euseb. eccl. hist. lib. 5. cap. 2.*) neither hath the history of the raigne of *Antoninus Pius* beene rightly pondered, in whose dayes *Hyginus* and *Pius* liued, and were not slaine for the testimony of Christ. Alwayes it is an envious minde that holdeth backe from worthie men their due prayse and commendation, both in doing of good and patient suffering of euill for Christs sake.

Bishops of Rome.

Note.

In rehearsing the names of the Romane Bishops, I thought mee to follow *Irenaeus* and *Eusebius* rather then *Platina*. In the first Centurie after the martyrdom of *Peter* and *Paul*, *Linus*, *Anacletus*, and *Clemens*, were teachers of the Romane Church. In the second Centurie, follow *Evaristus*, *Alexander*

Alexander 1. *Xistus* 1. *Telephorus*, *Hyginus*, *Pius* 1. *Anicetus*, *Soter*, *Eleutherius*, and *Victor*. This *Victor* must needs be called the 13. Bishop of Rome, if *Eleutherius* be the 12. according to the computation of *Irenaeus* lib. 3. cap. 3. *Onuphrius* according to his owne custome, giueth more credite to olde parchments, that he hath found in the Vatican Bibliothek, then to any auncient Father. He beginneth carely to distinguish *Cletus* from *Anacletus*, that by taking libertie to thrust in one moe in the first Centurie, he may haue the greater boldnesse to thrust out another of the feminine sexe in another Centurie. For it griueth him to the heart to heare this thing so vniuersally affirmed, and to see the penne of *Platina* blushing, when he writeth of *Iohannes* the eight, he maketh little contradiction to that settled and receiued opinion of the feminine Pope. But I leaue *Onuphrius* sporting with his owne conceits, as a Pleasant doth with his owne fingers, when no other body will keepe purpose with him. *Euaristus* finished the course of his ministration in eight yeeres. *Alexander* who is in expresse words called the fift B. of Rome, after the death of *Peter* and *Paul*, gouerned ten yeeres, and suffered martyrdome in the dayes of *Adrian*, as *Platina* writeth. After him *Xistus* 1. continued ten yeeres, and died a martyr, *Platin. Telephorus* the 7. Bishop of Rome after the dayes of the Apostles liued in that ministration eleuen yeeres, and was honoured with martyrdome. *Hyginus* An. 4. And *Pius* the 1. ministred 11. yeeres. These two suffered not martyrdome, because their lot was to liue in the calme dayes of a meeke Emperour *Antoninus Pius*. *Anicetus* ministred in that office 11. yeeres, with whom *Polycarpus* B. of Smyrna, conferred at Rome concerning the obseruation of the festiuitie of Easter day. He concluded his life with the glorious crowne of Martyrdome. To him succeeded *Soter*, An. 9. After him *Eleutherius*, An. 15. In whose time *Lucius* King of the Britons desired that he and his people should be baptized and receiued into the fellowship of Christians: to whom *Eleutherius* sent *Fugatius* and *Damianus*, who satisfied the desire of the King, and his people,

Alexander martyred.
Euseb. eccles. hist. lib. 4. c. 1.
Xistus martyred.
Euseb. lib. 4. cap. 5.
Telephorus a martyr.
Euseb. l. 4. c. 10

Anicetus a martyr.
Euseb. l. 4. c. 14

ple, so they were baptized and counted Christians. After him *Victor*, An. 10. He intended to haue excommunicated all the Churches of the East, because they kept not the festiuitie of Easter day, conforme to the custome of the Church of Rome, but rather vpon the day wherein the Iewes were accustomed to eat their Paschall Lambe. But this rashnesse of *Victor* was somewhat abated by the graue and prudent counsell of *Irenaeus*, B. of Lyons, who admonished *Victor*, that there was no lesse discrepance of customes concerning keeping of Lent, then was concerning the keeping of Easter day, yet was not the vnitie of the Church violated nor rent asunder for this discrepance. And when *Polycarpus* B. of Smyrna came to Rome, in his conference with *Anicetus* neither of them could perswade the other to change the custome of keeping of dayes which they had receiued by tradition of their predeceffours. Notwithstanding they kept fast the bond of Christian fellowship, and *Anicetus* admitted *Polycarpus* to the communion of the Romane Church, and they departed in peace one from another.

Quadratus B. of Athens, liued in the dayes of *Adrian*. This Emperour vpon a certaine time wintered in Athens, and went to Eleusina, and was *μυηδεις*, that is to say, initiate into all the mysteries of *Grecia*. This fact of the Emperour gaue encouragement to those who hated Christians without allowance of the Emperours commandement to vex the Christians. Concerning his apologie for Christians giuen in to the Emperour, together with the apologie of *Aristides*, a learned Philosopher and eloquent Orator in Athens, wee haue spoken already in the description of the life of *Adrian*.

Agrippas Castor, a very learned man answered to the books of the Heretique *Basilides*, who with the noueltie of barbarous and vncouth words, troubled the hearts of rude and ignorant people, talking of a god whom he called *Arbraxas*, and of his Prophets *Barcab* and *Barcob*, words inuented by himselfe to terrifie simple people. Such delusions of Satan *Quintinists* in our dayes, an ignorant race of braine sicke fellows haue vsed. And so the blind led the blind, and both fell into the ditch.

Platina de vita Eleutherij.
The rashnesse of *Victor*.

Euseb. eccles. hist. lib. 5. cap. 26.

Of other Doctors and Preachers.

Ierom. Catal. scrip. eccles.

Agrippas Castor.

Euseb. lib. 4. cap. 7.

In

Hegeſippus.
Euseb. l. 4. c. 11. In this age, *Hegeſippus* of the nation of the Iewes was converted vnto the faith of Christ, and came to Rome in the dayes of *Anicetus*, and continued vntill the dayes of *Elen-therius*. But for what cause he came to Rome, or in what part of the world he bestowed the trauels of his minitric, no mention is made, neither by *Eusebius*, nor by any other ancient Writer, no not by *Ierome* himſelfe, a most accurate explorer of all antiquities.

Melito.
Euseb. l. 4. c. 13. *Melito*, B. of Sardis, a famous towne in Lydia, wrote an apologie for the Christians to the Emperour *Antoninus Philosophus*, whom *Eusebius* calleth *Marcus Aurelius Verus*. His apologie was written with Christian freedome and courage: for he was not afraid to declare to the Emperour what good successe *Augustus Caesar* had, in whose dayes Christ was borne, and what vnprosperous successe, *Nero* and *Domitian* had, who persecuted the Christians. *Eusebius* calleth him an Eunuch.

Hist. Magdeb.
Euseb. l. 5. c. 24. In the fourth persecution died *Iustinus Martyr*, accused and delated by *Crescens*. He was converted to Christs Religion by the trauels of an old man, whom he supposed for his grauitie to haue beene a Philosopher, but he was a Christian. This ancient man counſelled *Iustinus* to be a diligent reader of the doctrine of the Prophets and Apostles, who spake by diuine inspiration, who knew the veritie, and were not couetous of vaine glory, neither were they dashed with feare, whose doctrine also was confirmed with miraculous workes, which God wrought by their hands. Aboue all things willed him to make earnest prayers to God to open vnto him the ports of true light, because the truth cannot be comprehended, except the Father of light, and his sonne Christ Iesus giue vnto vs an vnderstanding heart. He wrote two bookes of apologie for Christians to the Emperour *Antoninus Pius*, and to his sonnes, and the Senate of Rome. In the second booke of his apologie he declareth that Christians were put to death, not for any crime they had committed, but onely for their profession. In witnesse whereof, if any of them would denie his Christian profession, straight way

Iustinus a martyr.

The manner of *Iustinus* his conversion.

Iustin Dialog. cum Trepb.

way he was absolued, because there was no other thing wherewith he was charged. *Iustin. ap. cl. 2.*

In this same periecution also suffered the holy martyr of Christ, *Polycarpus*, B. of Smyrna. He was willing to haue remained in the towne of Smyrna, but by the earnest supplications of friends, was moued to leaue the towne, and lurke secretly in the countrie. Three dayes before hee was apprehended by his persecuters, he dreamed that his bed was set on fire and hastily consumed, which he tooke for a diuine aduertisement, that he behoued to glorifie God by suffering the torment of fire. His conference with the Roman Deputie, and how he refused to deny Christ, whom he had serued fourescore yeeres, and euer found him a gracious Master: also how he refused to sweare by the fortune of *Caesar*, and how patiently he suffered death for the name of Christ, this history is set downe at large by *Eusebius*. *Polycarpus his dreame before his apprehension.*

Irenaeus B. of Lyons in France, and succellour to *Phorinus*, a martyr and Disciple of *Polycarpus* in his youth, flourished in the dayes of the Emperour *Commodus*, whose meeke conuersation and peaceable carriage answered to his name *Εἰρηνικός*, that is, peaceable, & made his name to be in great account amongst Christians. How he pacified the furie of *Victor*, B. of Rome, and the pernicious schisme springing vp in the Church of God vpon very small occasion, it hath beene alreadie declared. He lacked not his owne infirmities and errours, euen in doctrine. He was intangled with the error of the Chiliaſts. He supposed that as Christ being thirtie yeere old was baptized, so likewise he began to teach when he was fortie yeere old, and suffered when he was fiftie, because he came to saue all, and therefore he would taste of all the ages of mankind. Yet is this opinion repugnant to the narration of the foure Euangelists. *Iren. lib. 5. con. Valent.*

Clement *Alexandrinus* lived in the dayes of the Emperour *Commodus*. He was the disciple of *Pantenus*. These two seeme to be the authors of Vniuersities and Colledges: For they taught the grounds of Religion, not by Sermons and Homilies to the people, but by catechetical doctrine to the learned. *Clement Alex- andrinus.*

Barole. chron.
Euseb. lib. 5.
cap. 11.

S. rom. lib. 2.

Nist. Magdeb.

Euseb. lib. 5.
cap. 12.

Euseb. lib. 6.
cap. 9.

ned in the schooles. This *Clemens* esteemed too much of tradition, like as *Papias* did, of whom we spake in the former Centurie, whereby it came to passe, that he fell into many strange & absurd opinions, directly repugnant to the written word of God: affirming that after our calling to the knowledge of the truth, possibly God may grant to them that haue sinned, *μετάνοιαν, μίαν & δεύραν*, but if we sin after then once or twice, there is no more renewing by repentance, or pardon for sin, but a fearefull expectation of iudgement. And in his 4. booke of *Strom.* as it were forgetting his own rigorous sentence against those who sinne after then once or twice after their illumination with the light of God, he saith, *ἐπ' οὖν ἐν ταῦτα, εἴτε καὶ ἀμαχῇ, ἐπεὶ μηδὲς τόπος ἀργὸς ἐν πάσῃς Θεοῦ*, that is to say, whether here or els-where (*viz.* creatures do repent) no place is void of the mercy of God. In which words he would insinuate, that those who repent either in this world or els-where, (that is in the world to come) may possibly obtaine fauour at Gods hand: nothing can be written more repugnant both to the word of God, and also to his own fore-mentioned opinion. Many other worthy Preachers and learned men flourished in this Centurie, whose names of purpose are pretermitted. In Athens, *Publius* & *Athenagoras*: In Corinth, *Primas*, *Dionysius*, and *Bacchilus*: In the Isle of Candie, *Philippus* and *Pinytus*: In Antiochia, *Hieron*, *Theophilus*, *Maximus*, *Serapion*. In Ierusalem before the daies of the Emperour *Adrian*, the Bishops of Ierusalem were of the nation of the Iewes. But after the daies of *Adrian* who banished the Iewes from their native soile, Christian Preachers of other nations were Bishops in Ierusalem, such as *Marcus*, *Cassianus*, *Publius*, *Maximus*, *Julianus*, *Capito*, *Valens*, *Dolichianus*, *Narcissus*: the most part of all these liued in this Centurie, but *Narcissus* with some others, are knowne to haue liued in the dayes of *Seuerus* the first persecuter, and some space after him. But to write of all other worthy Preachers & Doctours in particular, it were an infinite labour, and far surmounting the abilitie of these ecclesiastick Writers, who wrote in ancient times, and much more our abilitie who live in a latter age.

Bishops of Rome.

TO *Victor* succeeded *Zephyrinus* the 14. Bishop of Rome, who liued in that charge eight yeeres, seauen moneths, ten dayes. *Eusebius* attributeth vnto him 18. yeeres, so vncertaine is the computation of the yeeres of the gouernment of the Bishops of Rome. *Eusebius* writeth nothing of his decretall Epistles, and these that are forged by late Writers are foolish and ridiculous. Consecration of the holy cup to be in a vessell of glasse onely. A Bishop to be accused before honest Iudges, twelue in number, whom the Bishop himselfe shall chuse if need be. Honest and vnspotted witnesses to be heard in this cause no fewer then 72. conforme and aboute the number of those 70. Disciples whom Christ adioyned as fellow-labourers in Preaching with his Apostles. And finally, that no definitiue sentence should be pronounced against a Bishop, vntill the time his cause were heard of the Patriarch of Rome. This is but a mocking of the Church of God, to attribute such smelling pride, such vnaccustomed formes of Iudicatory, such defencing armour fencing & guarding vnrighteous men against iust deserued punishment, to the simplicitie of an ancient Church, humbled vnder the crosse, and fighting vnder the yoke of heauie and long-lasting afflictions. These false and forged decretall Epistles, altogether vnknowne to the Fathers, who liued before the dayes of *Constantine*, will procure one day a decree & sentence of wrath against those, who haue giuen out new intended lies, vnder the names of ancient and holy Fathers.

The canons of the Apostles (albeit a booke falsely attributed to the Apostles) doe agree better with Scripture, then the

Zephyrinus.
Platin.
Euseb. 6. 21.

Note.

Mat. 18. 16.

Canon. Apost.
cap. 74.Callistus.
Euseb. lib. 6.
cap. 21.

Note.

Urbanus.
Euseb. lib. 6.
cap. 22.

the constitution of *Zephyrinus*; for the scripture saith, That by the mouth of two or three witnesses, every word shall be confirmed. The canons of the Apostles say, *Ἔς μαρτυρίαν τῆς κατ' ἐπισκόπου διρετικὸν μὴ προσδεχόμεναι, ἀλλὰ μηδὲ πῖστον ἔνα μόνον. ἐπὶ σώματος γὰρ δύο ἢ τριῶν μαρτύρων σταθίζεται πᾶν ῥήμα*, that is, Let not an Heretique be admitted to beare witness against a Bishop, neither yet one witness onely, albeit, he be faithfull: because that by the mouth of two or three witnesses, every word shall be confirmed. The writer of the canons of the Apostles, had some remembrance of the words of Scripture: but the forger of the decretall Epistles of *Zephyrinus* is like vnto a ship-man, who hath hoised vp his saile and aduanced his ship so far into the sea, that he hath lost the sight of land and townes, as the Poet speaketh, *Provehimur Pelago, terraque urbisque recedunt*. Surely this lying fellow, who euer he hath bin, that hath written this supposititious decretall Epistle of *Zephyrinus*, he hath hoised vp his saile, and is so bent to lie, that he hath lost both sight & remembrance of the words of holy Scripture.

Callistus the 15. Bishop of Rome continued in his charge five yeeres. *Platina* saith 6. yeeres, 10. moneths, 10. dayes. The fable of Pope *Damasus*, who affirmeth that *Callistus* builded a Church to the honour of the Virgin *Mary*, beyond Tyber, is reiected by *Platina* himselfe, because the historie of the time cleerely prooueth, that in the dayes of *Seuerus*, and his sonnes, the conuentions of the Christians could not haue beene in magnificke temples, but rather in obscure chappels, or subterraneall places, so that the multiplied number of lies written of the Bishops of Rome, who liued in this age, and the decretall Epistles falsly attributed vnto them, plainly proue, that the garment of antiquitie, vnder the lap whercof Papists would so gladly lurke, is altogether wanting to them.

Urbanus 1. was the 16. Bishop of Rome. He continued in his office 8. yeeres. *Platina* 4. yeeres, 10. moneths, 12. dayes. Of his martyrdom *Eusebius* maketh no mention. Others who record his martyrdom, are not certaine in what Emperours dayes he was martyred.

I proceede to his succellour *Pontianus* the 17. B. of Rome. He continued in his charge 9. yeeres, 5. months, 2. dayes. *Euseb. lib. 6.* saith 6. yeeres. He was banished to the Isle Sardinia where he died. Of the two decretall epistles ascribed vnto him, the second is general written to al men who feare and loue God, & the very first words of it proue it to be false & forged: *Pontianus, sancta & vniuersalis Ecclesia Episcopus, &c.* that is, *Pontianus* B. of the holy vniuersal Church, to al them who feare & loue God, wisheth welfare. Such magnificke stiles as these *Tom. 1. Concil.* were not as yet in vse, & when they crept into the Church afterward, they were giuen by persons who admired the vertues of some singular and rare men, such as *Cyprian* and *Athanasius* and *Eusebius*; but no man did vsurpe such proud & arrogant titles of dignitie in his owne writings directed to other Christians, and therefore the learned reject this epistle as composed by some late vnlearned and flattering fellow. After *Pontianus* succeeded *Anterius* the 18. B. of Rome, to whom *Eusebius* assigned but one month of continuance in his ministrie: *Damasus* assigneth to him 12. yeeres: *Platina* 11. yeeres, 1. month, 12. dayes: and this diuersitie of counting cannot be reconciled. Next to *Anterius* succeeded *Fabianus* the 19. B. of Rome, vpon whose head a doue lighted when the people were consulting concerning the election of a B. therefore with full consent of the whole cōgregation he was declared to be their B. The people at this time were so farre from being seclused frō giuing their consent to the election of him who should be ordained their Pastour, that the consent of the people had the sway in the election of Pastours, *Func. Chron. & Commentar.* *Platin. de vitis* *Tom. 1. Concil.* *Note.* *He* suffered martyrdom vnder the raigne of *Decius* the 7. great persecuter, after hee had continued in his office 14. yeeres, 11. months, 11. daies: Many constitutions made by him are cited by *Gratianus* and inserted *Tom. 1. Concil.* One of them I cannot passe by. *We* constitute that vpon euery Lords day the oblation of the altar shall be made by euery man & woman both of bread & wine, so the end that by these oblations they may be deliuered frō the heapes of their sinnes. First marke in this constitution that the bread and wine

wine which the people brought with them vpon the Lords day, for the ministratiō of the holy communion is called the oblation of the altar, the table whereupon the bread and wine were laide, was called the alter: the bread and the wine are called the offering or the sacrifice, because part of it was distributed in the holy communion, to keepe a memoriall of the Lords death, and therest was giuen to the sustentation of the poore, and in that respect also it was called a sacrifice as the scripture speaketh, *To do good & to distribute forget not, for with such sacrifices God is pleased.* The last part of the decreet is blasphemous and falsly attributed to *Fabian*: because the sinnes of men and women, who beleue and repent, are forgiuen onely for the merite of that bloodie sacrifice which the Lord Iesus offered vpon the Crosse for our sins. But our furnishing of elements to the cōmunion, & sustentation of the poore cannot merite forgiuenes of sins.

The succellour of *Fabianus* was *Cornelius* the 20. Bishop of Rome. He had a great strife against *Novatus* and his complices. He assembled a Councell at Rome of 60. Bishops, besides Elders and Deacons, by whom the heresie of *Novatus* was condemned: and the Nouatians were separated from the fellowship of the Church. *Cornelius* was banished from Rome by the Emperour *Decius*, and sent to a towne in Hetruria called Centum-cellæ where hee had great comfort by the mutuall letters that passed betweene him and *Cyprian* Bishop of Carthage. When the Emperour got knowledge of this, he sent for *Cornelius*, and accused him as a man who not onely despised the worshipping of the gods, & was disobedient to the Emperours commandement, but also that he was a trafficker against the estate of the empire by receiuing and sending letters beyond sea. *Cornelius* answered that he wrote matters pertaining to Christ, & the saluation of mens soules, and not of matters belonging to the estate of the empire. Notwithstanding the Emperour *Decius* commanded that hee should be scourged with plumbats (this was a sort of grieuous whip) and afterward that hee should be led to the Temple of Mars with commandement to put him to death,

Heb. 13. 16.

Cornelius.
A councell at
Rome against
Novatus
Enseb. lib. 6.
cap. 43.

death, if he refused to worship the image of *Mars*. Thus was *Cornelius* beheaded for the name of Christ, after hee had gouerned. 2. yeeres, 3. daies. Or as *Ensebins* writeth, 3. yeeres.

Lucius the 21. Bishop of Rome was succellour to *Cornelius*, & continued in the gouernement of the Church of Rome 3. yeeres, 3. months, 3. daies, *Platin. Enseb. 8. months, lib. 7. cap. 2.* One decretall epistle is assigned vnto him, written vnto the Bishoppes of France and Spaine, wherein hee braggeth that the Bishops of Rome cannot erre in matter of faith: but the ineptitude of a barbarous Latine stile, wherein the Epistle is dired, declareth it hath beene written by an vnlearned Aſſe, and not by *Lucius* Bishop of Rome.

Stephanus 22. Bishop of Rome ruled that Church 2 yeeres 7. yeeres, 5. months, 2. dayes. He was greatly commo- ued against *Cyprian* B. of Carthage, because that by his opinion of rebaptizing those who were baptized by Heretikes, the vnitie of the Church of Christ was perturbed and rent, *Platina* writeth that *Cyprian* before his martyrdom forooke his opinion of rebaptizing and was content by imposition of hands according to the custome of the Romane Church to receiue such as had beene baptized by Heretikes. The constitution concerning consecrated garments that men in spirituall offices should weare in the Church, and no where else, lest they incurre the like punishment with *Baltasar*, who abused the holy vessels of the house of God, in my opinion is not judiciously attributed by *Platina* vnto this B. *Stephanus*: because the ordinance smelleth rather of Iudaisme then of Christian religion, and the reason subioyned to the constitution is altogether impertinent. It was sacriledge indeed and a proud contempt of God in the person of *Baltasar*, to drinke common wine with his harlots in the vessels of gold dedicated to the holy seruice of God, but an holy preacher to walke in the same apparell in the streete wherein he preached and ministred the communion in the Church, this is no sinne nor a thing forbidden by any Apostolike precept. But *Platina* is dreaming when he ascribeth such friuolous constitutions to a Bishop, preparing himselfe for death: for *Platina* sup-
T 2
poseth

Dan 5.

Tom. 1. Concil.
& Gratia no.

poseth that he was martyred in the dayes of *Gallienus*. Let the reader marke vpon what sandy ground of frivolous constitutions (and falsely alledged) Popish faith is grounded. The decree of *Stephanus* concerning marriage, bearing that the Priests, Deacons, & Subdeacons, of the Oriental Church were coupled in matrimonie, but in the Roman Church no person in a spiritual office from the Bishop to the Subdeacon had libertie to marrie, if it were true, as it is assuredly false, the Orientall Church hath a great commendation, because they would not be wiser then God, and they would not lay the yoke of the ordinances of men vpon the consciences of their Church-men: but prohibition of marriage (which I haue prooued to be a doctrine of deuils) cannot be referred to so ancient a beginning.

cap. 5.

The Romane church desirous to be masked with a shewe of antiquitie, they haue attributed Canons to the Apostles which are not found in their writings. Yet it is a shame to the forgers of these canons to be found the principall impugnors and transgressors of them, *Επίσκοπος ἢ πρεσβύτερος ἢ διακονος τὴν ἑαυτοῦ γυναῖκα μὴ ἐκβαλλέτω παροφάσει ἐυλαβείας, ἐὰν δὲ ἐκβάλλει ἀφορίζεσθω: ἐπιμένων δὲ καδαιρείσθω*, that is to say, *A Bishop, elder, or deacon, who vnder pretence of religion putteth away his owne wife, if he cast her off, let him be excommunicated: and if hee perseuere in so doing, let him be deposed.* How can this constitution of *Stephanus* agree with the Canons of the Apostles? Heere I appeale to the consciences of honest and vpright men if they finde not that the lie is not onely repugnant vnto the veritie, but also vnto it selfe. The supposititious Canons of the Apostles, and the supposititious constitutions of *Stephanus* cannot both consist. I know what they answere, viz. that the Canons of the Apostles speake of those Bishops, Elders, and Deacons, who had wiues when they were admitted to ecclesiasticall offices, these should not put away their wiues vnder pretence of religion: but concerning others who were vnmarried in the time of their admission the 25. Canon declareth otherwise. *Τῶν εἰς κλῆρον προσεληλυθόντων ἀγάμων κελεύμεν βουλομένους γαμῆν,*

γαμῆν, ἀνα γυνᾶς ἢ ψαλτάς μόνους, that is, to vnmarried men who are promoted to the clergie, we command that if they please they shall marrie, but onely readers and singers, to wit, shall haue this priuiledge. It is an vsufferable thing to heare such leuitie and inconstancie imputed to the holy Apostles, that they debarred no man from the office of a Bishop, Elder or Deacon, because he was a married man. O but if any man enter vnmarried to be a Bishop, Elder, or Deacon, then hee must not marrie. If marriage had beene an vncleane thing it might haue debarred men from entering into holy offices, but if it be a cleane thing, it cannot exclude them after they haue entred.

The other decreet alledged out of Gratian, dist. 79. *Operabat ut hac, &c.* that by the constitution of *Peter* and his successors it was ordained, that one of the Cardinall Elders or Deacons should be consecrated to be Bishop of Rome, & no other. Such stiles of preheminance are vnkown to scripture, and to the antiquitie of this time. *Xistus* or *Sixtus* the 2. of that name, and in number the 23. Bishop of Rome succeeded to *Stephanus*, and gouerned 2. yeeres, 10. months, 23. dayes. And Func. Chron, 11. yeeres, such vncertaintie is in counting the yeeres of their administration. The chaire of Rome through the vehemencie of persecution was vacant without a succellour 1. yeere 11. months, 15. dayes, as *Damasus* granteth, and *Onuphrius* the corrector of *Platina* cannot denie. If the Bishop of Rome be the head of the Church, then was the Church headlesse almost for the space of two yeeres. *Note.*

To *Xistus* 2. succeeded *Dionysius* 24. Bishop of Rome, and continued in his ministration 9. yeeres, according to the computation of *Ensebius*. *Damasus* assigneth vnto him 6. yeeres & 2. months, *Marianus* 6. yeeres and 5. months: such certaintie is in the cheife and principall ground of the Romane faith, concerning the succession of the Romane Bishops, that scarce two writers doe agree in one minde concerning the time of their succession.

To *Dionysius* succeeded *Felix* 1. the 25. Bishop of Rome, and gouerned 5. yeeres. He liued in the dayes of *Aurelian* the

Platin.

the 9. persecuter, and obtained the honour of martyrdom. In the three supposititious decretall epistles assigned to him, the second epistle written to the Bishops of the Prouinces of France, very sollicitously careth for Bishops that they be not accused by secular men, but with so many caueats, as in effect exempteth them from all accusation. The language wherein the epistle is indited, cannot agree with the ornat stile of the Latin tongue in this age, he being a Roman borne, as, *Platina* writeth. *Post quam ipse ab iis charitative conuentus fuerit. Ad summos primates causa eius canonicè deferretur. Conciliū regulariter convocare debebunt, &c.* The Galilean language manifested not more euidently that *Peter* was a man of Galile: then the first of these 3. phrases manifesteth that the foresaid epistle was compiled in a time of great barbaritie.

Mac. 26. 73.

Eutychianus.

Euseb lib 7.

cap 22.

Caius.

Euseb lib 7.

cap. 32.

Euseb. chro. 11.

Platin. de vita.

Euseb.

Platin. Decret.

cap. ex lib.

Pent. Damasc.

Eutychianus the 26. Bishop of Rome followed after *Felix* 1. He continued scarce ten months in his ministrie.

Caius the 27. Bishop of Rome succeeded to *Eutychianus* and continued 15. yeeres. He liued in the dayes of the persecution of *Dioclesian*, and lurked for a time in subterraneall places. In the end he was found out by the persecuters, and put to death, and with his brother *Gabinus* and his brothers daughter *Susanna* suffered martyrdom. Here it is to be marked that many martyrs died before the edict of horrible persecution was set forth in the 19. yeere of *Dioclesian*'s raigne. For *Marcellinus* succeeded to *Caius*, Anno 298. but the cruell edicts of persecution of *Dioclesian* were not set forth before the 308. yeere of our Lord. Whereby it appeareth euidently, that many Christians were put to death before the edicts of horrible persecution were renewed by the Emperour *Dioclesian*. So hard was the outward estate of Christians, that they were put to death vpon the warrant of the edicts of *Valerian* and *Aurelian*, before the edicts of *Dioclesian* and *Maximian* came forth. To *Caius* is attributed the constitution of ecclesiastical orders and degrees, by which men must mount vp to the dignitie of a Bishop. First he must be *Ostiarium*, next *Lector*, 3. *Exorcista*, 4. *Acoluthus* 5. *Subdiaconus*, 6. *Diaconus*, 7. *Presbyter*, and last of all *Episcopus*.

This

This order of ascending by degrees to the dignitie of a Bishop is confidently referred to the constitution of the Apostles: but I say, *Beatus qui non credit*, that is, happie is he who beleueth it not. Like as within scripture there is no lie, so likewise without scripture there is no truth in matters offaith, ordering of maners, and appointing of ecclesiastical offices, all that is necessarie is contained in the written Word of God. But now to performe a part of that which I promised in the end of my treatise of Antiquitie, and to let euery man see what vnlearned Ailes they haue been who haue set forth the fained. decretall epistles of the fathers of this age. In the epistle written by *Caius* to the Bishop *Felix* about-mentioned, hee saith, *If any man, of what dignitie so euer he be, delate such persons* (viz. Bishops, Elders, Deacons) *for faultes that cannot bee proved, let him vnderstand that by the authoritie of this constitution hee shall be counted infamous.* This constitution hath three parts: First, that no ecclesiasticall person should be accused before a secular Iudge. Secondly if any accusation be intended against Bishop, Elder, or Deacon, it should be qualified by sufficient probation. Thirdly if the accuser succumbe in probation, hee should be counted infamous how eminent so euer his dignitie and estate shall be.

The compiler of this supposititious decretal epistle had no consideration of the time wherein *Caius* liued. It was a time of persecution, Christian Bishops were continually drawne before secular Iudges, & accused of odious crimes whereof they were most innocent: and *Caius* himselfe was compelled to lurke a long time in a subterraneall caue. At this time to bring in *Caius*, as it were sitting in a throne, commanding that no Bishop should be accused before a secular Iudge, &c. what is this else but profusion of words without judgement and vnderstanding? If this decretall epistle had beene attributed to *Bonifacius* 8. *Gregorius* 7. *Alexander* 3. it had bin a more competent time, and the constitution had seemed more probable to the reader. Moreouer the language is like vnto the matter it selfe. *Intelligat iacturam infamiae se sustinere*, in place of, *iacturam infamiae*.

T 4

Marcellinus

Note.

1
2
3

Note.

Marcellinus.
Platin. Ennc.
Chron.

Marcellinus the 28. Bishop of Rome succeeded to *Caius* and ruled 9. yeeres: he fainted in time of the persecution of *Dioclesian*, and sacrificed to idols, but afterward hee repented as *Peter* did, and gaue his life for the testimonie of Christ. He who accuseth himselfe, closeth all other mens mouths from accusation of him: hee who truly repenteth, by his repentance is restored to all the dignities of the children of God which were lost by sinne: hee who suffered martyrdom for Christ, and he whose body lacked the honour of buriall for the space of 30. dayes, for the cause of Christ onely (I say) his name should be kept in reuerent remembrance as if hee had not fallen.

Marcellus.

After *Marcellinus* succeeded *Marcellus* the 29. B. of Rome who continued in that Ministration 5. yeere. 5. months 21. dayes. He liued in the dayes of *Maxentius*, by whom he was enclosed into a filthie stable, to the end that lacking the salubritie of wholesome aire, he might be destroyed with the filth & stinke of the dung of beast: which thing also came to passe indeed, for he died in the stable. This holy martyr, so long as he liued, he made the stable like vnto a sanctuarie: for he neuer intermitted the holy exercises of prayer, & fasting: and the church when peace was granted to them by the mercy of God, builded a temple in that same place where the stable had beene, wherein *Marcellus* died. The name of *Marcellus* is pretermitted by *Eusebius*.

Platin. de vitis.

Eusebius.

After *Marcellus* succeeded *Eusebius* the 30. Bishop of Rome and continued 6 yeeres, 1. month, 3. dayes. In his time *Platina* writeth that *Helena* the mother of *Constantine* found the crosse of Christ. But *Onisphrius* himselfe is compelled to grant that both *Damasus* and *Platina* erred in that narration, because *Constantine* at this time had no dominion in Syria, neither was he as yet conuerted to the faith of Christ. But the tyrant *Maximinus* with great crueltie oppressed the Church of Christ in the boundes of Syria and Iudea. And therefore such as read the historie of the primitiue Church, let them read with judgement: because it is an easie thing to erre, if any man giue such vndoubted credit to ecclesiasticall writers as he giueth to sacred scripture.

Of

Of other Preachers and Doctors.

Tertullian a learned Preacher of the African Province, & of the citie of Carthage, a man of a quick & pregnant wit, flourished vnder the raige of *Severus*, the fift persecuter. When hee came to Rome, hee was not free of the envie and reproaches of the clergie of the Romane Church, and mooued with anger, hee declined to the opinion of the heretique *Montanus*, and wrote books against the true Church, such as the volumes following, *De pudicitia*, *De persecutione*, *De ieiunijs*, *De monogamia*, *De exsasi*, lib. 6. and his seventh booke against *Apollonius*.

Tertullian.

This lamentable defection of *Tertullian*, may bee an example to all men of great vnderstanding and excellent learning, not to bee puffed vp, nor to be high minded, lest they fall into the snare of the diuell. For *Tertullian* wrote learned apologies for the Christians, and mightily confuted the error of *Marcion*: notwithstanding of all this, hee was high minded, and ioyned himselfe to the opinion of *Montanus*. If hee had kept himselfe free of this foule spot, hee was worthy for his gifts to haue beene counted amongst the most famous Doctors of the Church, after the dayes of the Apostles.

Ierom. catal.
scrip. eccles.
Hist. Magd.
cent. 3. cap. 10.

Origen the sonne of *Leonides* an Egyptian, was a young man of seenteene yeeres of age, when his father was martyred, in the persecution of *Severus*. His wit was so pregnant in his youth, and so capable of all kinde of instruction, that his father would often vncouer his brest when hee was a sleepe, and kisse it, giving thankes to God, who had made him father of so happy a sonne. After his fathers death, hee sustayned himselfe, his mother, and six brethren by keeping a Schoole, for all his fathers goods was confiscated, for his confession of Christ.

Hist. Magd.
cent. 3. cap. 10.

When *Origen* had spent his young age, the description of

of his life, in Greeke saith; *μεσηλιξ γινόμενος*, that is, when hee was in his mid-age, the Churches of Achaia vexed with heretiques, sent for him: and as hee was vpon his iourney to Athens, hee went through Palestina, and was ordained to be a Presbyter or Priest, by *Alexander* Bishop of Ierusalem, and *Theodotus* Bishop of Cæsarea. This fact offended *Demetrius* Bishop of Alexandria, so highly, that he was full of rage against *Origen*: and wherefore? because he being a man of Alexandria received ordination to an Ecclesiasticall office, from the Bishops of Ierusalem, and Cæsarea.

Note.

When Bishops become serious in trifling matters, and haue a greater regarde to their owne glory, then to the advancement of the kingdome of God: then that may bee spoken of them, which *Ierome* writeth of *Demetrius*, *Qui tanta in eum debacchatus est insania, ut per totum mundum super eius nomine scriberet*, that is, Hee was so full of rage against him, that hee replenished the world with writings mentioning the name of *Origen*. But consider what fault was in *Origen*, who was craving no ordination: And what fault was in *Alexander* and *Theodotus*, men whose names shall be had in everlasting remembrance. They did nothing of intention to grieue the heart of *Demetrius* Bishop of Alexandria, but onely being carefull of the advancement of the kingdome of God, they endeavoured to strengthen the hands of *Origen*, against the heretickes of Achaia, by conferring vnto him, the calling of a Presbyter. No man can iustly offend against me, if I cast in this sentence, as a common admonition to all Preachers, *μη γινώμεθα σπουδαίοι ἐν γελίοις*, Let vs not bee ouer serious in ridiculous matters. The name of *Origen* was so famous, that not onely the Bishops of Achaia, solicited him to come to their bounds for stopping the mouthes of Heretickes, but also hee was sent for at two diuerse times to be present at the Councils conuened in Arabia, against heretickes. Some Heretickes affirmed that the soules of men perish with their bodies, and are raised vp againe in the day of the resurrection, with the bodies, whom *Origen* mightily refuted. Likewise, hee

*Comment. Fune.
in Chron. l. 6.*

was

was present at the Councell in Arabia, gathered against *Be-rillus* Bishop of Boltra, who denyed that Christ was existent before his manifestation in the flesh, and by the travelles of *Origen*, *Be-rillus* was reclaimed and reduced to the true faith: therefore I reckon him not in the roll of heretickes. *Fir-milianus* Bishop of Cæsarea in Cappadocia, invited *Origen* to come to Cappadocia, where hee detained him a long time. Likewise *Mammaea* the mother of *Alexander* the Emperour, sent for him, to come to Antiochia, and had him in reuerent regard. Likewise hee wrote to the Emperour *Philip*, and to his mother, who was the first Emperour that professed the name of Christ. Hee studied to bee acquainted with the Hebrew language, farre contrary to the custome of his owne Nation: and hee conferred the Hebrew text with the Greeke translations, not onely the Septuagints, but also the translations of *Aquila*, *Theodosien*, and *Symmachus*, and he found out the fift, sixt, and seventh editions. *Ierom. catal. script. Eccles. Euseb. l. 6. c. 33. Euseb. l. 6. c. 17.*

Notwithstanding all these excellent gifts and renowned fame of *Origen*, hee wanted not his owne grosse errors, and foolish facts. In expounding of Scriptures, he became a curious searcher out of allegories. Yet this father of allegories *Origen*, mistooke the words of Christ spoken of Eunuches, *There bee some chaste, which haue made themselves chaste for the kingdome of heauen*: these words, I say, spoken in an allegor. coll. sense, hee tooke in a simple and vnfigure meaning, and gelded himselfe, to the end hee might liue without all suspicion of vncleanness. No learned man hath commended this fact of *Origen*, so farre as my reading can extend, for if a man might lawfully dismember his own body, to the end hee might liue chastely, why might not a man in like manner cut off his owne hand, to the end he should not in hastie motion of anger kill his neyghbour? But the obedience of the commandements of God is seated in the heart, and more commended for voluntary subiection, then for necessity of abstinence of committing euill, because there is not an instrument in the body able to commit transgression.

Finally,

Finally, by seeking of divinity without the bounds of the holy Scriptures of God, in stead of true divinity, he was entangled with foolish errors: concerning the creation of many worlds, one succeeding to another: concerning the paines of divels and wicked men, after long torments to be finished: and concerning the possibility of nature to keepe the whole law of God. For which opinions, long after his death he was excommunicate in the first generall Councell, holden Anno, 551. Concerning his weakenesse in offering to Idols, rather then to suffer his chaste body to be abused, I haue spoken in the historie of the seventh persecution. Hee lived vntill the dayes of *Gallus* and *Volusianus*, and died in 69. yeere of his age, in the towne of Tyrus, where hee was buried.

Cyprian was an African, borne in Carthage, in his youth altogether given to the studie and practice of Magicall arts. His conversion was by the meanes of *Cecilius*, a Preacher, whose name after hee bare, and through occasion of hearing the history of the prophet *Ionah*. After his conversion hee distributed all his substance to the poore, and became first a Presbyter, and afterward Bishop of Carthage. Hee was banished in the persecution of *Decius*, and martyred vnder *Valerian*. The worthy D. *I. Foxe* thinketh that *Nazianzen* commendeth another Bishop of that same name borne in Antiochia, and Bishop in Antiochia, who suffered martyrdom in the dayes of *Dioclesian*.

This *Cyprian* Bishop of Carthage, was a man full of loue, a great comforter of *Cornelius*, Bishop of Rome. He suffered martyrdom, as *Ierom* writeth, that same day, albeit not in the same yeere, that *Cornelius* concluded his life by glorious martyrdom. Hee had great strife against two contrarie Sects, viz. against *Novatus*, who was excessive rigorous against those who had fallen in time of persecution: and against *Novatianus* and *Felicissimus*, who by the contrary would haue had both Heretiques and Apostates received without all forme of Ecclesiasticall discipline. He esteemed much of those who suffered rebuke for the Name of Christ: and

Ierom. catal. script. eccles. & coment in Ionā. Ierom. ibid. Nazian. in laudem Cypriani.

Ierom. catal. script. eccles.

Hist. Madg. cent. 3. cap. 10.

and hee sayd of the metall mynes, that those that were condemned for Christs sake to worke in them; that whereas they were wont to deliver gold, and silver, and precious things vnto the world; now by the contrary, the mynes receiue gold, and siluer, and the most precious things in the world: counting the Confessours and Martyres of Christ the rich treasures of the earth, of whom the world was not worthy.

His opinion concerning rebaptizing such as were baptized by Heretiques, albeit it was erroneous, yet his modesty in not damning them rashly, who were of a contrary opinion, is greatly praised by Saint *Austen*, who saith that the modestie of *Cyprian* in his error, was more to be regarded, then a sound and right opinion concerning baptism, without humility and modesty. Hee was a faithfull builder of the house of God, not by word onely, but also by writing, and his bookes remaine to this day, as a precious treasure in the Church of Christ. The booke *de Revelatione capitis Iohannis Baptiste*, is supposititious, because in it mention is made of the reverence that *Pipinus* King of France did to the head of *Iohn Baptist*, when it was transported from Constantinople to France; and it is knowne that *Pipinus* was not borne 300. yeeres after the martyrdom of *Cyprian*: how then could *Cyprian* write of a fact done so long time after his death?

The Church of Christ was multiplyed vnder the persecutions of *Severus*, *Maximinus*, *Decius*, *Valerian*, *Aurelianus*, and *Dioclesian*. All these fixe persecutions are comprehended in the third Centurie.

Bishops of Ierusalem.

IN Ierusalem was *Narcissus*, against whom wicked men combined themselues together, with forged accusations and false testimonies, scaled vp with oaths and imprecations,

Note.

Aug. de Baptis. contra Donat. lib. 5. cap. 17.

Examples of
Gods iustice
against false
witnesses.

Euseb. c. 6. l. 9.

*Dios.
Germanion.
Gordius.*

Alexander.

*Ierom. catal.
script. Eccles.*

Ierom. iud.

to grieve the heart of *Narcissus*, in so much that hee left his calling, and fled to the wildernesse, where hee lurked a long time. But the false witnesses who bare testimony against him, escaped not unpunished by the hand of God: One of them and his whole family and substance was burned with fire: another of them was stricken with an heauie disease, such as hee himselfe in his imprecations had wished vnto himselfe: the third was terrified with the sight of the iudgements of God, that lighted vpon the other two, and hee repented, and poured out the griefe of his dolorous heart in such abundance of teares, that hee became blinde. All these false witnesses were punished, and he who was penitent, albeit the Lord pardoned his sinne, yet hee chastised him with temporall punishments.

The Bishops of the next adiacent Churches, because they knew not what was become of *Narcissus*, they admitted another called *Dios*, who continued but a short time. To him succeeded *Germanion*: and after *Germanion*, *Gordius*, in whose time *Narcissus* manifested himself to the Church of Ierusalem, who requested him to take his office againe: for they revered him as a man raised from death to life againe, and the punishment of God inflicted vpon his accusers, increased their reuerence toward him. Hee was old, and not able to discharge the weighty office of a Bishop: therefore *Alexander* a worthy man, was ioyned as fellow labourer with him. *Eusebius* writeth that he was admonished by a celestiall vision of the will of God, that hee should bee Bishop of Ierusalem with *Narcissus* (for hee had beene Bishop of another paroach before, in Cappadocia): by the like celestiall vision, *Narcissus* and other of the Clergie were admonished, that the day next following, a Bishop should enter into Ierusalem, whom God had appointed to be an helper to *Narcissus*. Hee defended *Origen* against the fury and madnelle of *Demetrius* Bishop of Alexandria, who set both himselfe and others to great busines for a matter of no importance, as is sayd. In the persecution of *Decius*, he was carryed to *Cæsarea*, closed in a darke prison, and dyed a Martyr, as hath

become

been declared. *Alexander* is supposed to haue been the 35. Bishop of Ierusalem. *Mazabanes*, *Hymeneus* *Lebdas*, *Theomon*, all these followed *Alexander*. *Euseb. l. 7. c. 14. Funct. Chron.*

Bishops of Alexandria.

IN Alexandria to *Philetus* and *Demetrius*, succeeded *Heraclas* the twelfth Bishop of that towne. Hee was disciple to *Origen*, and a fellow labourer with him in gouerning the Schoole of Alexandria, in the end hee was chosen to bee Bishop of Alexandria: whose successor was *Dionysius*, the thirteenth Bishop, whom God delivered miraculously from the hands of persecuters, in the dayes of *Decius*, by the sudden assault of a number of people, who had beene at a marriage feast. When they heard that *Dionysius* was taken by souldiers, and led away to Taposiris, they arose from table and followed with a speedy pace, & with a tumultuary voice, so that the souldiers who had *Dionysius* in keeping, were afraid and fled: and so *Dionysius* by the great providence of God, was delivered out of the hands of his enemies. After him *Maximus*, *Theonas*, *Petrus*, a Martyr vnder *Dioclesian* and *Achillas*, were Bishops of Alexandria. *Euseb. l. 6. c. 40. Funct. Chron.*

Bishops of Antiochia.

AFTER *Serapion*, succeeded *Aselepiades* the ninth Bishop of Antiochia: of whom *Alexander* Bishop of Ierusalem (being the prisoner of Christ in *Cæsarea*) wrote vnto the people of Antiochia, that it was a comfort to him, and it made his imprisonment and bonds the more easie, that hee heard it reported that *Aselepiades*, a man well exercised in the true faith, by the providence of God, was made Bishop of Antiochia. *Philetus* was the tenth: *Zebennus* the eleventh: and

Of Popes and Bishops, &c. *The second Booke*

Euseb. l. 6. c. 39.

and *Babylas* was the twelfth Bishop of Antiochia, of whom *Eusebius* recordeth, that hee dyed in prison: like as *Alexander* Bishop of Ierusalem ended his life in prison: both the one and the other, suffered such kinde of martyrdom vnder the persecution of *Decius*.

In the Catalogue of Emperours, catholicke Bishops and Heretiques, subioyned to the Ecclesiasticall History of *Theodosius*: wee readeth that *Babylas* Bishop of Antiochia, would not suffer *Decius* to enter into the Temple wherein Christians were conuened, and that before hee was beheaded, hee gaue direction to burie with his bodie, the chaine also, wherewith his bodie had bene bound, as a funerall ornament of his buried body. But *Eusebius* deserueth best credite, who affirmeth that hee dyed in prison, and maketh no mention of his beheading. Some imagine that hee who died in prison, and hee who was beheaded, were both Bishops of Antiochia, but living in different ages: yet seeing the Catalogue aforesaid, speaketh of this suffering vnder the Emperour *Decius*, it is more probable that there is some ouersight in the writer of the Catalogue. To *Babylas* succeeded *Fabius*. Hee was entangled with the error of *Novatus*, but was reclaymed againe by the vigilant travails of *Dionysius* Bishop of Alexandria. *Demetrianus* a married man, was successor to *Fabius*. *Paulus Samosatensis* a pestilent Heretique, was the fifteenth Bishop of Antiochia. *Domnus* the sonne of *Demetrian* the sixteenth, *Timens* the seventeenth, *Cyrillus* the eighteenth, and *Tyrannus* the nineteenth Bishop of Antiochia.

The names of the Bishops of Rome, Alexandria, and Antiochia, were the more accurately obserued and registred after the Councell of Nice (albeit I recite them before) because it happened in that generall Councell, that for timous suppressing of heresies, the Bishoppes of these places were called Patriarches, and had power to conuocate Councells within their owne bounds, for suppressing of Heretiques. Alwayes it fell out farre contrary to the expectation of holy fathers: for the Patriarches were the chiefe pro-

Fabius.

Euseb. l. 6. c. 44.

Demetrianus.

Paulus Samosatensis.

Domnus.

Tyrannus.

of the History of the Church.

sectours of heresie, as the historie of the subsequent Centuries euidently declareth. Neuerthelesse in this Centurie beside those men of God aboue mentioned (nothing inferior in spirituall graces to the Bishops of Rome, Alexandria, Antiochia and Ierusalem) there were many worthy men in other places, such as *Firmilianus* Bishop of Cæsarea in Capadocia, a man familiarly acquainted with *Origen*. *Gregorius* and *Athenodorus*, brethren and Pastours in Pontus. *Helennus* in Tarsus, and *Nicomachus* in Iconium. *Theoctectus* in Cæsarea Palestine. *Maximus* in Bostra. *Eusebius* and *Anatolius* Bishops of Laodicea. *Quirinus* Bishop of Scesia, or as others call it, Scesania, a worthy martyr, about whose necke a millstone was hanged, as hath bene before declared. *Euseb. Chron.*

I make an end of this second head with the greater gladnesse, that I perceiue the litle stone hewed out of the mountaine without hands to be waxing and growing to the bignesse of a great mountaine, replenishing the whole earth, euen in the time of most horrible persecutions.

Dan. 2.

V

GEN.

CENTVRIE. IIII.

*Bishops of Rome.*Plat. n.
Miltiades.Euseb. lib. 10.
cap. 5.August. epist.
69.August. epist.
162. & 166.
August. Can-
sulano.
epist. 86.

After *Eusebius*, *Miltiades* governed the Romane Church 4. yeeres, 7. months, and 8. dayes. His ministration was in the dayes of the raigne of *Constantine*, to whom the Emperour remitted the controuersie betwixt *Cecilianus* and the *Donatistes*, to be judged by him and his Collegues, *Rheticus Maternus*, and *Marinus*. The *Donatistes* would not rest vpon the determination of *Miltiades*, and his Collegues. And therefore the good Emperour appointed this cause of new againe to be judged in Arles, by a number of Bishops of Spaine, Italie and France. In the Councell of *Arles*, *Cecilianus* was likewise absolved, and the *Donatistes* againe succumbed in their probation. Notwithstanding they appealed to the Emperour *Constantine*: and when the Emperour heard the cause of *Cecilianus* pleaded before himselfe, the *Donatists* could not proue, that either *Cecilianus* had beene admitted Bishop of Carthage by a man who was Proditor, or yet that he had admitted any other man culpable of the like fault to an Ecclesiasticall office. If the Bishop of Rome had bin supream Iudge in all Ecclesiasticall causes, *Constantine* had done him wrong, to appoint other Iudges to iudge in this cause, after the B. of Rome, and his Collegues, had giuen out their definitiue sentence. His ordinance concerning prohibition of fasting vpon the Lords day, expedient at that time to be a distinguishing note of true Christians, from Manichean heretiques, whose custome was vpon the Lords day to fast. The purple garment, the palace of Lateran, the superiority of the towne of Rome, and gouernment of the West

West, which honours some alledge were conferred by *Constantine* to *Miltiades* and *Silvester*, is a fable, not worthy of re-
turation: all these honours the Emperours of the West, suc-
cessours of *Constantine*, possessed, & not the Bishop of Rome,
for the space of many hundreth yeeres.

To *Miltiades* succeeded *Silvester*, & ministred 23. yeeres, *Silvester*.
10 months, and 11. dayes. In his time was the heretike *Arrius* *Platina*, de
excommunicated by *Alexander*, without the fore-knowledge *vita Silvest.*
of the B. of Rome: It was enough, that after excommunication *Socrat. lib. 1.*
intimation was made to other bishops, which duty the B. of *Theo. lib. 1.*
Alexandria neglected not. Learned men shold be ashamed of *cap. 2. 3.*
fables, to say that *Constantine* was baptized by *Silvester*, for *Sil-*
uester was dead before *Constantine* was baptized. And *Platina*
himselfe is compelled to grant, that *Marcus*, the successor of
Silvester, gouerned the church of Rome in *Constantines* daies. *Euseb. de vit. a*
And *Eusebius* testifieth, that *Constantine* was baptized in Nico- *Constant. lib. 4.*
media, immediately before his death. Concerning the donatiō
of *Constantine*, wherein he conferreth the dōinion of the West
to the B. of Rome, it is like vnto a rotten egge, which is cast
out of the basket, lest all the rest be set at the lesse auale. No
ancient writer maketh mention of any such thing. Yea *Con-*
stantine, in his testamentall legacie, allotted the Dominion of
the West to two of his sons, namely, to *Constantinus* yonger,
& to *Constans*. How then had he, by an anterior disposition,
resigned these Dominiōs to the B. of Rome? If Papiſts be not
better countenanced by Antiquitie in other things, then in *Note.*
this point, they haue no great cause to bragge of Antiquitie. *Marcus.*
To *Silvester* succeeded *Marcus*, and ministred 2. yeeres, 8. *Platin. de vita*
months, and 20. dayes. *Mar.*
Inius.

After *Marcus*, *Iulius* gouerned the Roman church, 15. yeeres
Sozomenus attributes to *Iulius* 25. yeeres. His ministratiō was
in the daies of the Emp. *Constantinus* & his brethren. He was a
defēder of the true faith, & a citie of refuge to those who were
persecuted by *Arrians*: as namely, to *Athanasius* B. of *Alexan-*
dria, *Pantius* B. of *Constantinople*, *Aselepas* B. of *Gaza*, *Marcel-*
lus B. of *Ancyra*, & *Lucius* B. of *Adrianopolis*: All these were *Socrat. lib. 2.*
vnjustly deposed from their offices by the *Arrians* & had re- *cap. 15.*
course

course to *Iulius*. Hee was neither ashamed of the Gospell of Christ, nor of his assisted seruants. In the counsell of *Sardica* great honour was conferred vnto him, to wit, that men vnjustly condemned by Arrians, should haue refuge to *Iulius*: to whom they gaue power of new againe, to iudge their cause. This was an Act of the counsell of *Sardica*, & not of the Nicene counsell (as was confidently alledged in the counsell of *Carthage*) and a personall honour conferred to one man alone, for respectiue causes: but not extended to his successors, as though all the Bishops of Rome at all times should be Iudges of appellation. The Arrians were sore grieved for this, that *Iulius* both in word, and deede, and writ, assisted *Athanasius* and his complices. The chasing letters, and mutuall expostulations, that passed betwixt *Iulius* and the Arrians conueened in the Counsell of *Antiochia*, are to be read in the Historie of *Socrates*. *Platina*, in the grandoure of his speeches, is inconsiderate, as if *Iulius* had damned the presumption of the Orientall Bishoppes, who durst conuocate an assemblie without licence before obtained from the Bishop of Rome. Noe such thing is contained in the letter of *Iulius*, but onely an expostulation, that they did not aduertise him of their Counsell, to the ende hee might haue sent his Ambassadors, and giuen vnto them his best aduise. *Iulius* knewe the Constitutions of the Nicene Counsell, which gaue power to euery Patriarch within his owne boundes, to conuocate Councils.

To *Iulius* succeeded *Liberius*, and continued sixe yeeres: some assigne vnto him eightene yeeres, others nineteene yeeres: so vncertaine is the computation of the yeeres of their gouernment. Hee gouerned the Church of Rome in the dayes of *Constantinus*, by whom also hee was banished to *Thracia*, because hee would not consent to the deposition of *Athanasius*: which point was seriously vrged in the Counsell of *Millane*. *Theodoretus* giueth ample testimonie of his constancie and freedom of speaking to the Emperour (not disagreeing

Socrat. l. 2. c. 15.
Idem. lib. 2.
cap. 17.

Socr. l. 3. c. 10.

Ruffin. l. 1. c. 6.
Canon. 6.

Liberius.
Damasc.
Marian.
Ieron.

Theod. l. 2. c. 15.
16. 17.

disagreeing with his name) before his banishment. In his absence *Felix* the second was chosen to be Bishop of Rome; to whom *Theodoretus* giueth this praise, that hee adhered firmly to the Nicene Counsell: but blameth him for this, that he receiued his ordination from Arrians. Notwithstanding he was more hated by the Arrians, then was *Liberius*, & was put to death by them, after he had gouerned one yeere, foure months, and two dayes. After two yeeres banishment, *Liberius* returned backe againe to Rome. *Theodoretus* is silent in the matter of his praises after his returning. *Hilar. in frag.* *Platina, de vita Felice.* *Hilar. in frag. ment.* *rius*, Bishop of *Poitiers* affirmeth, that hee both consented to the deposition of *Athanasius*, and to the counsell of *Sirmium*. There is nothing lacking now to giue out a determinate sentence, whether or no the Bishop of Rome may erre in matters of Faith: but onely the appearance of the great Aduocate of all euill causes *Onuphrius*, who will needes finde out some olde parchement, or some vnknowne manu-script, to free the Chaire of Rome from all suspicion of errour in matters of faith. But *Bellarmin. de Bellermine* giues ouer his cause, and can finde no sufficient Apologie for him, because his letters written to the Emperour *Constantinus* after his returning from banishment, smels of Arrianisme. *Rom. Pont. lib. 4 cap. 9.*

After the death of *Liberius*, succeeded *Damasus*, and *Damasus* ruled 18. yeeres, in time of the raigne of *Iulian*, of *Iouinian*, and of *Valentinian*: his competitor *Ursinus* had many fauourers, in so much that the question who should be elected Bishop of Rome, was tried by the sword, rather then by reasons, suffrages, and votes: so that in the Church of *Sisium* were slaine to the number of 137. persons. *Damasus* preuailed, and had the vpper hand. Hee was friendly to *Peter* Bishop of *Alexandria*, whom *Lucius* an Arrian Bishophe imprisoned: but hee escaped, and fled to Rome, as *Athanasius* had done before in the dayes of *Iulius*. He damned the Heresie of *Apollinaris*, in a council met at Rome. His Epistle written to the Oriental Bishops, wherein he intimates vnto them the condemnitory sentence

Theod. ibid.

Platina, de
vita Felice.

Hilar. in frag.
ment.

Bellarmin. de
Rom. Pont. lib.
4 cap. 9.

Socrat. lib. 7.

cap. 9.
Ruff. l. 2. c. 10.

Socrat. lib. 4.
cap. 29.

Theo. lib. 5.
cap. 9.

sentence pronounced and Apollinaris and his disciple *Timotheus*, is indited with the swelling pride of a lofty minde, breathing soueraignty and preheminance aboue all other Churches, as if the Romane Church were that onely Apostolicke chaire, whereunto all other Churches ought homage and reuerence. So that *Basilus*, Bishop of Casarea in Cappadocia, complains of the pride of the West, because they cared onely for their owne preheminance, but not for the estate of their persecuted brethren in the East, vnder the Arrian Emperour *Valens*, whose estate they knew not, neither sent they messengers to visite them, neither would they receiue true information concerning the estate of their brethren. Yea, and *Basilus* saith, that hee purposed oft times, to haue written to the chiefe of them, that is to *Damasus*, that he should not count the splendor of pride to be true dignitie, and honour. Where it is to be marked, that when hee speaks of *Damasus*, hee called him *κορυφαῖον αὐτῶν*, that is, the principall of them, to wit, of the Churches of the West: but not the supream gouernour of the vniuersall Church, neither the soueraigne commander of the Churches of the East. It is ignorance of the Ecclesiasticall historie, that makes men to imagine, that the supremacie of the Bishop of Rome is an ancient thing. When *Damasus* damned the heresie of Apollinaris, in the council conueened at Rome, it was the yeere of our Lord, 379. according to the computation of *Ierom*: and at this time the very aiming to supremacie is counted *Splendor superbia*, that is, the splendor of pride. *Damasus* wrote concerning the liues of the Bishops of Rome preceding his time: and was familiarly acquainted with *Ierom*, as *Ieroms* writings clearly declare.

To *Damasus* succeeded *Siricius*, and ministred 15. yeeres: at what time *Gratianus* and *Valentinian* obtained the Emperiall government: he ordained, that married men, who were admitted to Ecclesiasticall offices, after their ordination should abstaine from the company of their wiues: as if it were great deuotion to a man to transgresse against the wife of his youth the

*Theod. ibid.**Basil. epist. 10. ad Euseb. Samosata.**Note.**Siricius. Socrat. l. 7. c. 9. Hist. Magd. Cens. 4. cap. 10. Malac. 2. vers. 14.*

the wife of his couenant, and his companion in all his wearisome labours. His prohibition of the second marriage, smelleth of the Heresie of *Montanus*. In his time with pride of the Cleargie at Rome was joynd vninsatiable auaritiousnesse, increasing daily by degrees, so that the Emperours *Valentinian* the 1. and *Theodosius*, were compelled by a law, to inhibite widows vnder pretence of deuotion to leaue their houses, treasures, and house-hold-stuffe, to the Church, to the vtter impouerishing and vndoing the estate of their children.

*Platim. de vita Pontif.**Leg. 27. de Episcop. & Cleric. in C. Theod.**Bishops of Alexandria.*

IN the third Centurie wee rested at the name of *Achillas*, *Alexander* Bishop of Alexandria, whose successor was *Alexander*. His accurate disputation concerning the vnitie in the Trinitie, made *Arrius* a presbyter in Alexandria, to thinke that *Alexander* was intangled with the errour of *Sabellius*: Hereof arose contentious disputations, new opinions, exulcerate minds, and open schismes. This intestine maladie was not vnknowne to the good Emperour *Constantine*, who sent *Hosius* Bishop of Corduba, a man singularly beloued of the Emperour, together with perswasive letters from the Emp. exhorting both *Alexander* & *Arrius*, to leaue accurate and profound disputations, and keepe inuolably the peace and vnitie of the Church: But no meanes could auail vntil this question was decided by the determination of the generall Councell of Nice.

After the Councell of Nice had damned the opinion of *Athanasius*, *Arrius* as Hereticall, *Alexander* continued not aboue five months aliue: In the last period of his life hee called for *Athanasius*, but he was not present: Of whom *Alexander* said; *Thou hast escaped, but shalt not escape*, fore-prophecyng, that *Athanasius* should vndergoe the weightie charge, which hee, giuing place to nature, and to the calling of God, was leauing.

Athanasius. Theod. l. 1. c. 25. Sozom. l. 2. c. 17

Ruff. l. 1. c. 14.

Hist. Magd.
cent. 4. cap. 10.Socrat. lib. 2.
cap. 35.Nazianzen.
in laudem
Athanasii.
simil.The troubles
of Athanasius.

leaving. *Athanasius* in his young yeeres and childish playes was counterfeiting diuine mysteries, and baptizing children: yet after such due forme of interrogatories and answers preceeding Baptisme, that *Alexander*, the Bishop durst not presume to rebaptize those who apparently in childish simplicitie had beene made partakers of diuine grace. He began no sooner to accept the waightie charge of the Church of Alexandria, Anno, 333; but the Arrians began to fret and offend, knowing how diligent he attended vpon *Alexander* his predeceffor, at the councell of Nice, and how vigilantly and wisely hee had detected the lurking absurdities of the vilde Heresie of *Arrius*: And they thought the preferment of *Athanasius* was the vtter vndoing of their opinion. Therefore they conspired against him, and by a multiplied number of false accusations preuailed somewhat against him, euen in the dayes of the Emperour *Constantine*. But in the dayes of *Constantinus* and *Iulian*, almost the whole world conspired against him: so that except hee had beene vpholden by that grace that commeth from aboue, it was not possible that hee could haue borne out such vn-supportable hatred. Iustly did *Nazianzen* compare him in time of aduersitie to the Adamant, and in time of prosperitie to the Magnes. In time of aduersitie not trouble ouercame him: in time of prosperitie, hee allured the hearts of men more intractable then yron, to embrace the truth of God.

Now seeing *Athanasius* liued sixe and fourtie yeeres, gouernour of the Church of Alexandria, his great troubles cannot be comprised in better order, then by declaring shortly what troubles he sustained: first in *Constantines* dayes, next vnder the raigne of *Constantinus*: thirdly, vnder the raigne of *Iulian*: & last to speake of his peaceable end vnder the raigne of the Emperour *Valens*, albeit he was an Arrian Persecuter. In the dayes of *Constantine* first he was accused by an effronted harlot, whom the Arrians had suborned to beare false witnesse against him: but *Athanasius* guided the

the matter with wisdome, and suffered *Timothens*, a worthy Presbyter, to speake (whom hee had brought in with him to the Councell) but he was silent himselfe. The impudent woman pointing out *Timothens* by the finger (as if hee had beene *Athanasius*) with clamours voyde of all womanly modestie, affirmed that he had abused her in whoredome, so that all who were present were ashamed of her impudencie. This was done in the Councell of Tyrus, to the perpetuall shame of the Arrians, who suborned an harlot to accuse the faithfull servant of Christ without a cause.

Secondly, they accused him for this, that hee had cut off the hand of *Arsenius*, sometime his owne servant: and for greater evidence, they produced in the Councell of Tyrus before the Iudges, the hand of a man inclosed in a case: which hand they affirmed that *Athanasius* had cut off from *Arsenius*. This they spake the more confidently, because they supposed that *Arsenius* remayned still kept in their own custodie: but by the providence of God hee escaped, came to Tyrus, and was presented before the Councell, having both his hands perfect, sound, and vnmutilated. After this the Councell was full of confusion, for the Arrians cryed, that *Athanasius* by magicke arts deluded the senses of men: and they were purposed, by violence and force to lay hands vpon him, and to teare him in pieces: but he fled by a ship, and came to Constantinople, where the Emperour was, as shall bee declared, God willing. The rest of his accusations, and how they dealt against him most vniustly and falsely, and gaue out a sentence of deposition against him in his absence, I remit vnto its owne place.

Vnder the raigne of *Constantinus*, *Athanasius* was compelled to flie at two diuers times. First, while the Emperour *Constantinus* was yet aliue, who procured a Councell to be gathered in Sardica, wherein the cause of *Athanasius* was tryed, and he found innocent: and was sent backe againe and restored to his place. For *Constantinus* feared the menacing letters of his brother *Constans*, who threatned to leade an army

Theod. l. 1. c. 29.

Note.

Theod. l. 2. c. 8.

Idem lib. 2. c. 13

army to the East, and to possesse *Athanasius* in his place againe, if his brother lingred in doing of it. After the death of *Constans*, *Sabinianus* was sent to kill *Athanasius*, but hee escaped miraculously, as hath beene declared.

Ruffin. l. 1. c. 34.

Sozom. l. 6. c. 19.

Againe, hee was compelled first to flie, and afterward to lurke in the dayes of *Julian*. Hee was restored againe by the good Emperour *Iovinian*: and he continued in his ministration vntill the dayes of *Valentinian* and *Valens*: and although *Valens* was a cruell persecuter, yet hee abstained from persecuting of *Athanasius*, for honour of his gray haire, and for that hee was reverently regarded of all men. Thus *Athanasius*, full of dayes, died in peace, after he had governed the Church of Alexandria 46. yeeres.

Peter.

Theod. l. 4. 22.

To worthy *Athanasius*, succeeded *Peter*, whom the Emperour *Valens* caused to be imprisoned, and *Lucius* an Arrian Bishop, to be seated in his roome. *Lucius* was made Bishop of Alexandria, against all kinde of Ecclesiasticall order: neither did the people craue him, nor the clergie of Alexandria approue him, nor any Orthodox Bishoppe giue him ordination. *Peter* escaped out of prison, and fledde to *Damasus* Bishoppe of Rome. *Lucius* like vnto a ravening wolfe, not onely banished the Homousians out of Alexandria and Egypt, but also that which was more insolent, and never attempted before: hee persecuted the Monkes who dwelt in solitary places of the wilderness, and banished them, who had already banished themselues, from all the delicate pleasures of the world. But marke, To what place could men be banished, who inhabited the desert places of barren wildernesses? Hee caused them (especially *Macarius* and *Isidorus*) to be transported to an Isle, wherein no Christians were to be found, but onely Pagans, and worshippers of diuels.

When these prisoners of Christ approached neere vnto the Isle, the diuell left his old habitation, to wit, the mouth of the Image, from whence he was accustomed to speake; and hee possessed the Priestes daughter, who ran vnto the shoare, and cryed, words not vnlike to those which were spoken

spoken to *Paul* and *Silas* in Philippi, by the maide who had the spirit of divination: and after this the diuell left her, lying vpon the ground, as though shee had beene dead. But the men of God, by their supplications to God, restored the young woman to health, and delivered her to her father. The Inhabitants of the Isle, who saw the wonderfull works of God, received the faith, and were baptized in the Name of Christ. *Lucius* was so dashed with the fame of this wonderfull work, and with the crying out of people against him, that hee permitted the foresayd Monkes to returne backe againe to their owne places.

Acts. 16. 17.

Note.

After *Peter* succeeded *Timotheus*, for one cause worthie to be blamed, because hee favoured the vsurpation of *Maximus Cynicus*, who presumed without a lawfull calling to be Bishop of Constantinople. And after him *Theophilus* succeeded, whose attempts against *Chrysostom* I remit to the next Centurie.

Timotheus.

Bishops of Antiochia.

IN Antiochia, after *Tyrannus*, succeeded *Vitalis*, about the time that the rage of the tenth Persecution began to be allwaged: therefore hee re-edified a Church in Antiochia, which had beene demolished in the time of the persecution of *Dioclesian*: and his successor *Philogonius*, perfected the building. To whom succeeded *Eustatius*, who was present at the Councell of Nice, and was Moderator and mouth to all the rest. *Eusebius* sometime Bishoppe of Berytus, afterward Bishop of Nicodemia, and last of all Bishop of Constantinople: did insinuate himselfe in favour with the Emperour *Constantine*, and obtained from him liberty to goe to Ierusalem, and to visite the Temples that *Constantine* had lately builded in Bethlechem, Ierusalem, and vpon Mount Olivet. To him resorted a number of Arrian Bishops, who had all secretly conspired against *Eustatius*, and suborned a vile

Vitalis.

Philogonius.

Theod. l. 1. c. 3.

Eustatius.

Theod. l. 1. c. 7.

Soz. l. 1. c. 24.

Theod. 1. 5. c. 22.

Note.

vile woman to accuse him of whoredome. The Arrians vpon the simple deposition of a woman, subborned by themselves: contrary to all kinde of order, deposed *Eustatius*, and perswaded the Emperour to banish him, as a man convict both of adultery and of tyranny. But the Lord layde his correcting hand vpon the woman, whom the Arrians had suborned, so that she dyed, sore tormented with a grievous sicknesse, and confessed that money was given vnto her to accuse *Eustatius*, and that shee had sworne deceitfully, because the childe procreated with her, was begotten by *Eustatius* a Smith of that name, but not by *Eustatius* Bishop of Antiochia.

Meletius.

The Arrians in the dayes of *Constantine*, had no great vpper hand, except onely in the matter of *Athanasius* his banishment to *Triere*: and in the deposition and banishment of *Eustatius* to Illyricum. But in the dayes of *Constantine* they rooke boldnesse, and planted Arrian Bishops, in all principall places: so that in Antiochia (after *Eustatius*) *Eulalius*, *Euphronius*, *Placitus*, *Leontius*, *Eudoxius*, all these were Arrian Bishoppes, placed by them in Antiochia. In the end *Meletius* was ordained Bishop of Antiochia, a man of great gifts, whom the Arrians transported out of Sebastia in Armenia, and placed him in Antiochia; supposing that by his excellent learning, many should beallured to their opinion: but it fell out farre otherwise; for *Meletius* professed the true faith. Onely the reproveable forme of his entrie, by receiving ordination from Arrian Bishops, was the ground of remedilese schismes in the Church of Antiochia. There had been already two factions in the towne; to wit, Arrians, and Eustatians: now the third faction is added of them, who were called Meletians, with whom Eustatians did not communicate, but abhorred them as they did the Arrians.

Theod. 1. 3. c. 4.

Sozom. 1. 2. c. 44.

This schisme indured after the death of *Meletius* for the space of fourscore and five yeeres. *Meletius* was banished in the dayes of *Constantine*, and *Euzoius* an Arrian Bishoppe, placed in his roome. Hee was restored againe by *Julian*, onely

onely for desire he had to vndoe things done by *Constantine*, and to bring his name to disgrace. Likewise vnder the raigne of the Emperour *Valens*, hee was banished the second time. Hee governed the Church of Antiochia fise and twenty yeeres, and dyed in Constantinople, immediatly after the second generall Councell: and was carryed to Antiochia, to be buried there.

Sozom. lib. 3. cap. 1.

Sozom. 1. 6. 7.

Sozom. 1. 2. c. 6.

Theod. 1. 3. c. 4.

Sozom. 1. 3. c. 9.

Idem. 1. 5. c. 5.

Theod. 1. 5. 23.

The ordination of *Paulinus* to be Bishoppe of Antiochia, *Meletius* being yet aliue, was the foolish fact of *Lucifer* Bishop of Calaris, in the Isle of Sardinia. Hee was restored from banishment in the dayes of *Julian*. and tooke purpose, accompanied with *Eusebius*, Bishop of Vercellis in Liguria, who was likewise restored at that same time, to visit the estate of their brethren. *Eusebius* addresseth himselfe to Alexandria, and conferred with *Athanasius*. But *Lucifer* went to Antiochia, where he found miserable distractions, euen amongst those who professed one and the selfe same Faith. When exhortation to vniety could prevaile nothing, but the dissention dayly encreased, hee ordained *Paulinus* presbyter of Antiochia, and the chiefe of those who were called *Eustatians*, to be Bishop of Antiochia. This fact of *Lucifer* was like vnto fuell added vnto the fire, and mightily augmented the schisme. *Theodoretus* blameth him for so doing, and *Eusebius Vercellensis*, when hee came backe from Alexandria, disliked also the fact of *Lucifer*. Wherefore *Lucifer* would not communicate any longer with *Eusebius*.

These sorrowfull times of multiplyed schismes, alienated the hearts of a great number of people, from the true Church. *Meletius* was restored from his second banishment, in the dayes of the Emperour *Gratianus*. *Paulinus* would on no condition communicate with him, because hee had receiued ordination from the Arrians. When *Meletius* had ended his life, the people would not admit *Paulinus* to be their Bishop, because they sayd, it was not meete that he should be his successor, who dispised his fellowship and counsell in his life time.

To *Meletius* succeeded *Flavianus*, a worthy man. *Paulinus*
Flavianus

linus albeit hee appoynted *Evagrius* to bee his succellor, yet such formes manifestly repugnant to the approoved order of the Church could take no place. The Bishoppes of Rome, Damascus, Siricius, and Anastatius, were great adversaries to him, and mis-informed the good Emperour *Theodosius* against him: but when he appeared before the Emperour, hee spake before him, both freely and wisely, words that liked the Emperour well, as they are reported by *Theodoretus*: *O Emperour, if any man doe blame my Faith as perverse, or my life as unworthy, I am content to bee iudged by my very adversaries: but if the disputation onely bee concerning principality, and eminent places, I will not contend with anyman, but denude my selfe of all superiority, and commit the chaire of Antiochia to whom yee like best.* The Emperour admired his courage and wisdom, and sent him backe againe to governe his owne Flocke, and was slow to heare frivolous accusations in time to come against *Flavianus*. This was that worthy Bishop, who associated *Iohn Chrysostome* to bee his fellow-labourer in Antiochia: and who mitigated the wrath of *Theodosius* conceived against the City of Antiochia, for misusing the Image of his wife *Placilla*.

Sozom. lib. 7. cap. 23.

Bishops of Constantinople.

Constantinople was builded by *Constantine*, Anno, 336. in a place where Asia and Europe neerly confines: being separated onely by a narrow river, called of olde *Bosphorus Thracius*. The cause wherefore this Imperiall Citie was builded in this place, was not to religne the towne of Rome, and the government of the West to the Bishop of Rome: but, as *Sozomenus* writes, that Constantinople or new Rome, might bee as a soveraigne Ladie to all those who in the East, West, North, or South, were obedient to the Romane Empire.

Learned

Euseb. Chron.

Sozom. lib. 2. cap. 3.

Learned men in our dayes are ashamed to maintaine all the foolish fables of the Romane Church, for they see cleerly the cause of the building of this great Citie, was to keepe firmly both the East and the West vnder the Soveraignty of *Constantine*, and his successors.

Alexander Bishop of Constantinople, proved a worthy man, in the dayes of the Emperour *Constantine*. The Arrians finding themselves to be utterly reiectcd by *Athanasius*, they addrest themselves to Constantinople, vnder the conduct of *Eusebius*, Bishop of Nicomedia: and threatened *Alexander*, that in case hee would not receive *Arrius* into the fellowship of the Church, then they would bring him in, authorized with the Emperours command, to the griefe of his heart. *Alexander* cloathed himselfe with the armour of God, and all the night long prayed in this sense: *Lord, if Arrius be to be received to morrow into the communion of thy Church, then let thy servant depart in peace, and destroy not the iust with the wicked: but Lord, if thou wilt spare thy Church, whereunto I am assured thou wilt be favourable: then Lord, turne thine eyes toward the wicked of the Eusebians, and give nothing in heritance to a desolation and reproach: and cut off Arrius, lest while hee entrench into the Church, his heresie also seeme to enter with him, and so no difference seeme to bee betwixt Piety and Impiety.*

Alexander.

Theod. l. 4 c. 4.

Note.

The next day following the prayer of *Alexander*: *Eusebius* Bishop of Nicomedia, with his retinue, came with great confidence and pompe, to performe all which they threatened they would doe. But *Arrius* was compelled to goe to a secret place, where his bowels gushed out: and he concluded his wretched life with ignominy and shame.

Theod. ibid. The death of Arrius.

To *Alexander* succeeded *Paulus*: His lot was to governe this Church, vnder the raigne of an Arrian Emperour *Constantius*, who reiectcd him, and feared *Eusebius* Bishoppe of Nicomedia, in his place. But this great Patron of the Arrian heresie, scarcely was placed in Constantinople, when he ended his life. The Homousians received againe *Paulus* to bee their Bishoppe. The Arrians chose *Athedonius*.

Paulus.

Soc. l. 1. c. 7.

This

This was the cause of great strife in Constantinople, and the people divided in factions, hatefully invaded one another. the Emperour hearing of the tumult, sent *Hermogenes*, the Generall Commander of his horsemen, to remove *Paulus* from Constantinople: *Hermogenes* was very ready to execute the Emperours commandement, but the people being affectioned toward their Pastor, arose vp with popular tumult, compassed the house of *Hermogenes*, set it on fire, slew him, and fastned a cord to his legges, and trailed him along the street. For this cause, the Emperour *Constantius* willing to punish the authours of this tumult, hastened to come to Constantinople. The people went forth to meet him, and with teares confessed their fault, and craved pardon. The Emperour abstained from punishing them vnto the death, but he cut off the one halfe of the victuall, which the liberality of his father had bestowed vpon Constantinople; to bee payed yeerely out of the tributes of Egypt. Hee banished *Paulus* the second time, and seated *Macedonius* in Constantinople, not without effusion of blood. *Paulus* was againe restored by the meanes of the Emperour *Constantius*: but after the death of *Constantius*, hee was banished to Cucusus, a towne of Armenia, where hee was strangled by the bloody Arrians.

The Church of Constantinople was miserably troubled with Arrianisme, vnder the raignes of *Constantius* and *Valens*. The raignes of *Gratianus* and *Theodosius*, was a breathing time to the professors of the true Faith. At this time *Nazianzen* a constant defender of the Faith, was chosen Bishop of Constantinople, who notwithstanding voluntarily left the great City, in regard the Bishops assembled in the second generall Councell, gaue not a full and vniuersall consent to his admission: Yet gaue they all their consent to *Nectarius*, a man of noble birth, of the countrey of Cilicia, at that time *καλὸν καὶ γενναῖον*, and who had received no Ecclesiasticall preferment before that time.

This man (I say) they made Bishop of Constantinople, with full consent and allowance, both of the Councell and

peo;

people; ouer-passing *Nazianzenus*: so fraile are the cogitations of men, euen in generall Councells, that they are oft times more ruled with affection then reason. *Nectarius* continued in that office vntill the third yeere of the raigne of *Arcadius*, that is, vntill the yeere of our Lord 401. In his time the confession of sinnes done in secret, to presbyter *Pœnitentiarius*, was abrogated in the Church of Constantinople, vpon this occasion as *Socrates* writeth. A certaine noble woman was confessing in secret her sinnes to presbyter *Pœnitentiarius*, and she confessed adultery, committed with one of the Church Deacons. *Eudamon* (this was the name of the Father confessor) gaue counsell to *Nectarius*, to abrogate this custome of auricular and secret confession, because the Church was like to be slandered, and euill spoken of by these meanes. *Socrates* can scarce giue allowance to this fact of *Nectarius*, in respect that by abrogation of this custome, the vnfruitfull workes of darkenisse were lesse coargued and reprobued. But *Socrates* considered not, that Christ, when he talked with the Samaritane woman at the Well, sent away his Disciples to buy bread, to the ende the poore Samaritane sinner might more freely poure out her secret sinnes in the bosome of Christ, who knew all things that were done in secret. It is not my purpose to contend with *Socrates*, he is writing an history, I am writing but a short Compend of an history: he taketh libertie to declare his iudgement concerning this fact of *Nectarius*, in abrogating confession of secret sinnes to presbyter *Pœnitentiarius*.

No man can blame me to write my iudgement concerning auricular confession. It is in our dayes not like vnto the mantle wherewith *Sem* and *Iapheth* covered the nakednesse of their Father *Noe*: but it is in very deed a lap of the mantle of the Deuill, couering the nakednesse of his children, that is, the horrible treasons that are plotted in secret by the children of the Deuill, against Christian Magistrates. Now is auricular confession for greater causes to

X

be

Socr. l. 3. c. 7.

Socr. l. 2. c. 16.

Ruff. l. 2. c. 23.

Nectarius.

Hist. Magd. Cent. 4. cap. 10.

Note.

Socrat. lib. 5. cap. 19.

John 4.

Gen. 9. 23. Simile.

Bishops of Ierusalem.

Macarius.

Ruffin. lib. 1. cap. 8.

Socrat. lib. 1. cap. 17.

Theod. lib. 1. cap. 18.

Ambros. de obitu Theodos.

Math 27. 58.

Note.

Maximus.

TO *Thermon* succeeded *Macarius*, Anno 318. about the seauenth yeere of the raigne of *Constantine*: In his time it is thought, that *Helena*, the mother of *Constantine*, found the Crosse of Christ: but *Ambrose* writes, that shee worshipped it not, for that, saith he, had beene *Gentilis error*, & *vanitas impiorum*, that is, an errour of Pagans, and vanitie of vngodly people. But now to lay aside the inexcusable fault of adoration of the tree whereupon our Lord suffered. What necessitie had *Helena* to be so earnest to seeke out this tree, and to commit it to the custodie of all posterities? seeing that *Ioseph* of Arimathea, who sought the bodie of IESVS at the hands of *Pilate*, to the end he might burie it honourably, yet sought he not the tree whercon Christ was crucified, which with little adoe might haue beene obtained. Secondly, during the time that the Crosse was easie to be found, and easie to haue beene discerned from other Crosse. How could the blessed Virgine the mother of the Lord, and holy Apostles, haue committed such an oversight, in not keeping that precious treasure, if so be in the keeping of it there be so great deuotion, as the Romane Church now talkes of? Thirdly, what is the cause, that the Romane Church brags so much of antiquitie? when as the worshipping of the crosse, one of the maine points of their Religion was vnkowne to the first three hundred yeeres of our Lord: and now in the fourth Centurie, the crosse is found, but not worshipped: yea, and the adoration of it is detested and abhorred, as an errour of the Pagans.

To *Macarius* succeeded *Maximus*, who had beene his fellow-

fellow-labourer, as of olde, *Alexander* was to *Narcissus*. *Macarius* gouerned the Church of Ierusalem, in the peaceable dayes of *Constantine*, but *Maximus* gouerned that same Church himselfe alone, in the dayes of *Constantius*. He was present at the Councell of Tyrus: but *Paphnuntius* a Bishop and confessor in Thebaida, pittied the simplicitie of *Maximus*, whom the Arrians with deceitfull speeches had almost circumuenced, and he stepped to him, and suffered him not to sit in the assembly of vngodly people: whereupon followed a bond of indissoluble conjunction, not onely with *Paphnuntius*, but also with *Athanasius*, who was charged with many false accusations in that wicked Councell of Tyrus. This warning made him circumspect and wise in time to come: so that he was not present at the Arrian Councell of Antiochia, gathered vnder pretence of dedication of the Temple, which *Constantine* began to build, but his sonne *Constantius* perfected the building of it.

To *Maximus* succeeded *Cyrillus*, a man greatly hated by the Arrians, in so much, that *Acacius* Bishop of Cæsarea Palestina deposed him (no doubt by some power granted to him by the Emperour *Constantius*, with aduise of Arrian Bishops). Notwithstanding *Silvanus* Bishop of Tarsus received him, and he taught in that Congregation with great liking and contentment of the people. The strife of *Acacius* against him in the Councell of Seleucia, I remit vnto its owne place.

In time of famine he had a great regard to poore indigent people, and sold the precious vessels and garments of the Church for their support. This was a ground of his accusation afterward, because of a costly garment bestowed by the Emp. *Constantine* to the church of Ierusalem, which *Cyrillus* sold to a Marchant in time of famine, and againe, the Marchant sold it vnto a lasciuious woman: and such friuolous things were aggregated by the Arrians, who hated the men of GOD.

*Of other Pastors and Doctors, in Asia,
Africa, and Europe.**Simile.*

BESIDES the Patriarchs of principall places, God raised vp in this Centurie a great number of learned Preachers, who were like vnto the Ibides of *Egypt*, a remedy prepared by God, against the multiplied number of venemous & flying Serpents. Euen so learned Fathers, of whom I am to speak, were instruments of God, to vndoe the heresies which abounded in this age, aboue all other ages. Did not *Nazianzenus* vndoe the Heresie of *Apollinaris*? *Basilus* the Heretic of *Eunomius*? *Hilarius* like vnto a second *Dencaion* saw the ouer-flowing flood of *Arrianisme* abated in *France*. *Ambrosius*, *Epiphanius*, and *Ierom* set their hearts against all Heresies, either in their time, or preceeding their dayes. It were an infinite labour, to write of them all, who in this age, like vnto glistering starres, with the shining light of celestial doctrine, illuminated the darkenesse of the blind world: but the names of some principall Teachers (God willing) I shall remember.

*Eusebius
Pamphili.**Socrat. lib. 1.
cap. 24.*

Eusebius Pamphili, Bishop of *Cæsarea* in *Palestine*, liued vnder the Emperour *Constantine*, with whom he was familiarly acquainted. He was desired to supply the place of *Eustatius* Bishop of *Antiochia*, whose deposition the *Arrians* without all forme of order, had procured most vnrighteously: but he would not consent to accept that charge, so that the chaire of *Antiochia* wanted a Bishop eight yeeres. Some expecting the restitution of *Eustatius*; others feeding themselves vpon vaine hopes, that *Eusebius* would accept that place. The Emperour *Constantine* commended his modestie, and counted him worthy to be Bishop of the whole world. Neuerthelesse, he was not altogether free of the Heresie of *Arrius* before the *Nicene Councell*, and he was remisse and slacke in the cause of *ATHANASIVS*.

He

He was so familiarly acquainted with *Pamphilus*, who suffered martyrdom in *Cæsarea*, that he clothed himselfe with his name, and called himselfe *Eusebius Pamphili*. He died about the time that *Athanasius* first returned from banishment, by the meanes of *Constantine* the younger, about the yeere of our Lord 342.

Nazianzenus liued in the dayes of *Constantinus*, *Julian*, and *Theodosius*. He was borne in a little towne of *Cappadocia*, called *Nazianzum*, from which he receiued his name. He was trained vp in learning in *Alexandria* and in *Athens*; his familiaritie with *Basilus Magnus* began in *Athens*, & it was increased in the *Wildernesse*: he Preached in *Sasima*, but because it was a place vnmeet for studies, he returned to *Nazianzum*, and was a helper to his aged father. After his fathers death he went to *Constantinople*, where he found the towne in a most desolate condition, in regard the *Arrian* and *Macedonian* heresies had so mightily prevailed, that all the principall Churches were occupied by them. *Nazianzenus* onely had libertie to Preach in a little Church called *Anastasia*, because the truth of God, which seemed to haue beene buried, now by the Preaching of *Nazianzenus* was revived againe. In the second generall Councell gathered by *Theodosius*, because some Bishops of *Macedonia* & *Egypt* murmured against his admission, he counterfeited the fact of *Ionas*, and was content to be cast out of his place, to procure peace and concord amongst his brethren. He benefited the Church of Christ in the dayes of *Julian*, by writing bookes of Christian Poesie, whereby the Christian youth should haue no harme by the interdiction of *Julian*, prohibiting the Children of Christians to be brought vp in the Schooles of learning. He detected the heresie of *Apollinaris*, and the abominations of Heathen idolatrie, whereunto *Julian* had sold himselfe, more cleerely then any other man had done. A man worthie for excellencie of gifts, to be called *Theologus*.

Basilus Magnus, Bishop of *Cæsarea* in *Cappadocia*, was so vnited in heart and mind with *Nazianzenus*, that the Pen

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of

*Socrat. lib. 3.
cap. 2.**Hist. Magd.
cent. 4. cap. 10.**Gregorius
Nazianzenus.
Socrat. lib. 5.
cap. 6.**Ruff. l. 2. c. 9.**Socrat. lib. 7.
cap. 5.**Ruff. lib. 2.
cap. 9.**Theod. lib. 5.
cap. 8.**Socrat. lib. 6.
cap. 27.**Basilus
Magnus.*

Socrat. lib. 4.
cap. 26.

of *Socrates* will not separate the Treatises of their liues. His father *Basilus*, his mother *Eumele*, his nurse that fostered him, named *Macrina*, all were Christians. His father was martyred vnder the persecuting Emperour *Maximus*. He left behinde him siue sonnes: three of them were Bishops, namely, *Basilus* Bishop of Cæsarea, *Peter* Bishop of Sebasta, and *Gregorius* Bishop of Nyssa. He was instructed in all kinde of learning in Cæsarea, in Constantinople, in Athens vnder *Himerius* and *Proæresius*, in Antiochia vnder *Libanius*. At his second comming to Athens, he acquainted himselfe with *Nazianzenus*. They spent too much time in searching out the deepenesse of humane learning: and it repented *Basilus*, that he had spent so much time in searching out things that are not necessary to eternall life. He was ordained a Deacon by *Meletius*, B. of Antiochia, and a Presbyter by *Eusebius* B. of Cæsarea in Cappadocia. The good cariage of *Basilus* toward *Eusebius* is worthie of remembrance, albeit *Eusebius* conceiued indignation against him without a cause, yet he would not expostulate with his Bishop, but he departed to a solitarie place in Pontus, where he remained vntill the dayes of the Emperour *Valens*. Then did the *Arrian* Heresie so mightily preuaile, that necessitie compelled the Churches of Cappadocia to intreat *Basilus* to turne againe, lest in his absence *Arrianisme* should get a full vpper-hand. *Basilus* returned, not without the foreknowledge & good aduise of *Nazianzenus* his deare friend, who counsell'd him to preueene *Eusebius*, and to ouercome him in courtesie and humanitie: So was he reconciled to *Eusebius*, and after his death was ordained B. of Cæsarea in Cappadocia: whom God so blessed, that the *Arrians* and *Ennomians*, who seemed to be excellently learned, when they encountered with *Nazianzenus* and *Basilus*, they were like vnto men altogether destitute of learning. In the persecution of *Valens*, he was led to Antiochia, and presented before the Deputy of *Valens*, who threatned him with banishment and death: but he answered him with inuincible courage, so that the Deputy was astonished at his answeres. He was

Basil. Eusebio,
epist. 79.

Nazian. Basil.
his, epist. 19.

Socrat. lib. 4.
cap. 26.

not

not afraid of banishment, because the earth is the Lords: neither was he afraid of death, but wished to haue that honour, that the bonds of his earthly tabernacle might be loosed for the testimony of Christ. The Emperours sonne *Gallaces* at this time was sicke vnto the death, and the Empreisse sent him word, that she had suffered many things in her dreame for the B. *Basilus*, so he was dismissed, and suffered to returne to Cæsarea.

The prouident care of God ouer-ruling all humane cogitations, kept before hand some sparkles that were not quenched in the feruent heat of this persecution. The multiplied number of his Letters sent to the Bishops of the West, whereof he receiued no comfortable answer, gaue vnto *Basilus* iust occasion to suspect affectation of supremacy in the West, as his owne words doe testifie, which I cite out of the Latine version as most easie to be vnderstood: *Nihil nos fratres separat nisi animi proposito, separations causas roburque demus: unus est Dominus, una Fides, Spes eadem. Siue caput vniuersalis Ecclesie vos ipsos esse reputatis, non potest pedibus dicere caput, non est mihi opus vobis, &c.* That is, There is nothing, brethren, that separates vs, except the purpose of our owne mindes furnish both cause and strength to separation: There is one God, one Faith, one Hope. Or if yee suppose your selues to be head of the vniuersall Church, yet the head cannot say vnto the feete, I haue no neede of you.

Basil. transmarini, epist. 77.

Nyssa, is a Citie of Mysia, of olde called Pythopolis. The brother germane to *Basilus Magnus*, named *Gregorius*, was Bishop of this towne. In the second generall Councell, to him was committed the ouer-sight of the Countrey of Cappadocia. Albeit the volume of his Bookes be not extant, yet he is renowned in the mouths of the learned: and the fragments of his writings declare that he hath beene a man of note and marke. Concerning sinne, he said, that albeit the Serpents that stung vs, were not slaughtered, yet we haue sufficient consolation in this, that we are cured from their venomous bites and stings. Concerning pilgrimage to

Gregorius
Nyssinus.

Socrat. lib. 5.
cap. 8.

Note.

Numb. 21. 6

Jerusalem, Mount Oliver, and Bethlechem, he said, that a pilgrimage from carnall lusts, to the righteousnesse of God, is acceptable to the Lord; but not a iourneying from Capadocia to Palestina: and that God will giue a reward in the world to come, onely to things done in this world, by warrant of his owne Commandement.

Hist. Magd.
Cent. 4. cap. 10.
Note.

Epiphanius.
507. om. lib. 6.
cap. 32.

Epiphanius was borne in a little Village of Palestina, called Barsanduce, in the felde of *Elentheropolis*. He was brought vp amongst the Monkes of Palestina and Egypt. In the ende he was ordained Bishop of Salamina, the Metropolitane towne of the Isle of Cyprus. He refuted the Heresies preceding his time in his booke called *Panarium*, and set downe a summe of the true faith in his booke called *Anchoratus*. He had a great regard to the poore: in so much, that he was called *Oeconomus pauperum*. And like as Cyprus was naturally situated in a place neere approaching to Asia the lesse, and to Syria, and to Egypt, and Pentapolis, and not farre distant from Europe: so it fell out, that Christians, who were disposed to support their indigent brethren, they sent their collections to *Epiphanius*, and he distributed them to the poore. With all these commendable vertues, there was mixed a reproveable simplicitie in him: he was circumveened by *Theophilus* Bishop of Alexandria, and tooke a dealing against *Iohn Chrysostome* Bishop of Constantinople, because he would not be suddaine in damning the Books of *Origen*. Also he taught in Constantinople, with indeuour to alienate the hearts of the people from their owne Pastour, and celebrated the communion, and ordained a Deacon in Constantinople, without the foreknowledge and consent of *Chrysostome*, and contrary to the Church order. *Chrysostome* on the other part sent him aduertisement, that in case he receiued any disgrace or harme in the fury of popular commotions, he should blame himselfe, who by his own inordinate doings was procuring the same. After this, *Epiphanius* ceased from such doings, and entered into a ship, of purpose to returne backe againe to Cyprus, but he died by the way. It is reported of him, that when he entered into the ship, he said,

Socras. lib. 6.
cap. 10.

said, he left three great things behinde him, to wit, a great towne, a great pallace, and great hypocrisie. *507. om. lib. 8. cap. 15.*

Note.

It were a matter of infinite labour, and not agreeing with the nature of a Compend, to write of all the worthie men of God in the Easterne parts, who did fight a good fight, runne a good race, and kept the Faith. *Asclepas* in Gaza, *Lucius* in Adrianopolis, *Basilus* presbyter in Ancyra, a mightie aduersarie to the Arrians, vnder the raigne of *Constantinus*, and to the Pagans vnder the raigne of *Iulian*, in whose time he was martyred: *Philogonius* Bishop of Antiochia, *Hellanicus* Bishop of Tripolis, and *Spyridion*, who of a keeper of cattell, became Bishop of Trimythus, *Hermogenes* Bishop of Casarea in Cappadocia, who was present at the Councell of Nice, *Iames* Bishop of Nisibis, in Mesopotamia, in the dayes of *Constantinus*, by whose prayers the armie of *Sapores* King of Persia was miraculously disappointed. *Paulus* Bishop of Neocæsarea: this towne is situated vpon the bankes of Euphrates, and *Paphnutius* Bishop in Thebaida, two notable Confessors, who were both present at the Councell of Nice, *Eusebius Samosatensis*, to whom many of *Basilus* Epistles are directed, and who refused to redeliuer vnto the Emperour *Constantinus* the subscriptions of the Arrian Bishops, who consented to the admission of *Meletius* to be Bishop of Antiochia, which subscriptions were put in his custodie. And albeit the messenger sent from the Emperour, threatened to cut off his right hand, in case he deliuered not the subscriptions aforesaid, yet he constantly refused to deliuer them: and the Emperour both admired and commended his constancie: *Theod. lib. 5. cap. 8.*

Barses Bishop of Edessa in Mesopotamia, *Eulogius* and *Protopogenes* presbyters there, vnder the raigne of *Valens* were banished to Antinoe in Thebaida, whose trauailes God wonderfully blessed, to the conversion of many soules to the kingdome of God: *Theodulus* Bishop of Trianopolis, *Amphilocheus* Bishop of Iconium in Lycaonia. *Pelagius Laodicensis*, whose name is the more famous for his insolent fact; for he married a young woman, and the first night after her marriage, he perswaded her to preferre Virginall chastitie, to matrimo-

Note.
Theod. lib. 4.
cap. 12.

trimoniall copulation. *Antiochus* the brother sonne of *Eusebius Samosatenus* could not abide the imposition of the hands of an Arrian Bishop. *Letoius* Bishop of *Melitina* in Armenia, who burnt the Monasteries, or rather as *Theodoretus* writes, the dennes of theeues, wherein the Heretiques called *Massaliani* had their abiding. *Ephem Syrus* a man borne in Nisibis, brought vp in the wildernesse, was counted a famous Writer in the Syrian Language. The bookes shrowded vnder his name, are thought for the most part to be supposititious. *Eas*, who liued in company with *Zenon* Bishop of Maioma, neere vnto Gaza, is much reported of, because he married a young woman, procreated three children with her, and in the end left her, and entered into a Monasterie, forgetting his matrimoniall couenant. *Zobennus* Bishop of Eleutheropolis in Phœnicia, to whom *Sozomenus* affirmeth, that by diuine revelation, the places were manifested, wherein the bodies of the Prophets, *Habacuk* and *Micheas* were buried: So superstitious are Ecclesiasticall Writers alreadie become, that the searching out of things nothing appertaining to eternall life, are ascribed to diuine revelations. The judicious Reader will pardon me, that I write not in particular of the liues of all the fore-mentioned Bishops and Pastors, because the nature of a short Compend cannot permit it to be done.

Bishops and Doctors in Africke.

Didymus.
Sozom. lib. 3.
cap. 15.

IN Africke, ouer and besides the Bishops of Alexandria, I was *Didymus*, a Doctor of the schoole of Alexandria, who through occasion of a delour that fell into his eyes, became blind from his very youth: Yet by continuall exercise of his minde, he became excellently learned in all Sciences: But aboue all things the exact knowledge of diuine Scriptures made him a terrour to the Arrians. Many doe write, that the very last period of time, wherein *Julian* the Apostate

concluded his wretched life, was revealed to *Didymus* in a dreame, and that he againe tolde it to *Athanasius*, who lurked secretly in Alexandria, during the time of the raigne of *Julian*. *Sozom. l. b. 6. cap. 2.*

Arnobius was an Oratour in Africke, afterward he became a Christian, and craued to be baptized. Christian Bishops lingered to conferre the holy Sacrament to a man, who had beene a hater of Christian Religion of a long time. Yet *Arnob.* freed himself from all suspition of Paganisme, by writing Bookes wherein he confuted the Idolatrie of the Pagans, and was baptized about the yeere of our Lord 330. *Jerom. chron.* About the suffering of our Lord he writes very judiciously: That like as the beames of the Sunne, that shine vpon a tree, when the tree is cutted, the Sunne-beames cannot be cutted: Euen so, in the suffering of Christ, the diuine Nature suffered no paine. *Simile. Arnob. in Psal. 129.*

Lactantius Firmianus, was the Disciple of *Arnobius*. In eloquence he was nothing inferior to his Master: yet it is thought, that he impugned errors with greater dexteritie, then he confirmed the Doctrine of the Truth. *Jerom ad Paulinum.*

Optatus Bishop of Meleuitanum in Africke, in the dayes of *Valentinian* and *Valens*, set his Pen against the Donatists, especially against *Parmenianus*, whose absurd assertion he clearly refutes. *Optatus Meleuitanum.*

First, Whereas the Donatists affirmed, that the Church of Christ was onely to be found in a corner of Africke. Herefutes it by Scripture, wherein it is written, *Aske of me, and I will giue thee the Heathen for thine inheritance, and the ends of the world for thy possession*: This place proues the Church to be Catholicke. *Psal. 2. 8.*

Also whereas they saide, that Baptisme was not auailable, except some of their sect had beene present at the administration thereof; he answereth, That when God first created the Element of water, the presence of the Trinitie was powerfull in operation to create water, albeit none of the Donatists were then present: Euen so the Trinitie can worke effectually in Baptisme, albeit none of the Donatists be present.

sent: Yea, and that it was God (the author of Baptisme, and not the Minister) that did sanctifie, according as it is written, *Wash me, and I shall be whiter then the snow, &c.*

Psal. 51. 7.

Bishops and Doctours of Europe.

Acholinus.

ACHOLIVS Bishop of Thessalonica, baptized the Emperour *Theodosius*, after he returned from the slaughter of *Maximus*. The Emperour fell sicke by the way, before he came to Constantinople, and was desirous to be baptized: Nevertheless, he would not suffer *Acholinus* to baptize him, vntill he was assured that *Acholinus* was not spotted with the Arrian Heresie. After Baptisme the Emperour recovered his health againe. *Acholinus* was brought vp in Monasteries, like as *Epiphanius*, and many other wor-
thie men were brought vp.

*Socrat. lib. 5.
cap. 6.*

*Socr. lib. 7.
cap. 4.*

Hilarius.

HILARIUS Bishop of Poitiers in France, liued vnder the raigne of *Constantius*: a man in Religion constant, in manners mecke and courteous. He was banished immediately after the Councell of Millane, to Phrygia, as some suppose. *Theodoretus* writeth, that he was banished to Thebaida: and relieved againe from banishment vnder *Julian*. But it is more apparent, that he remained in Phrygia, vntill the Councell of Seleucia; vnto which Councell he was brought from banishment: not by any speciall commandement from the Emperour, but by a generall commandement giuen to his Deputie *Leonas*, to assemble together the Bishops of the East. Vnder pretence of obeying this commandement, *Hilarius* being banished in the East, was brought to the Councell of Seleucia: from Seleucia he went to Constantinople. The Emperour refused to heare him reason with the Arrians in the matters of Faith, but gaue him libertie to returne to his owne countrey againe. He tooke great paines to purge the countrey of France from the poyson of Arrian heresie: and he preuailed so farre, that *Ierom* compares him to

*Ruffin. lib. 1.
cap. 31.*

*Theod. lib. 3.
cap. 4.*

*Hist. Magd.
Cent. 4. cap. 10.*

to *Deucalion*, who both sawe the flood of waters ouer-flowing Thessalia, and the abating of them also: Euen so *Hilarius* saw both the growth and decay of Arrianisme in France. He liued sixe yeeres after his returning from banishment, and concluded his life vnder the reigne of *Valentinian*. *Ierom. in Chron. Simplic.*

Ambrose the sonne of *Symmachus*, was a man of noble parentage: vnder the Emperour *Valentinian* he was gouernour of Liguria. At this time *Auxentius* Bishop of Millane (an Arrian) died. Great sedition was in the Towne, for the election of a new Bishop, euery man contending to haue a Bishop chosen of that faith which he himselfe best liked, *Ruffin. lib. 2. cap. 11.* *Ambrose* fearing the vndoing of the Towne by this intestine contention, exhorted them to vnitie and concord, with words and reasons so perswasive, that the people with one consent cried out, they would be all of one minde, if that *Ambrose* were appointed to be their Bishop. The Emperour thought this unexpected consent of the people came from God, and he consented to the desire of the people. So was *Ambrose* ordained Bishop of Millane. After the death of *Valentinian*, he was grieuously troubled by *Iustina*, the mother of *Valentinian* the second: for shee was infected with Arrianisme. *Ambrose* was fauoured by the people, and would not betray the sheepe-folde of God to Wolves. The particular description of the broile of *Iustina* may be read at length in the Epistle that *Ambrose* writes to his sister *Marcellina*. *Socrat. lib. 4. cap. 30. Theod. lib. 5. cap. 13. Ambrose ad Marcellinam epist. 33. August. Confess. lib. 9. c. 7. Theod. lib. 5. cap. 14. Hist. Magd. Cent. 4. cap. 10.*

The miracle wrought at the sepulchres of *Protasius* and *Gervasius*, mitigated somewhat the furie of *Iustina*. But the dolorous tydings of the slaughter of *Gratianus* compelled *Iustina* to flie from Italie to Illyricum for safetie of her owne life, and her sonnes life. He sustained also great trouble vnder the two Tyrants *Maximus* and *Eugenius*: so that he was compelled in the time of *Maximus*, to flie to Aquileia: and in the time of *Eugenius*, to flie to Hetruria. He liued also vnder the raigne of *Theodosius*, whom hee sharply reprooued for the slaughter of the innocent people of Thessalonica: and died in the third yeere of the raigne of

Theod. lib. 5. cap. 18.

of *Honorius*, after he had gouerned the Church of Millane twentie-two yeeres.

Prudentius.

Prudentius, a man of Spaine, a Lawyer at some times, and a Warriour at other times in his young yeeres. In his old age he writ of diuine matters. He liued vnder the reigne of *Valentinian* the second, of *Theodosius*, and his sonnes. He set forth his knowledge in Bookes of Latine Poësie, albeit Greeke inscriptions be prefixed vnto them, such as *ψυχομαχία*, which intreateth of the fight betwixt the spirit and the flesh: *χρθιμεινόν*, which intreateth of the workes to be done in the day time: *αποδιωσις*, intreateth of Diuinitie and diuine things: *αμαρτογενία*, intreateth of Originall sinne, against *Cerdon* and *Marcion*, the Authors of two beginnings: *περι σεπώνων*, a booke containing the prayses of victorious Martyrs. In this Booke is frequent invocation of Saints, expresse against holy Scripture: *διπποχάριον*, containing Histories, both of the olde and new Testament. The verses, wherein he argueth the Heresie of the Manicheans, who attributed vnto Christ, not a true, but a phantastickall bodie made of aire, are very judiciously conceiued:

*Restat ut aeriam pingas ab origine gentem.
Aerios proceres, Lenim, Iudam, Simeonem,
Aerium DAVID, magnorum corpora Regum.
Aeria, atque ipsam fecunda virginis alvum.
Aere fallaci, nebulisque & nube tumentem.*

The Ecclesiasticall Writers, whom I haue chiefly followed in this Compend, make no mention of him.

Osus.

Osus Bishop of Corduba, was a Confessor, in the Persecution of *Dioclesian* and *Maximianus*. He was regarded by the Emperour *Constantine*, for the markes of the rebuke of Christ. The Emperour employed him in the schisme in *Egypt*, betwixt *Alexander* and *Arrius*. Likewise he sent him to the Bishops of the East, who differed in opinion from the Bishops of the West concerning the keeping of Easter day. He was present at the Councell of Nice, where he

*Socrat. lib. 1.
cap. 7.*

*Sozom. lib. 1.
cap. 16.*

he damned the heresie of *Arrius*: And at the councell of Sardica, he absolved *Athanasius*, *Paulas*, &c. Neither was he terrified with the menacing Letters of *Constantins*, but answered couragiously, that *Athanasius* was an innocent man, and that the Emperour did not well to hearken to the calumnies of *Vrsatius* and *Valens*, men who had by writ confessed to *Iulius* Bishop of Rome, that the accusations intended against *Athanasius*, were but forged calumnies. And this they did of their owne accord freely, and not compelled. In his decrepit yeeres (for hee liued an hundred yeeres) some weakenell was found in him. At the councell of *Syracum*, he was compelled to be present in that assembly of *Arrian* Bishops, to whose wicked constitutions (feeling torture and banishment, from which he was lately reduced) he subscribed.

*Theod. lib. 2.
cap. 19.*

*Socrat. lib. 2.
cap. 31.*

Ierom was borne in a towne of Dalmatia, called Stridon, and was instructed in the Rudiments of Learning at Rome. From Rome he went to France, of purpose to increase his knowledge, and to diuerse other places, and he returned againe to Rome, where he acquainted himselfe with honorable women, such as *Marcella*, *Sophronia*, *Principia*, *Paula*, and *Eustochium*, to whom he expounded places of holy Scripture, for he was admitted presbyter: He was counted worthie to succeed *Damasus* B. of Rome: his gifts were enuied at Rome: therefore he left Rome, and tooke his voyage toward Palestina. By the way he acquainted himselfe with *Epiphanius* B. of Cyprus, with *Nazianzenus* B. in Constantinople, with *Didymus* Doctor in the Schoole of Alexandria, and sundry other men of Note and Marke. In the end he came to Iudea, and made choise of the place of the Lords Natiuitie to be the place of his death. At Bethlehem, *Paula* a Noble woman (who accompanied *Ierom*, and his brother *Paulinianus* from Rome) vpon her owne charges builded foure Monasteries. *Ierom* guided one Monasterie, wherein were a number of Monkes. The other three, wherein there were companies of holy Virgines, she guided herselfe. *Ierom* was a man of sterne disposition, and more inclined

Hieronymus.

*Ierom. epist.
ad Gerom.*

*Hist. Magd.
cent. 4. cap. 10.*

August.
epist. 17.

Jerom. Aug.
epist. 13. 14.

Jerom. Anar.
in tit. cap. 1.
Jerom. lib. 18.
Comment. in
Isaiah.
Hist. Magd.
cent. 4. cap. 10.

clinable to a solitary and Monkish life, then to fellowship and societie. Neither *Heliodorus* in the Wildernesse, nor *Ruffinus* out of the Wildernesse, could keepe inuiolable friendship with him. The Letters that passed betwixt *August.* and *Jerom* declare, that *Jerom* knew not how great a victory it was in loue, in humilitie, and friendship to ouer-come them, who seemed to contend against him. *Jerom* wanted not his owne grosse errors. Concerning the creation hee thought, that Angels, Thrones, Dominations, were existent before the world was created. In his Bookes written against *Iovinian*, he writeth not reuerently of Mariage, and he seemeth to condemne the second Mariage. He ended his life about the twelfth yeere of the raigne of *Honorius*, in the yeere of his age 91.

Ecclesiasticall Writers haue filled their Bookes with
excessiue commendations of Heremites and
Monks: of whom (God willing)

I shall write in a particular
Treatise of Monasti-
call life.

CEN

CENTVRIE. V.

Patriarches of Rome.



After *Stricius* succeeded *Anastatius*, and go- *Anastatius*.
uerned the Church of Rome three yeeres. *Socrat. lib. 7.*
About the yeere of our Lord 401. hee *cap. 9.*
entred into his office, vnder the raigne of *Plat. in de*
Honorius. Hee made a constitution, that *vis. Pontif.*
men should not sit, but stand when the *Innocentius 1.*
Gospell was read. After him succeeded *Socrat. lib. 7.*
Innocentius, and continued in his office fiftene yeeres: hee *cap. 9.*
was an aduersarie to the Novatians, and Pelagians, and was
friendly to *Iohn Chrysostome*, whose deposition *Endoxia* the
Emperours wife had procured. *Innocentius* sent to *Honorius*,
and *Arcadius*; fise Bishops, and two Presbiters, to procure
the appointment of a Councell, wherein the cause of *Chry-*
sofome might be examined: for hee counted the gathe-
ring of an *Æcumenicke* Councell the only remedy where-
by the vehement tempest of so great commotions as follow-
ed the deposition and banishment of *Chrysostome*, could be *Socr. lib. 8. c. 26.*
settled: but the aduersaries of *Chrysostome* procured the
messengers of *Innocentius* to be ignominiously entreated,
and sent backe againe. Heere let the iudicious Reader *ibid. cap. 28.*
marke that the power of conuocating generall Councells
appertained to the Emperour, and not vnto the Bishop of
Rome. In this mans time (according to mine opinion) *Note.*
the Roman Church began to swell in pride, and to vsurpe
iurisdiction ouer other Churches, hauing no better
ground than a personall and temporall act of the council
of *Sardica*.

Zosimus the successor of *Innocentius* continued not about *Zosimus*.
the space of a yeere and 5. months in office, or 2. yeeres,
Y
as

Socras. lib. 7.
cap. 11.

as *Socrates* writeth. To him *Platina* ascribeth this constitution, that no seruants should be assumed into the clergie: but he lamenteth, that not onely seruants, but also the sons of strange women, and flagitious persons, were admitted to spirituall offices to great detriment of the Church. He sent *Faustinus* a Bishop to the Councell of *Carthage*, with 2. Presbyters of the Romane Church to craue that no matter of moment and importance should be done without aduise of the Roman Bishop. He pretended an act of the councell of *Nice* allotting this dignitie to the Romane chaire: but after diligent search of the principall register no such act was found. I expected that *Onuphrins* now should haue compeared, & in so maine a point said something to the cause, which with tooth & naile he defendeth, but in his annotations I see nothing except a diuersity of counting of yeres for in his reckoning *Zosimus* continued 3. yeres 4. months.

Platin. de vit.
Zosimi.

Hist. Magd.
cent. 5. cap. 10.

Bonifacius 1.

Socras. lib. 7.
cap. 11.

To *Zosimus* succeeded *Bonifacius 1.* and gouerned 3. yeres. At his election there was a schisme in Rome. Some elected *Bonifacius*, others *Eulalius* to be their bishop. The Emperour *Honorius* banished them both from Rome, but after 7. months *Bonifacius* was restored, and was Bishop of Rome: at this time they were bishops of Rome, to whom the Emperour gaue allowance, but they were not Emperours, to whom the Bishop of Rome gaue allowance.

Caelestinus 1.
Socras. lib. 7. c. 11.

After *Bonifacius*, *Caelestinus* gouerned the Church of Rome, eight yeres, ten months, and seuentene dayes. He was an aduersary to the Novatians, Pelagians, and to *Nestorius* and his adherents. *Socrates* taketh him vp, right, that hee was bitter against the Novatians, for desire of preheminance. In Constantinople they who professed the true faith, had libertie to meete together, albeit in matters of discipline their opinion was not found: but *Caelestinus* silenced *Rusticus* the Bishop of the Novatians for desire to haue all Bishoppes stouping vnder his soveraignitie. Marke the words of *Socrates* in the Latine translation bearing these words: *Romano Episcopo iam olim perinde atque Alexandrino ultra sacerdotij lumen ad externum*

Socras. ibid.

Note.

externum dominatum praeferre: that is, the bishopricke of Rome, euen of old hauing stepped beyond the limites of Priesthood to an externall domination, as the Bishopricke of Alexandria had done before. *Pelagius* had propagated his heresie in the Isle of Britaine. But *Caelestinus* hindred the propagation of a wicked heresie, by sending *Germanus* to the Brittaines, and *Palladius* to the Scots. *Caelestinus* more impudently than his predeceessours, *Innocentius*, *Zosimus* and *Bonifacius*, vrged a submission of the Churches of *Carthage* vnto the Romane chaire, and that they should accept in fauour *Appiarinus* whom they excommunicated for his appellation from his owne Bishop to the Bishop of Rome: but the fathers of the sixt Councell of *Carthage* would neither absolve *Appiarinus* before his repentance were knowne; neither would they stoupe vnder the iurisdiction of the Romane Church.

Hist. Magd.
cent. 5. cap. 10.

To *Caelestinus* succeeded *Sixtus* the third, and continued *Xyftus* or in office eight yeres, nineteene dayes. Hee was accused of the crime of Adultery by *Bassus*; but *Sixtus* was found innocent, and *Bassus* was found a calumniator and a false accuser: therefore he was banished by the Emp. *Valentinian* the third, and his goods were appointed to goe to the vse of the Church. *Bassus* after his banishment desired to be receiued againe in fauour with *Sixtus*: but his petition was rejected as if he had sinned against the holy Ghost. Notwithstanding the flatterers of the chaire of Rome writeth that *Sixtus* buried *Bassus* his accuser with his owne hands, which seemeth to be repugnant to his vnmerciful forme of dealing in his life-time.

Platina de vitis pontif.

Hist. Magd.
cent. 5. cap. 10.

After *Sixtus*, *Leo* a deacon in Rome, and absent out of the towne, was chosen the bishop of Rome, and ruled 21. yeres, 1. month, 13. daies: he stirred vp the Emperour *Theodosius 2.* to appoint a councell for suppressing the error of *Eutyches*, wherein it was rather confirmed than suppressed by the craft of *Diocorus* B. of Alexandria, whereof I shall speake hereafter, God willing, & how *Eutyches* was condemned in the council of Chalcedon vnder the raigne of *Martianus*. His wisdome

Hist. Magd.
cent. 5. cap. 10.

Note.

Hilarius.

Simplicius.

Felix. 3.

Platin. de vit.
Pontif.

Hist. Magd.
cent. 5. cap. 10.

wisdom and eloquence in mitigating the furie of *Attila* hath beene handled in the preceding historie. Amongst his constitutions none is more commendable then his constitution against ambitious men, who presume continually to high places. Hee ordained that they should be depriued both of the higher, and the lower place: of the lower place for their pride, because they had proudly despised it: of the higher, because they had auaritiously suted it. In discipline nothing is better than to beare downe those place-mongers, whereby it cometh to passe, that prerogative of place is referred to prerogative of gift. *Hilarius* followed and continued seuen yeeres, three months, ten dayes. To whom succeeded *Simplicius*, and continued fiftene yeeres, one month and seuen dayes. *Felix* the third was the successor of *Simplicius*, and continued eight yeeres, eleuen months, and seuentene dayes. Hee gouerned the Church of Rome in the time of the Emperour *Zeno*, and in the time, when *Odoacer* and *Theodoricus* contended for the superioritie of Italie: hee was nothing inferiour to his antecessors in zeale to aduance the Supremacie of the Romane Chayre: for hee excommunicated *Acatius* Bishop of Constantinople, because he craued not his aduise in receiuing *Petrus Mogus* in fauour, like as hee had craued his aduise at the first when he excommunicated him. This *Petrus Mogus* was an Euty-chian heretike, and was iustly excommunicated by *Acatius*, who vsed the aduise of *Felix* Bishop of Rome, in excommunicating him. But when *Petrus Mogus* testified his repentance by his supplicant bill, containing the recantation of his error, *Acatius* absolved him. This grieved the proud stomacke of *Felix*, because his aduise was not craued in all things. Therefore he excommunicated *Acatius*, as is said. *Acatius* little regarding the pride of the Romane Bishop, gaue to *Felix* an hard meeting: for he both excommunicated *Felix*, and razed his name out of the roll of Bishops. Ambition was the first great cancker-worm that consumed & defaced the beautie of the Church of Rome.

Gelasius

Gelasius the successor of *Felix*, an *Africane* borne, ruled foure yeeres, eight months, and seuentene dayes. The estate of Italie was so troubled by the incursions of barbarous people, that the manners of the people were altogether dissolute (for hee ministred in the last yeere of *Theodoricus* King of Italie) therefore hee endeouored to establish discipline in the Church: hee claimed superioritie ouer all Churches more manifestly than any of his predecessors had done, for he affirmed that the Church of Rome should iudge all Churches, and should bee iudged by no Church, and that the right of Appellation to the Bishop of Rome from all parts in the world, was not a supposititious act of the Nicene Councell, as the Councell of Carthage had determined, but that it was authentike, & a Right giuen by them indeed to the Roman Church: neither would he be reconciled with the Orientall Bishops in any case, except they would first allow the excommunication of *Acatius*, and raze his name out of the roll of Bishops. *Platinus* writeth that hee did excommunicate the Emperour *Anastatius* a fauourer of the *Eutybian* heresie, but this example once begun, was practised in most prodigall maner by the Bishops of Rome against Emperours, who maintained no heresie.

Patriarches of Constantinople.

John Chrysostome succeeded to *Nectarius* in the dayes of *Arcadius*, and *Honorius*: hee had beene an helper to *Flavianus* Bishop of Antioch, from whence hee was transported by the authoritie of the Emperour *Arcadius*, and ordained Bishop of Constantinople, sore against the hearts of the people of Antiochia. In Oratory he had profited in the school of *Libanius*, in Philosophie in the schoole of *Andragathius* beyond his fellowes. His libertie in reproouing of sin both in Court and Clergie, procured against him the hatred of

Endoxia the Empreſſe, and hatred of the Clergie, who could not ſuffer their corrupt maners to be reformed. *Theophilus* Biſhop of Alexandria was oppoſed to *Chryſoſtome* from the verie firſt time of his ordination: for hee endeavoured to haue *Iſidorus* a Monke brought vp in the wildernes of Schethis, and afterward a Preſbyter in Alexandria to bee ſeated in Conſtantinople: but when his plotted courſe failed, he became an enemy to *Chryſoſtome*, and gladly embraced all occasions, whereby he might procure his depoſition: how he was juſtly depoſed, baniſhed, and journeyed to death by the malice of *Endoxia*, and *Theophilus* it hath beene ſufficiently declared in the preceding hiftorie. Other things (God willing) ſhall be handled in the deſcription of the life of *Theophilus*. *Chryſoſtome* governed the Church of Conſtantinople. 7. yeeres.

After *Chryſoſtome*, *Arsatius* the brother of *Nectarius* an aged man (for he was foureſcore yeere old) ſate in Conſtantinople ſcarce 2. yeeres.

Atticus the ſucceſſor of *Arsatius* ſate 21. yeeres. He was admitted to this office in the time of the minority of *Theodosius* the ſecond: at what time *Anthemius* his counſeller (a man in wiſdome inferiour to none who liued in his time) governed the affaires of the Kingdome. *Atticus* was not vnlearned: he was godly and prudent: he inſerted the name of *Chryſoſtome* into the roll of Biſhops, and in the publicke Liturgie made an honourable commemoration of his name, and perſwaded *Cyrillus* Biſhop of Alexandria to doe the like. *Socrates* affirmeth that God by his miniſtrie wrought miraculous workes, and that a Iewe ſicke of the Palſie was baptized by him in the Name of Ieſus, and immediatly after Baptiſme was healed of his diſeaſe. In ſtaying the progreſſe of ſuperſtition, wherein people, euen at this time were enclined, hee carried himſelfe prudently: for ſome of the people of Conſtantinople reſorted to the ſepulcher of *Sabbatius* to pray, and to doe ſome worſhip to the deſunct: but *Atticus* cauſed his body in the night ſeaſon to be raiſed, and to be buried

in another place vnkowne to the foreſaid ſuperſtitious people, and ſo they left off their reſorting to the ſepulchre of *Sabbatius*.

Sisinnius after *Atticus* miniſtered 2. yeeres. *Nestorius* followed him in office, but his name is to be reade in the catalogue of heretikes. Next to *Nestorius* was *Maximianus*, who continued not aboue, 2. yeeres, and 5. months. To whom ſucceeded *Proclus*, and continued 12. yeeres.

Flavianus after *Proclus* governed that ſea, in the dayes of *Theodosius* the ſecond: a faithfull man in his calling, but ſcarcely did he complete 2. yeeres in his Biſhopricke. Hee depoſed and excommunicated *Eutyches* an Abbot in Conſtantinople, the authour of a pernitiouſ herſie. Hee was cruellie troden vnder foot in the ſecond councell of *Ephesus* called *λειτουργία*, that is, a councell of brigandrie. *Dioſcorus* Biſhop of Alexandria, in that councell fauoured the opinion of *Eutyches*, and by tumultuary dealing, ſo oppreſſed *Flavianus*, that he procured his death. They who attribute too much to the authoritie of Councils, let them ſaſten their eyes vpon this councell, and learne, that poſſibly councils may erre, and that Patriarches, ſuch as *Dioſcorus* was, may erre, euen in matters of faith.

To *Flavianus* ſucceeded *Anatolius*, and governed eight yeeres. And after him *Gennadius* thirteene yeeres. *Acatius* the ſucceſſor of *Gennadius* governed ſeuenteene yeeres vnder the Emperour *Zeno*. Hee gaue a good prooſe of his conſtancie in the true faith, at that time when *Baſiliſcus* (who draue *Zeno* from his Kingdome) condemned the Council of *Chalcedon*, and compelled biſhops to ſubſcribe to the error of *Eutyches*. The great diſſention that fell out bewixt him and the Roman Biſhops, for *Petrus Moggus* Biſhop of Alexandria, and *Petrus Cnaphens* Biſhop of Antiochia, it was, not for communicating with them before they renounced their error, as ſome learned men doe affirme, but for plaine emulation; ſuch as was of old betwixt *Pompeius* and *Caeſar*, the one could not abide a cōpanion, the other could not abide a ſuperior. The Roman Church manifeſtly cōtended for ſuperiority.

Chryſ. chron.

Arsatius.

Atticus.

Socrates, lib. 7.

cap. 1. 2.

Sozom. l. 8. c. 27

Theo. lib. 5.

cap. 34.

Socrates, lib. 7.

cap. 4.

Hiſt. Magd.

cent. 5. cap. 10.

Note.

Sisinnius.

Maximianus.

Proclus.

Flavianus.

Eua. l. 1. c. 10.

Note.

Anatolius.

Gennadius.

Acatius.

Eua. Comm.

in chronol.

Hist. Magd.
cent. 5. cap. 10.

Gelasius in
epist. ad Dar-
dan. 11.

Platin. de vit.
Simplicii.

Math. 16.

Pharautas.

Hist. Magd.
cent. 5. cap. 10.

Evag. lib. 3.
cap. 23.

Simile.

Euphemius.

Hist. Magd.
cent. 4. cap. 30.

riority: the Church of Constantinople on the other part perceiving what advantage the Roman bishops tooke of this that their counsel was craued, they left off the doing of it. And this moued the proud stomacke of *Gelasius* (after the death of *Acatius*) to burst out in these arrogant words, that the church of Rome had power to iudge of all other churches, but no church had power to iudge of the church of Rome; yea, and *Platina* a late writer groundeth the supremacie of the B. of Rome vpon this, that *Acatius* B. of Constantinople wrote vnto him, to damne the heretical opinion of *Petrus Mogus* B. of Alexandria: albeit the faith of *Peter* was grounded vpon a sure rocke, yet the supremacie of the Roman Bishops is grounded only vpon such sandie ground, as *Platina* and other flatterers of the Romane chaire doe cast out in their writings.

After *Acatius* succeeded *Pharautas*, otherwise called *Flauitas*, and continued scarce 4. months: some thinke that God in wrath shortned his dayes, because that by vnlawfull meanes hee attained to that dignitie to be Bishop of Constantinople. The Synodicke letter of *Petrus Mogus* Bishop of Alexandria written to *Flauitas*, and pondered by his succellor *Euphemius*, wherein *Petrus Mogus* accurseth the councill of *Chalcedon*, it will clearely prooue inconstancie in *Petrus Mogus*, but not a fault in *Acatius*: for many are like vnto dogs, who returne vnto their vomite againe, and this blame must rest in the bosome of fickle and vnconstant men, and not in the bosome of honest men who are deceiued by them.

Euphemius succeeded to *Flauitas*, and gouerned vnder the raigne of *Zeno* and *Anastatius*, and would not complete the ceremonies of the inauguration of *Anastatius* vntill the time that by his oath and hand-writ, hee promised to be a defender of the true faith and of the actes of the councill of *Chalcedon*. The hand-writ *Anastatius* craued to be deliuered backe againe to him, which when he could not obtaine, *Euphemius* was compelled to flie for safetie of his life. When he pondered the Synodicke letter of *Petrus Mogus*, he abhorred his name, & inserted against the name of *Felix* B. of Rome

Rome into the catalogue of Bishops, which was razed and cancelled by *Acatius* one of his predecessors.

Patriarchs of Alexandria.

Theophilus ministred in Alexandria in the dayes of *Theodofius*, and of his sonnes *Arcadius* and *Honorius*: a man both reproovable in his life, and inconstant in his faith. Hee sent *Isidorus* a Monke, to Rome, there to lurke secretly, and to expect the event of the battell that was to bee fought betwixt *Theodofius* & *Maximus*, and to congratulate the victor. When hee returned from Rome, hee endeouored to promote him to the Bishopricke of Constantinople: but *Iohn Chrysostome* was preferred before him. After this, hee cannot keepe friendship with *Isidorus*, whom he intended once to haue preferred, but vpon a light occasion cast him off, and excommunicated him; because hee would not deliver to him the mony left in testamental legacie to be distributed to the poore. This money which *Theophilus* sister had left to the vse afore sayd; *Theophilus* craved that it might be put in his hands, to be employed to building and repairing of Churches. But *Isidorus* answered, that the mony put in his custodie, should bee bestowed according to the will of the defunct. And that it was a worke more acceptable to God, to support the poore, who are the living temples of God, then to build olde and ruinous walles. Therefore *Theophilus* hated, and excommunicated *Isidorus*: for this cause *Isidorus* left Alexandria, and addrest himselfe to the wilderness of Scherhis, where hee complained to *Ammonius*, *Dioscorus*, *Eusebius*, and *Enthymius*, called *Long-facres*, of the iniury that *Theophilus* had done vnto him; who intreated *Theophilus* to receiue *Isidorus* in fauour againe, and to admit him to his communion: but *Theophilus* gaue vnto them an euill reward for their travels; for hee hated them, and finding that there were diuerse opinions amongst

amongst the Monkes of Nitria and Schethis, hee put fuel to the fire, to the end that diversity of affection might bee added to diversity of opinion: a man in all his courses malicious and deceitfull. *Longi fratres* fled to Constantinople, to complaine to the Emperour *Arcadius*, of the malice of *Theophilus*, and they were humanely and courteously received by *Chrysostome*; but not admitted to the participation of the holy mysteries, vntill their cause had beene first iudged. To the rest of the Monkes who dwelt in Nitria and Schethis, the malice of *Theophilus* was not vnknowne. And fise hundred of them (especially such as were *Anthropomorphite*) came from the wilderness of Nitria, with intention to haue slaine *Theophilus*, but hee met them, and with gentle and flattering words, lenified their anger, for he said vnto them: Brethren, I see your faces as the face of God. They tooke his words in this sense, as if hee had sayd; that God was fashioned according to the likenesse of a mans body. Therefore they desired him to abiure the doctrine of *Origen*, which thing hee willingly did, for he hated the bookes of *Origen*: and so he escaped the danger.

The next practice of his malice, was against *Iohn Chrysostome* Bishop of Constantinople, whom he hated, because he had received and courteously intreated *Isidorns* and *Longi fratres*, who came to Constantinople, with intention to accuse him. In this matter hee dealt deceitfully, like vnto a crafty foxe lying in waite, vntill hee found occasion to set on. First, hee reconciled himselfe to *Epiphanius*, Bishop of Salamin in Cyprus, and mooved him to gather a Councell in Cyprus, for damning the bookes of *Origen*; and to write to *Iohn Chrysostome*, that he would do the like in his bounds: but *Chrysostome* tooke little regard of the counsell of *Epiphanius*, other things were more necessarie, then to trouble the memoriall of a man that was dead long agoe. *Theophilus* was glad to haue this advantage, that *Epiphanius* a man of great account, was on his side; and so soone as hee found that *Eudoxia*, the Emperour *Arcadius* wife, with Courtours and some of the Clergie, were incensed against *Chrysostome*, hee

Socrat. l. 6. c. 7.

hee was in readinesse as a firebrand of Satan, to execute all euill turnes. So the man of God (as hath beene declared) was deposed, banished, and vniustly put to death, by *Eudoxia* and *Theophilus*, two chiefe procurers of it.

Cyrillus, the nephew of *Theophilus*, on his brothers side, succeeded to *Theophilus*, and governed two and thirty yeeres; A man learned, zealous, and actiue: his ministration was vnder the raignes of *Theodosius* the second, and *Valentinian* the third. Hee was an adversary to Heretiques in his dayes, especially to *Nestorius* Bishop of Constantinople, who denyed the personall vnion of the diuine and humane Nature in Christ: whose opinion as hereticall, was damned in the Councell of Ephesus.

Cyrillus tooke too much vpon him: for hee revenged the iniury that the Iewes had done vnto Christians in the night time, by setting vpon their Synagogues slaying a great number of them, banishing others, and distributing their substance, as a prey to the multitude that followed him. The Iewes had dwelt in Alexandria from the dayes of *Alexander* the Great, to that time; but now by the fury of *Cyrillus*, they were vtterly vndone and scattered. *Orestes* the Deputy of *Theodosius* the second, was in the towne, to whom *Cyrillus* would not complaine of the iniury done by the Iewes, against the Christians: but at his owne hand vsurping the office of a ciuill Magistrate, hee set vpon the Iewes, slew, scattered, and spoyled them, as hath beene aboue mentioned. This was the ground of vnsupportable discord betwixt *Orestes* and *Cyrillus*; in so much, that fise hundred Monkes of Nitria, came out of the wilderness to Alexandria, to support *Cyrillus* their Bishop. One of them called *Ammonius*, wounded the Governour *Orestes*, and when he was taken and punished vnto the death; *Cyrillus* called him a Martyr, buried him in the Church, changed his name, and called him *Θαυμάσιος*, that is, admirable.

The Romane Bishoppes claimed a superiority over their brethren; but *Cyrillus* Bishop of Alexandria, plainly pretended a superiority over ciuill Magistrates. This mooued

Socra-

Soc. l. 7. c. 13.

Soc. l. 7. c. 14.

Soc. l. 7. c. 11.

Socrates writing of *Celestinus* the first, to say, that the Bishops of Rome and Alexandria, had stepped beyond the limits of Priesthood, to the affectation of an externall domination. The Bishops of Rome kept their owne pride, and borrowed from Alexandria a proud vsurpation of domination over civill Magistrats: but the wise providence and provident wisdom of our God, would haue the mowthes of the Bishops of Rome opened to condemne that civill domination, which their successors afterward most proudly vsurped.

*Gelasius de
anathematis
vinculo.*

Marke what *Gelasius* writeth, that before the comming of Christ, some persons, such as *Melchisedeck*, were both Kings and Priests. This (saith hee) Satan imitating in his members, would haue Pagan Emperours to be called *Pontifices maximi*, & *Imperatores*: but when he came, who was indeed both King and Priest, to wit, Christ, neither did the King take vpon him the priestly dignity, neither the Priest kingly authority.

Proterius.

Dioscorus, who succeeded *Cyrillus*, his name is to reade in the catalogue of Heretiques; but *Proterius* was the true successor, in regard hee kept the true Faith: but hee was cruelly slaine by the fauourers of *Dioscorus*, immediately after the death of the Emperour *Martianus*.

*Hist. Magd.
Cent. 5. cap. 10.
Timotheus Sa-
lophaciolus.
Evagr. lib. 2.
cap. 11.*

Timotheus Salophaciolus, governed as Bishop in Alexandria, 23. yeeres; six moneths, in the dayes of *Zeno*, and *Basiliscus*. Albeit *Basiliscus* advanced another *Timotheus*, surnamed *Elurus* to be Bishop of Alexandria, yet when *Zeno* was restored to his sovereignty againe, *Salophaciolus* received his place againe.

*Iohannes Ta-
bennesiota.*

After *Timotheus Salophaciolus*, followed *Iohannes Tabennesiota*, whom the Emperour *Zeno* iustly hated for his periury: for hee came Ambassador to the Emperour, and craved, that when their Bishop were dead, the Church of Alexandria might haue liberty to choose their owne Bishop: the Emperour suspected that hee was ambitiously suing the place to himselfe, and therefore did binde him with an oath, that when the place should happen to be voyd, hee should make

make no meanes to possesse himselfe of that roome: but hee did the contrary, and accepted the place: therefore the Emperour *Zeno* banished him: hee fled to *Felix* Bishop of Rome, who being mis-informed by *Iohannes Tabennesiota*, made him to thinke, that hee was persecuted for the true Faith, as *Athanasius* was, who fledde to *Iulius* Bishoppe of Rome: but the Emperours letter assured him of the contrarie, that hee was banished for periurie. *Petrus Mogus*, who followed, is to bee reckoned in an other Catalogue.

Patriarchs of Antiochia.

TO *Flavius*, in Antiochia succeeded *Porphyrius*, whose ordination was more secret then becomes the ordination of Bishoppes to bee, in absence of the people, when they were delighting themselves with the sight of Stage-plays in *Daphne*. Hee consented to the deposition of *Iohn Chrysostome*. No man whom I haue read, maketh reverent record of him; except *Theodoretus*, who possibly doth not examine him narrowly, but for the dignity of his place, letteth him passe with a note of commendation. *Soc. l. 7. c. 9.*

After *Porphyrius* succeeded *Alexander*, a man much commended by *Theodoretus* for eloquence, but more for peace: for hee was not onely an instrument to quiet the estate of his owne Church of Antiochia, but also to quiet the estate of other Churches; & hee was the first who inserted the name of *Iohn Chrysostome* into the catalogue of holy Bishops, and perswaded others to doe the same. *Theodotus* was his successor for foure yeeres, of whom little is written. *Theod. l. 5. c. 35.*

To *Theodotus* succeeded *Iohannes Grammaticus*, and ministered eightene yeeres. In his time the Councell of Ephesus was assembled by *Theodosius* the second, and *Valentinian* the third. In it there was a pitifull distraction, betwixt *Iohn* Bishop

Bishop of Antiochia, and *Cyillus* Bishop of Alexandria, for a light cause. Not because *Iohn* Bishop of Alexandria favoured the heresie of *Nestorius*: but in respect hee gaue out definitive sentence before the full number of his brethren were assembled together. This dissention was afterward reconciled, and *Iohannes* sent to *Cyillus*, *Paulus Emissenus*; and craved his friendship, and was reconciled vnto him.

Domnus.

Domnus the succellour of *Iohannes*, was an vnconstant man. Hee consented to the deposition of *Eutyches*, and afterward in the Councell called *λησικη*, he consented to the reposition of *Eutyches*. Hee received a iust recompence of his vnconstancie: for the second Councell of Ephesus depose him, and ordayned *Maximus* Bishoppe of Antiochia.

Maximus.

Maximus was admitted Bishop of Antiochia, by the second Councell of Ephesus. He was presented at the Councell of Chalcedon; wherein, albeit the second Councell of Ephesus was damned as hereticall, and all the acts of it were abrogated; yet they gaue allowance to the deposition of *Domnus*, and to the admission of *Maximus*, which thing came to passe by this occasion; *Leo* Bishop of Rome had receiued *Maximus* to his communion, before the Councell of Chalcedon (albeit he had received ordination from an hereticall Councell) and the Ambassadors of *Leo* were presidents in the Councell of Chalcedon: therefore they overpassed lightly, and with allowance, any fact that was done by the Bishop of Rome. But all the world was set in businelle, when *Acatius* received in fauour *Petrus Moggius*, because it was done without foreknowledge of the Bishop of Rome.

Hist. Magd.
cent. 5. cap. 10.

Martyrius.

To *Maximus* succeeded *Martyrius*, who being absent at Constantinople for necessarie affaires of his owne church, *Petrus Gnaphens* stole away the hearts of the people from him, so that at his returning hee was compelled to leaue Antiochia, with this good night: *I forsake a disobedient Clergie, a rebellious people, and a defiled Church, reseruing vnto my selfe the dignity of Priesthood.*

Theod. hist. l. 3.

Petrus

Petrus Gnaphens, for his deserts is worthy to be reckoned in the roll of Heretickes. First, he supplanted *Martyrius* by vn honest meanes in the dayes of the Emperour *Leo*. Secondly, he obtained a clause to be added to that part of the Liturgie, which is called *Traſagios, sanctus Deus, sanctus fortis, sanctus immortalis*. To this (I say) hee added, *qui crucifixus est pro nobis*, which forate of speaking (albeit *κωνωνια ιδιωμεται*, may tolerate it to bee spoken) was sayd by him in an hereticall sense, as if the Divinity had suffered paine. Thirdly, he attributed diuine honour to the Virgin *Mary*, and ordayned that her name should bee called vpon, in the publique prayers of the Church. Hee was banished by the Emperour *Leo*, and restored by *Basiliscus*. Hee damned the Councell of Chalcedon, and was banished the second time by the Emperour *Zeno*, and excommunicate by *Felix* Bishop of Rome, and *Acatius* Bishop of Constantinople. *Stephanus* succeeded in his roome, and was incontinent made out of the way, by the faction of *Gnaphens*. *Calandion* succeeded *Stephanus*, and hee likewise was banished by the Emperour *Zeno*. In the end *Petrus Gnaphens* subscribed the henoticke letters of *Zeno* (these were letters containing a summe of the true Faith, an approbation of godly Councils, and a protestation of vnitie with godly Bishoppes) *ἐνωτικὸς*, in the Greeke language signifieth vnitie or coniunctiue, and henoticke letters were written to procure peace, and vnion in the Church. By these meanes *Gnaphens* obtained his place againe, and is reckoned in the catalogue of Bishops, onely for the subscription of the Emperours henoticke letters.

Petrus Gnaphens.

Hist. Magd.
cent. 5. cap. 10.

Stephanus.

Calandion.

Patriarchs of Ierusalem.

TO *Cyillus* succeeded *Iohannes Nepos*. After him *Polythronius* ministred in Ierusalem. Hee was oft accused, and oftentimes absolved. His chiefe accusation was this, that hee counted himselfe the supreme Bishop of all Bishoppes.

Iohannes Nepos.
Polythronius.

Six.

Sixtus the third Bishop of Rome was ferious in this turne, because hee thought that the apple of his eye was touched when supremacie was spoken of. Therefore hee sent eight Ambassadors to Ierusalem: a Councell of 70. Bishops was gathered, and *Polythronius* was found innocent. Notwithstanding he was convicted of some other faults; namely, that hee refused to consecrate a Church, vntill ten pounds of gold were payed vnto him: for this cause hee was ordained to dwell without the towne, a Vicar to supply his roome, and a portion to bee allotted to him for his sustentation. This portion appointed for his sustentation, when hee sawe the people of Ierusalem pinched with famine, hee solde it, and supported their necessity, and was for his loving affection to his flocke, restored to his office againe.

Iuuenalis.

To him succeeded *Iuuenalis*, whose inconstancie God iustly punished. Hee was present at the first Councell of Ephesus, and consented to the excommunication of *Nestorius*. He was present likewise at the second Councell of Ephesus, and consented to the restitution of *Eunyches*. He was deposed in the Councell of Chalcedon, and received into fauour againe, after the humble confession of his fault. This is that famous Author, whom the Romane Church citeth for the fable of the Assumption of the Virgin *Mariæ*. When he returned to Ierusalem, a number of turbulent Monkes rose vp against him, and desired him to accurse the Councell of Chalcedon, which when hee refused to doe, they chose another Bishop, called *Theodosius*: but the Emperour *Martianus* commandement was, straight to fetch *Theodosius* aliue vnto him: therefore hee fled, and *Iuuenalis* returned againe vnto his place. The names of *Anastatius* and *Martyrius*, who followed *Iuuenalis*, for their assenting to *Basilius*, and to *Petrus Gnaphens*, are not worthy to be inserted in this Catalogue.

*Evagr. lib. 11.
cap. 10.*

*Anastatius.
Martyrius.*

Of

Of other Pastors and Doctors.

T*heodorus* was Bishop of Cyrus a towne in Syria (whose builder seemes to haue bene *Cyrus* King of Persia) a man of excellent learning, he liued vnder the Emperours, *Theodosius 2. Valentinian 3.* and *Martianus*. Hee had the oversight of eightie parishes lying within his ample diocie. Hee is bold to affirme in a certaine Epistle written to *Leo* Bishop of Rome, that by his trauailes a thousand soules within his bounds were reclaimed from the heresie of *Marcion*. Hee fell into many lamentable troubles. The ground of all was the extraordinarie loue he carried toward his owne Patriarch *Iohn* Bishop of Antiochia. For like as hee accompanied him to the Councell of Ephesus, so likewise hee concurred with him in the deposition of *Cyrillus* Bishop of Alexandria, and *Memnon* Bishop of Ephesus: but the Councell gathered at Ephesus tooke triall in the cause of *Cyrillus* and *Memnon*, and absolved them, and damned *Iohn* Bishop of Antiochia, and his complices. *Theodorus* was one of the number. The second trouble followed vpon the necke of the first: for by instigation of patriarch *Iohn*, hee wrote against the twelue heades or twelue Theses of *Cyrillus* written against *Nestorius*, wherein he mistaketh the doctrine of *Cyrillus*, as if hee had fallen into the error of *Apollinaris*: but after that *Cyrillus* wrote a declaration of his owne meaning, it was found that both *Cyrillus* and *Theodorus* professed one faith, and they were reconciled. Neuerthelesse *Theodorus* was damned in the second councell of Ephesus for writing against *Cyrillus*, neither being cited, accused nor convicted of any fault. *Theodorus* complained to *Leo* Bishop of Rome, of the outrage of *Dioscorus* bishop of Alexandria, who had damned him in a Councell before hee was heard. *Leo* absolved him, and the councell of

2

Chalcedon,

Chalcedon, after hee pronounced *Anathema* against the errors of *Nestorius* and *Eutyches*, they in like maner absolved him. And finally after his death in the fift general counsell, his writings against the twelue heades of *Cyrillus* were damned. All these troubles proceeded from one and the selfesame ground, to wit, vpon the extraordinarie loue hee caried toward his Patriarch *Iohn*. This one thing laid aside, hee was nothing inferiour to the most wise, accurate, and learned writers of the ancient time. In the first of his learned dialogues called *ΕΡΑΝΙΣΤΗΣ, ἢ τοῦ πολυμορφος*, he proueth that the Word became flesh without changing of the diuine Nature into the humane Nature, or the humane Nature into the diuine. Euen as in the Sacrament of the Supper of the Lord the bread becomes the body of the Lord, not by changing the substance of it, but by assuming by grace an other vse than it had, the very symbol obtaineth the name of the thing represented by the symbol. When Papists doe read the dialogues of *Theodoritus*, let them leaue off to bragge of the antiquitie of the doctrine of Transubstantiation, and take them to the Monke *Damascene* the first authour of their *μεταποίησις*: he continued at least thirtie yeeres in his ministrie, and ended his life, as is supposed, vnder the raigne of *Leo* the first.

Theod. dialogo. 1
c. 8.

Note.

Augustinus.

The manner of
Augustinus
conversion.

Augustine in his young yeeres was infected with the error of the Manicheans. His mother *Monica* watered her face many times with teares, in her prayers begging at God his conuersion to the truth. God heard her prayers: he was sent to Millan to be a teacher of Rhetoricke, by the preaching of *Ambrose* Bishop of Millan, and the deuote behauour of the people in singing Psalmes to the praise of God, the like whereof *Augustine* had neuer seene in any place before: for men in earth praising God with ardent affection seemed to represent the Angels of heauen, who incessantly praye God with vnspeakable desire. Also with the reading of the life of *Antonius* the heremite, he was wonderfully moued, and began to dislike his former conuersation,

conuersation, which hee had spent in worldly pleasures, and went vnto a quiet garden, accompanied with *Alipius*: with many teares he bewailed the insolencie of his bypast conuersation, wishing the time to be now come, wherein without farther delay his soule should be watred with the dew of the conuerting grace of God. And as he was powring out the griefe of his wounded heart to God with a flood of teares, hee heard a voyce saying vnto him, *tolle & lege*, and againe, *tolle & lege*, that is to say, take vp and read, take vp and read. At the first hearing, he tooke it to haue beene the voyce of boyes or maides speaking in their play such words one to another: but when he looked about, & could see no body hee knew it to be a celestiall admonition warning him to take vp the booke of holy Scripture (which he had in the garden with him) and read. Now the first place that fell in his hands, after the opening of the booke, was this: *Not in Rom. 13. gluttonie, nor drunkennes, nor in chambring, nor wantonnesse, ver. 13. 14. nor in strife, or enuying: but put on the Lord Iesus Christ, and take no thought of the flesh, to fulfill the lustes thereof.* At the reading whereof he was so fully resolved to forsake the vanities of the world, and to become a Christian, that immediately thereafter he was baptized by *Ambrose* Bishop of Millan, with his companion *Alipius* and his sonne *Adeodatus*. After this hee returned to Africke, and was coadiutor to *Valerius* Bishop of Hippo, as *Chrysostome* was to *Flavianus* in Antiocha: and after the departure of *Valerius*: he was Bishop of Hippo: his vncessant trauels in teaching Gods people, and in stopping the mouthes of heretikes and gainsaies of the truth of God, specially Donatists, Pelagians and Manichean heretikes, his learned writings do testifie. When he had liued 76. yeeres, he rested from his labours, before the Vandales had taken the towne of Hippo, which in time of *Augustines* sicknesse they had besieged.

In this Century flourished worthy preachers in France, such Bishops of as *Eutherius* Bishop of Lions. *Saluianus* B. of Marseill, who France. liued at that time when the nation of the Gothes oppressed France

France, and many began to doubt of the providence of God, in respect that wicked men had so great vpper-hand. *Salvianns* in his godly and learned bookes doth declare that it is a iust thing with God to punish men, who knowes their dutie best, with greatest punishments, in respect that oft times they are most negligent doers of it. *Claudianus Mam- mertus* Bishop of Vienne is praised by *Sidonius* with ex- celliue commendations, as if all the graces of *Ierom*, *Augustine*, *Basilius*, *Nazianzenus*, and many other fathers had beene incorporated into his person. *Hilarius* first Bishop of Arls, and afterward (as appeareth) of *Vienne*, opposed him- selfe directly to *Leo* Bishop of Rome, and would acknowledge no iurisdiction, nor domination of the Bishop of Rome ouer the Churches of France: for this cause *Leo* accused him as an vsurper of supremacie, onely because hee would not stoupe vnder his feete: but *Hilarius* came to Rome, nothing regarding the anathems and cursings of the Romanes. and in his face affirmed, that neither did Christ appoint *Peter* to be head of the rest of the Apostles, neither had the Bishop of Rome a soueraigntie ouer the Churches of Fraunce. All the grandure of *Leo* his speeches was, to talke of those few words: *Tu es Petrus, & super hac petra, &c.* that is, thou art *Peter*, and vpon this Rocke, &c. as if Christ had breathed vpon him, and had bidden him receiue the holy Spirit, so confidently did he as- firme that in these wordes was allotted a supremacie to the Bishoppes of Rome the successors of *Peter*. But this grandure (I say) of his proud conceites, and vaine interpretation of Scripture made not men of vnderstan- ding incontinentlie to stoupe vnder the feete of a proud Prelate.

*Leo ad Gal.
Episcop. epist.
77. & epist.
89.*

Math. 16.

*Hist. Magd.
cent. 5. cap. 10.*

Vincentius Lirinensis a mightie impugner of heresies. *Prosper Aquitainus*. *Sidonius B.* in some part of *Ouernie*. *Martinus Tu- ronensis* is comended for the gift of many miraculous workes that were wrought by his hands. He compared virginie, mar- riage, & fornication to a medow, a part wherof was eaten by the pastoring of beastes, another part was hollwed by the rudenes

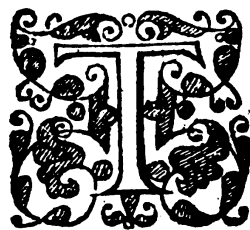
rudenes of rooting swine, and the third part was vntou- ched, but flourishing in the perfect growth of grasse neere to mowing time. Fornication he compared to the part of the medow that was hollowed, and mist shioned with Swine. Marriage to that part of the medow that was pastored, so that the herbes had their rootes, but wanted the beautie of their flowres: but virginie is like vnto that part of the medow that is vntouched, flourishing with roote, blade, flower, and all kinde of perfection. In counting marriage good, but virginie better, hee followeth the doctrine of the holy Apostle *Paul*. *Remigius* Bishop of Rhemes, (by whom *Clodoveus* the first Christian king of France was baptized, and the whole countrie of France was purged from Paganisme and Arrianisme: whereby it was miserably polluted by the Gothes, and Vandales) was a man of great account. *1. Cor. 7.*

Concerning *Aurelius* and the Bishops of Carthage, *Memnon*, and the Bishops of *Ephesus*, some occasion will be offered to speake of them in the head of Councels, neither will the nature of a Compend and breuitie wherunto I study, per- mit me to write of euery wor- thie man of whom I read in this Centurie.

CENTVRIE VI.

Patriarches of Rome.

Anastatius.

Platina de
vitis pontif.

O *Gelasius* succeeded *Anastatius* the second and gouerned 1. yeere 2. months 24. dayes; hee ministred in the dayes of the Emperour *Anastatius*: hee was hated of the Clergie, because he admitted to his fellowship *Photinus* a Deacon, whom *Felix* and *Gelasius* had excommunicated as a friend to *Acatius* Bishop of Constantinople. *Platina* writeth of him, that he ended his life as *Arrius* did, and that his bowells gushed out, when he was doing his secret busines. The verie flatterers of the Bishops of Rome are compelled to say, that some of them were fauourers of heretikes, and for that cause punished by God with extraordinarie iudgements: but I ground nothing vpon the words of *Platina*, but so much as maketh against the, whom he intendeth to flatter.

Symmachus.

To *Anastatius* succeeded *Symmachus*, in the dayes of the Emperour *Anastatius*: and when *Theodoricus* king of *Goths* raigned, in Italie, great sedition was among the people, at his election. The one part of the Clergie & people chusing *Symmachus*, the other *Laurentius* to be Bishop of Rome: but with common consent, a Synod was appointed at *Ravenna*, and there the election of *Symmachus* was ratified, hee continued in office. 15. yeeres, 6 months, 22. dayes.

Platina de vit.
pontif.

Hormisdas the successor of *Symmachus* sate 9. yeeres, 18. dayes: who by comandement of *Theodoricus* king of *Goths*, and raigning in Italie, gathered a counsell at Rome and damned the error of *Eutyches* of new againe.

Likewise Ambassadors were sent to the Emp. *Anastatius*, and to *John* B. of Constantinople to exhort them to forsake the

the wicked error of *Eutyches*, & to acknowledge two natures in Christ, to wit, the diuine and humane nature. But *Anastatius* answered with proud words, *Nos imperare volumus, nobis imperari nolumus*. That is we will command, but wee will not be commanded. Likewise the B. of Constantinople puffed vp in pride by the assistance of the Emp. despised the counsell of *Hormisdas*. Moreouer against the law of nation, they delt in humane with the Ambassadors of *Hormisdas*, and thrust them into an old and broken ship, with strait commandement that they should not arriue at any harbour in Grecia, but kept a direct course toward Italy. Notwithstanding by the providence of God that ship arriued safely at the coasts of Italie.

The error of the Manicheans began againe to be ouerspread in Rome. But *Hormisdas* tooke their bookes and burnt them in the porch of the Church called *Constantina*.

John the first gouerned the church of Rome in the dayes of *Iustinus* the elder, to whom also he was sent Ambassador by *Theodoricus*, to craue that the Arrian Bishops whom hee had banished out of his dominions might be restored to their places againe: else the catholick Bishops of Italy should expect all kind of rigor at his hands. The B. *John* with many teares perswaded the Emperour *Iustinus* to condescend vnto the petition of *Theodoricus*. Neuerthelesse when he returned backe againe to Italy he was cast into prison, where he ended his life, after he had gouerned the church of Rome 2. yeeres, 8. months.

Felix 4. the successor of *John* 1. continued in office 4. yeeres 2. months, 13. daies. he excommunicated *Athanasius* Patriarch of Constantinople for heresie, hee ordained that Christians before their departure out of this life should be annointed with oyle. This custome is now kept in the Roman church, and is called the Sacrament of extreme vnction.

Felix 4. succeeded *Bonifacius* 2. whom the Gracians called *Agathon*, but both names foundeth to one and the selfe same thing. The schisme that was among the people at his election ceased, by the death of his competitor *Dioscorus* he ministred 2. yeeres,

yeeres, 2. daies. In his time *Enlalinus* B. of Carthage, submitted himself vnto the chaire of Rome; wherupon *Dosfacius* tooke occasiō of insolent insulting, in so far, that he is not ashaed to writ of *Aurelius* B. of Carthage, *August.* B. of Hippo, & of the rest of the fathers, who were preiēt at the 6 couēcl of *Carthage*, that through the instigatiō of the deuill they swelled in pride against the Roman church & against his predecessors *Bonifacius.* 1. & *Celestinus* who his predecessors most iustly had excommunicated: but now (saith he) *Enlalinus* hath cōfessed the fault of *Aurelius*, & of the couēcl of *Carthage*, & submitted himself in humble maner to the chaire of Rome: therefore he & the church of *Carthage* are receiued againe vnto peace & cōmuniō of the Roman church. Marke here how they who would impaire a iot of that supreacy wher at the church of *Rome* aimed, were forthwith deliuered to the deuill, how holy, modest, & learned so euer they had bin; & a vain, timorous & beastly body *Enlalinus* is preferred to *Aurelius* B. of *Carthage*, to *Aug.* B. of *Hippo*, & to a graue couēcl of motha 200. fathers: only for this, that he submitted himself to the chair of *Rome*. The time is now approching, wherein it wil be clearly māifested, that supremacy was the very aple of their eye, & touch that once, there is nothing but curses to be thūdrēd out of mount *Tarpeius* euen against *August.* himself & against reuerent couēcls.

Hist. Magd.
cent 6. cap. 10.

Note.

Ioannes 2.

John 2. was successor to *Bonifacius*: he ministred in the time of the Emperour *Iustinian*, 2. yeeres, 4. months: he was called for his eloquence *Mercurius*, or *nuntius Iouis*.

Agapetus.

Agapetus the successor of *John* 2. vnder the raigne of *Iustinian* had scarcely liberty to attend vpo his own flocke: for immediately after he was ordained B. of *Rome*, he was sent to the Emp. *Iustinian* by *Theodatus* king of the *Gothes*, to pacifie his wrath: for the Emp. intended to make war against him, for the cruell slaughter of *Amalasunta* his wife: this was an vn honest cause, & an vnseemely message to the B. of *Rome* to vndertake. It is affirmed by Historiographers, that *Iustinian* secretly solicited *Agapetus* to the error of *Eutyches*, & that *Agapetus* answered vnto him couragiously, that hee supposed hee was sent to a most Christiā Emperour, but he found him to be *Dioclesian*.

Platim. de vit.
Pontif.

This

This liberty is thought to haue done good to *Iustinian*, and that hee imbraced the true Faith more seriously then before, and deposed *Anthemius* Bishop of Constantinople, an *Eutychian* Heretique, and placed *Menas* a Bishop professing the true Faith, in his roome. Afterwards *Agapetus* died at Constantinople, after hee had bene chosen Bishoppe of Rome eleven monethes, and one and twentie dayes, and his bodie was put into a chest of leade, and transported to Rome.

Silverius the son of *Hormisdas*, sometime Bishop of Rome, *Silverius*, was successor to *Agapetus*. *Theodatus* King of *Gothes*, compelled the Clergie to subscribe to his election: hee governed the Church of Rome at that time, when *Iustinian* sent *Belisarius* to fight against *Vitiges*. *Theodora* the Emperour *Iustinians* wife, sent to *Silverius*, desiring him that he would condescend to the restitution of *Anthemius* an *Eutychian* Heretique, and to the deposition of *Menas*, Bishop of Constantinople. *Silverius* refused to obey such impious commandements. Therefore *Theodora* sendeth a commandement to *Belisarius* to banish *Silverius*, and to appoynt *Vigilius* Bishop of Rome, who had promised to fulfill her desires. Thus was *Silverius* banished to the Isle of *Pontia*, after hee had ruled the Church of Rome one yeere, and five moneths.

Vigilius succeeded *Silverius*, and ruled seventene yeeres *Vigilius*, and six and twenty dayes. His entry to this office is inexcusable: for by open force, secret bribes, and promises to performe the impious desires of the Emperesse, hee obtained the chaire of Rome: so that *Onuphrius* cannot finde out an excuse for his vnlawfull entry. *Theodora* the Emperesse, vrged him to performe his promise, and to restore *Anthemius*. But *Vigilius*, as appeared, repenting of his great temeritie and rashnesse, answered, that euill promises were not to be kept: for this cause hee was led away violently to Constantinople, and a cord was fastned about his necke, and he was drawne through the streets, and cast into prison: hee endured all this contempt the more patiently, because hee confessed, that

Note.

Platin. de vitis
Pontif.

that for his sinnes hee had deserved greater punishment at the hands of God, then this man. In the end hee was delivered out of prison, by the earnest request of *Narſes* Capitaine of *Iuſtinians* army in *Italy*, but hee dyed by the way: and hee whom ſo many cares could not deſtroy, the ſickneſſe of the travell deſtroyed him at *Sicilie*, and his bodie was transported to *Rome*, and buryed there. But now let vs conſider the fondneſſe of *Baronius*, who keepeth no meaſure in his Hiſtorie; but as the Poet ſpeaketh of a Ship toſſed with a vehement tempeſt:

*Tollimur in cœlum ſublato gurgite, & idem,
Subducta ad mœnes imos descendimus vnda.*

B. iron. tom. 7.
ann. 538.

When *Baronius* ſpeaketh of the entry of *Vigilius*, he calleth him a thiefe, a brigand, a man who entred not by the doore of the ſheep-fold, a falſe Biſhop, an Antichriſt: yet ſoone after hee calleth him the Vicar of Chriſt as though by the crueltie whereby he draue his predeceſſor *Siluerius* to death he were worthy of the name of the Vicar of Chriſt. Albeit hee reſtored not *Athemius*, according to his impious paſſion with *Theodora*, yet hee wrote vnto the Heretiques, *Athemius*, *Theodoſius*, and *Severus*; and confirmed their error by his ſecret miſſiue letters, as *Morenus* in his booke called *Miſterium iniquitatis*, prooveth. His carriage in the fifth generall Councell, hee being preſent in the towne of *Conſtantinople*, ſhall be declared God willing, in its owne place, the cord that was lapped about his neck, and drew him through the ſtreets of *Conſtantinople*, could not draw out of his proud ſtomacke the conceite of ſupremacie: for hee ſent his opinion in writing to the Councell, but would not bee preſent to ſit in a lower place then *Eutychius* Biſhop of *Conſtantinople*, and Moderator of the Councell.

Pelagius.

After *Vigilius* ſucceeded *Pelagius* the firſt: hee ruled the Church of *Rome* eleven yeares, twelue moneths, and twenty eight dayes. In a very perillous time this charge was committed to him; namely when the Nation of the Goths had

had choſen *Totilas* to bee their King, who was a fierce and cruell man, and was called for his fierceneſſe, *Flagellum Dei*; that is, the ſcourge of God: hee led a great army from *Tarvisium* through *Italy*, deſtroying and waſting the countrey, whitherſoever hee went, but hee ſet his face chiefly againſt *Campania*. By the way hee addreſſed himſelfe in the habite of a ſimple ſouldier to mount *Caffinates*, where was *Saint Benediſt*, the father of Monkes; not becauſe he invented the Monattiſticke life, but becauſe the moſt part of Monkes adhered to the forme invented by him: hee was but lately ſprung vp, in the dayes of the Emperour *Iuſtinus* the elder, and of Pope *Iohn* the firſt; yet was his name in great account, ſo that *Totilas* in a diſguiſed habite went vnto him, and conferred with him. *Platina* writeth that *Saint Benediſt* knew him, notwithstanding of his deepe diſſimulation, and with terrifying words diſſwaded him from uſing cruelty againſt Chriſtians.

Platin. de vit.
Ioan. 1.

The counſell was good, but *Totilas* was not obedient vnto it. He was ſlaine in battell by *Narſes*, neere to *Brixellum*: and *Tetius* whom the Gothes choſe in his roome, was ſlaine in battell at *Nuceria*: ſo the Kingdome of the Gothes in *Italy*, was utterly vndone by the valour of *Narſes*. After the firſt coming of *Theodoricus* into *Italy*, they raigned in *Italy* ſeventy two yeeres. Now their name, dominion, and all their might is utterly quenched. *Pelagius* depended much vpon the friendſhip of *Narſes*. And when *Macedonius* Biſhop of *Aquileia* died, *Honoratus* Biſhop of *Millan* ordained *Paulinus* to be his ſucceſſor. *Pelagius* Biſhop of *Rome* grieved at this. Nevertheleſſe hee complaineth not to *Narſes*, that *Paulinus* was Biſhop of *Aquileia* without his conſent, but rather, becauſe this was done without the foreknowledge of the moſt noble Emperour *Iuſtinianus*, who like as he had delivered *Iſtria* and *Venice*, from the grievous bondage of *Totilas*; ſo likewise it became them to expect the Emperours anſwer, before they had appointed a Biſhoppe in *Aquileia*.

Pelag. 1. Epist. 3

Make the hypocriſie of the Biſhops of *Rome*, vnder colour

Nota.

hour of obedience to the civill Magistrate, secretly creeping to their owne sovereignty, the chiefe marke whereat they continually aymed.

Iohannes 3.

Iohn the third succeeded *Pelagius*, and governed twelue yeeres, eleven moneths, and twenty six dayes. In the dayes of *Iustinus* the younger, who was succellor to the Emperour *Iustinian*, did he minister in the Roman Church; and at that time when *Alboinus* King of the Longobards came into Italie, with a great army, with their wiues and children, and settled their aboad in that part of Italy which lyeth about the river *Padus*. The Empreſſe *Sophia*, had irritated *Narſes* that valiant captaine, with contumelious words; and he gaue to her, and to the estate of the Empire, this hard meeting, that hee possessed the Longobards in Italy, weaving a web vnto her (according as hee promised) which shee was not able all her time to vndoe againe. The Deputy of the Emperour of Constantinople, kept a part of Italy, which was not conquered by the Lombards, and this was called Exarchatus *Ravennæ*; and the Bishop of Rome, with the assistance of the countrey, kept Rome free from the dominion of the Lombards for a short time.

*Hiſt. Magd.
cent. 5 cap. 10.*

At this time did *Iohn* the 3. governe the church of Rome. He brought in new constitutions into the church, that *Cherēpiscopi*, otherwise called *Vicarij Episcoporum*, would haue no power at all of imposition of hands: which constitution he confirmed with a foolish reason, because none of the 70 disciples, whom Christ adioyned as helpers to the Apostles, had power by imposition of hands, to conferre the gift of the holy Spirit. Now the time is come, when every man endevoureth, with some novelty, and new toy, which hath not been heard of before, to go beyond his predecessors.

Benedictus 1.

Benedict the first, continued in his charge 4. yeeres, one moneth, 28. dayes. He had great grieve in his time, because the prevayling power of the Lombards oppressed the countrey of Italy, and the towne of Rome was sore pinched with famine. The heart grieve hee conceived for the calamitie of the countrey, is thought to haue hastened his death.

Never-

Nevertheleſſe he had this comfort, that the Emperour *Tiberius* the second, in whose time he ministred, sent ships loadned with corne from Egypt, to support the distrelled estate of the Romanes. *Tiberius* was indued with many good qualities, and princely gifts: hee was valiant, godly, and liberrall; and the more bountifull he was to the poore, his riches so much the more abounded: for besides the treasures of *Narſes*, that were brought to him from Italy, when *Narſes* dyed; hee found also in his owne palace vnder a crosse of marble (which he commanded to be raised, and not to be trod vnder foot any longer, but to be set in a more honorable place) there I say, he found an infinit treasure of silver and gold. Finally, when hee overcame the Persians, such quantitie of gold, silver, & precious things were atchieved, as none of his predecessors had obtained the like: so that the Proverb, hee who soweth largely, shall reape largely, had liuely performance in the person of the noble Emperour *Tiberius*.

*Platin. de vit.
Pontif.*

After *Benedict* succeeded *Pelagius* the second, and ministred vnder the raignes of *Tiberius* and *Mauritius*, 10. yeeres, 12. moneths, 10. dayes. Hee was elected without the foreknowledge of the Emperour, contrary to the custome observed in those dayes; but hee excused himselfe to the Emperour *Mauritius*, by sending *Gregorius* Ambassadour vnto him, and declaring that the towne of Rome was besieged by *Lombardis*, so that no messenger could bee sent from Rome to Constantinople, to acquaint the Emperour with his election. The forme of the siege of Rome was this: The Emp. *Mauritius* had hired *Sigibertus* King of France, to make warre against the Lombards, and to driue them out of Italy, but his army was overthrowne by *Eucharis* King of the Lombards. With this victory the Lombards were putt vp, and they besieged the towne of Rome, they had also taken it, if they had not been hindred by great inundation of waters. The inundation of *Tiber* was extraordinary, it overflowed the wals of the towne of Rome, and brought with it a multitude of Serpents, which afterward putrifying, corrupted

Pelagius 2

rupted the aire, whereof arose a vehement pestilence in Rome, and *Pelagius* the second, in this contagious sicknes ended his life.

Gregorius. 1.

Platim. de vitis Pontif.

Gregorius the first, called *Magnus*, succeeded *Pelagius* 2. and ministred 13. yeeres, 6. months, 10. dayes. He was chosen with consent of the Clergie and people, but he was unwilling to accept the office. And he wrote to the Emperour *Mauritius*, that he should not assent, neither to the desire of the Clergie, nor people: but his letters were intercepted by the Governour of the towne of Rome, and rent in pieces. And other letters were written vnto the Emperour, requesting him to condescend, that *Gregorius* might haue the office, whom both Clergie and people had elected. The Emperour agreed willingly to his election, for he had bene acquainted with him in Constantinople, when he came Ambassador from *Pelagius* 2. to excuse his oversight in accepting the office of Bishop of Rome, before the Emperours knowledge of that purpose. Hee brought into the Romane Church the forme of the Greek Letanies, and ordayned that in their prayers, *κύριε ἐλέησον* should be nine times repeated. This prayer is thought to haue bene vttered by multiplied repetitions, in the dayes of the Emperour *Iustinus*, when Antiochia was terribly shaken with a vehement earthquake, the little number that were aliue sayd; Lord haue mercy, Lord haue mercy, which in Greeke *Kyrie Eleison*; hee borrowed also from the Liturgie of the Iewes, *Alleluiah*; and added these words vnto the Latin service, *Diesque nostros in pace disponas*, that is, In peace dispose our dayes. Hee was the first that devised the stile of *Servus servorum Dei*, that is, the servant of the servants of God: taking occasion (as appeareth) so to doe by the arrogant attempt of *Iohn* Patriarch of Constantinople, called *υψηλότης*, or *ieunator*, who had vsurped the stile of Ocumenicke, or vniversall Bishoppe, to whom *Pelagius* the second, and *Gregorius* the first, mightily opposed themselves, and called him the fore-runner of Antichrist, who durst vsurpe such an arrogant stile.

Lib. 6. Indici. 16. Epist. 30.

Note.

But marke now, I pray you, how farre ambition prevailed

led both in the Chaire of Constantinople, and in the chaire of Rome. The humility of Christ was now layde aside, notwithstanding of their humble stiles, *Servus servorum Dei*: and the first occasion that was presented vnto them of vsurpation, of the stile of vniversall Bishop, it was greedily embraced.

First, *Iohn* called *Ieunator*, Patriarch of Constantinople, saw that the Imperiall seat was in Constantinople, and that the towne of Rome was besieged by the Lombards. Now he thought it was time to stirre, and to advance his owne chaire aboue all chaires. And incontinent after *Bonifacius* the third, finding himselfe in favour with the Emperour *Phocas*, gladly accepted the same preheminance in his owne person, which his predecessors had damned in the person of *Iohannes Ieunator*: so they were all for the most part a nest of ambitious Prelats, preaching the humility of Christ, but hunting for the supremacy foretold of Antichrist. Reade the Epistles which *Gregorius* writeth to *Mauritius*, detesting and abhorring this supremacy, whereat the Patriarches of Constantinople aymed. Amongst other things, hee saith; *Exclamare compellor, ac dicere, O tempora, o mores: ecce cuncta in Europa priuibus, barbarorum inui sunt tradita. Destrutor inhabitat, & tamen sacerdotes, qui in pavimento, & cinere sistentes iacere debuerunt, vanitatis sibi nomina expeririunt, & novis ac prophanis vocabulis gloriantur*: that is to say, I am compelled to cry out, O times, O manners: behold, in all the parts of Europe, all things lie vnder the reverence of barbarous people: townes are destroyed, castles are overthrowne, provinces are spoyled, no labourer inhabiteth the land. Notwithstanding, the Priestes, who should lie in ashes vpon the ground, weeping, they are seeking vnto themselves names of vanity, and they glory in prophane stiles.

Now apply these words of *Gregorius* the first, vnto *Bonifacius* the third, and it shall be found that hee embraced the name of vanity, and the glory of prophane stiles, at that same time, when it became him better to be lying in sackcloth

Greg. lib. 4. Epist. 32.

Note.

Hist. Magd.
cent. 5 cap. 10.

cloth and ashes, and to bee mourning for the prevailing power of barbarous people, and for the barbarous butchery of *Phocas* the Emperour, who conferred vnto him that eminent stile, to be called Bishop of Bishops. *Gregorius* flattering Epistle written to *Phocas*, after he had traiterously murdered his master *Mauritius*, his wife and children, will be a perpetuall blot to the name of *Gregorius*. The constitution hee made concerning prohibition of marriage, to men in spirituall offices, hee was compelled in his owne time to abrogate againe; because it was not onely the occasion of vncleannesse, but also of secret murders of innocent babes, and whereas the Apostle *Paul* said, *It was better to marrie then to burne*: *Gregorie* was compelled to say, *It was better to marrie then to murder*. The sending of the Monkes, *Augustine*, *Melito*, and *Iohannes*, to Brittain, was not so much to reduce them to Christian religion, which they had embraced in the dayes of *Lucius* King of the Brittaines, and of *Eleutherius* Bishoppe of Rome, as hath beene declared, in the second Centurie, the second chapter: as to conquer them to the ceremonies and rites of the Romane service.

Note.

Hist. Magd.
Cent. 6 cap. 10.
Greg lib. 4.
cap. 55.

Gregorius was the first, of whom we reade, that writeth of sacrifices to be offered, for relieving of soules tormented in Purgatorie, and hee leaneth vpon such ridiculous fables, which hee heard of one *Felix* Bishop of Centum-cellæ, as it is a shame to rehearse them, but seeing they are not ashamed of lyes, let the dung of their owne inventions be cast into their owne faces: hee writeth, that a Presbyter of Centum-cellæ went to the bath-house to wash himselfe, where hee found a man vncouth and vnkowne to him, but very humble and seruiceable, and after he had serued him sundry dayes, the Presbyter to requite his kindnesse, brought vnto him two consecrated hostes, as a blessing and a reward for him who had serued him so dutifully, but the man with sadde countenance, answered: *This bread is holy, and I am not worthy to eat it. I was sometime Master and Proprietare of this house,* but

but now for my sinnes I am appointed to this seruile occupation: if thou would doe a benefit to me, offer them to the Almighty God, as a sacrifice for my sinnes, and thinke that ye are heard of God, when yee cannot finde me in this place any longer. Surely, Popish Purgatorie, & soule-Masses are first grounded vpon foolish fables, and afterward confirmed by dreames of foolish Monkes.

Patriarches of Constantinople.

EVPHHEMIVS before he would annoint *Anastatius* to be Emperour, (who came to that honour by *Ariadne* the wife of the Emperour *Zeno*, whom he married) he craued a confession of his faith, with a promise sealed by his hand-write, that he should make no novation in Religion during his time. The Emperour craued his hand-write againe, which seeing that *Euphemius* refused to render backe againe, the Emperour procured his deposition, and banished him, and placed *Macedonius* in his roome. *Euphemius.*

To *Euphemius* succeeded *Macedonius*, to whose custodie the hand-write aforesaid was committed by *Euphemius*: which when he would not render, the Emperour banished him also, and commanded to slay him at Gangra, the place of his banishment. *Theod. lictor. lib. 20.*

To *Macedonius* succeeded *Timotheus*, an vnconstant man, and iustly compared to the narrow sea, that runneth betwixt *Bæotia* and *Calchis*, which floweth and ebbeth seuen times in 24. houres; so was this Bishop wauering minded, and more bent to please men, than to be approued of God. In witnesse whereof I haue set downe one example. The Abbot of the Monasterie called *Studium*, refused to be ordained by imposition of his hands: for he said, the hands of that man, who hath damned the Councell of Chalcedon, shall not be laid vpon me: whereunto *Timotheus* answered, who- soeuer accuseth, or damnethe the Councell of Chalcedon, *An example of Timotheus his inconstancie.*

let him be accursed, and when this was reported to the Emperour *Anastatius*, to eschew his indignation, he said the contrary, whosoever accepteth the councill of Chalcedone, and alloweth of it, let him be accursed.

Iohannes Cappadox.

John of Cappadocia is not worthy that his name should be inserted in this Catalogue, a proud, avaritious, & ambitious heretique, who could neuer behaue himselfe dutifully, neither in a ciuill, nor in a spirituall calling. He was first the Emperour *Anastatius* his Deputie, and was deposed for aspiring to an higher place. Next, he became Patriarch of Constantinople, and aspired to the dignitie of Oecumenicke & vniuersall Bishop. It is true, that *Iohannes vrsentus* vsurped the title of preheminance, therefore this *Iohannes Cappadox* was laid aside as an *Eutychian* heretique, and the great inuectiues against this vsurped authority, are chiefly set against *Iohannes Iennator*. But marke how *Pelagius* the second, ere *Gregorius* trod vpon this pride, with a proud mind, as *Diogenes* did vpon the couering of *Plato* his bed, he is not content to damme the decree of the Councell of Constantinople, but also he affirmed that it was not lawfull to him to assemble a Councell without libertie first obtained from the Bishop of Rome, which thing no man spake before him: so Sathan wrought mightily in them both, as he doth in the children of pride and disobedience.

Tom. 2. Concil.

After him succeeded *John* called *Scholasticus*, and continued not about one yeere. *Evagrius* calleth him *Iohannes Sirmienfis*; lib. 4. cap. 39.

Iohannes Scholasticus.

Epiphanius.

To *John* succeeded *Epiphanius*, in the dayes of *Iustinian*, who blessed his armie which went to fight against the Vandales, vnder the conduct of *Belisarius*: he ministred sixteene yeeres, as *Chytreus* writeth.

Anthimus.

The name of *Anthimus* is worthy of the roll of obstinate heretiques. He was Bishop of *Trapezus*, but by the meanes of *Theodora* the Emperour *Iustinians* wife, he was promoted to be Bishop of Constantinople. *Theodora* was too busie in Church affaires, and *Sophia* the wife of *Iustinus* the second was too busie in ciuill affaires. The estate both of Church, and

and Kingdome had beene in better plight, if both of them had beene lesse busie.

Anthimus being deposed and banished for heresie, succeeded *Menas*, who kept the true faith, and gouerned the Church of Constantinople sixteene yeeres. *Evagrius* reckoneth *Basilides* in the roll of Bishops of Constantinople, & *Anthimus* to be Bishop of Alexandria.

Menas.

Lib. 4. cap. 9.

To *Menas* succeeded *Entichius*, of whom occasion will be offered to speake in the fift generall Councell, wherein he disputed iudiciously in the question, Whether or no it was lawfull to excommunicate heretiques after their death. His opinion concerning the bodies of the Saints after their Resurrection, that they should be subtle, like vnto the aire and winde, and not solide and palpable, was refuted by *Gregorius* the first, who proued by the example of Christ his body after his Resurrection, that the body of the Saints should not be like vnto the aire, and the winde: for Christ saith, *Handle me, and see: for a spirit hath not flesh and bones, as ye see me haue.*

Eutychius.

Luk. 24. 39.

After *Entichius* followed *John* called *vrsentus*, or *Iennator*: this name he obtained by the sobrietie, and temperancie of his life. Notwithstanding when his stomacke was emptie of meat, his heart was full of pride, and he followed the footsteps of *Iohannes Cappadox*, and would be called vniuersall Bishop, against whom *Gregorius* the first contended mightily, euen as *Lactantius* of olde contended against the Pagans, impugning the error more mightily, than solidly confirming the truth. It is supposed that he ministred 13. yeeres, vnder the Emperour *Mauritius*. To whom succeeded *Cyrinus*.

Iohannes Iennator.

Gregor. lib. 4.

Epist. 32.

Vsq. ad

epist. 40.

Cyrinus.

Patriarchs of Alexandria.

After *John* called *Tabennesiota*, succeeded another *John*, who kept the true faith, & was banished by *Anastatius*, because he would not damme the Councell of Chalcedone.

Iohannes.

Theodosius.

To *John* succeeded *Theodosius* an obstinate defender of the error of *Enriches*. He was familiarly acquainted with *Severus* of Antiochia, and *Anthimus* of Constantinople, whereby the misery of these dayes may be easily espied, wherein three notable heretiques governed principall Townes, such as Constantinople, Alexandria, and Antiochia. He was so obstinate in his error, that he was rather content to be banished vnder the raigne of *Iustinian*, than to renounce his error.

*Zoilus.**Apollinaris.**Eulogius.*
Petrus.

After him succeeded *Zoilus*, and after him *Apollinaris*, who was present at the fift generall Councell. To whom succeeded *Eulogius*, and after him *Petrus*, who ministred vnder the raigne of *Mauritius*.

Patriarches of Antiochia.

Flavianus.

After *Palladius* succeeded *Flavianus*, who suffered great troubles for the true faith, namely, by the cruell persecution of the Emperour *Anastatius*, and the calumnies of *Xeneas* B. of Hierapolis (a stranger indeed from the covenant of God, as his name importeth) for he blamed *Flavianus* most vniustly of the heresie of *Nestorius*, but when *Flavianus* both by word & writing had cleared himselfe of that calumnie, the malice of *Xeneas* ceased not: for he brought with him to Antiochia a great number of Monkes to compell *Flavianus* to abiure the Councell of Chalcedon. The towne supported their Bishop against a raskall number of seditious and hereticall Monkes. Notwithstanding the Emperour *Anastatius* infected with the heresie of *Eutyches*, counted *Flavianus*, who was most vniustly persecuted, to be the author of this tumult, and banished him, and placed *Severus* in his roome.

Paulus.

The Emperour *Iustinus* the elder displaced *Severus*, and punished him, and appointed *Paulus* to be Bishop of Antiochia.

To

To *Paulus* succeeded *Euphrasius*, who died in that fearefull calamitie of the Towne of Antiochia, when it was shaken and ouerthrowne with earthquake, as *Evagrius* witnesseth.

Euphrasius was a ciuill gouernour in the East parts, who pittied the decayed estate of the towne of Antiochia, and furnished all neccellarie things for the repairing of the towne of Antiochia: for which cause the people were so affectioned to him, that they would haue him to be their Bishop. So *Euphrasius* becomes Bishop of Antiochia, or Theopolis, for at this time it had both these names. *Evagrius* writeth, that he vndertooke the charge of the Apostolicke chaire, in which words, it is manifest, that not onely the chaire of Rome, but also the chaire of Antiochia was called the Apostolicke chaire. The towne of Antiochia at this time was taken by *Cosroes* King of Persia, set on fire, and many of the people were cruelly slaine. *Euphrasius* their Bishop at this time left the towne, a perilous example, except the people had beene in safetie, and he onely persecuted, yet he left behinde him so much as might redeeme all the Church goods.

After *Euphrasius* followed *Domnius*. And after him *Anastatius*. He ministred vnder the Emperour *Iustinian*, at what time the Emperour fell into the error of them, who saide, that our Lord Iesus in his very conception adioyned vnto his diuine nature an immortall body, which was subiect to no humane infirmities. *Anastatius* opposed himselfe to the Emperours opinion, and the Bishops followed *Anastatius*, and not the Emperour: for this cause *Iustinian* was purposed to haue banished him, but he escaped this trouble, by the Emperours death. Neuerthelesse, he was banished by *Iustinus* the younger, for some alledged cause of dilapidation of Church goods: and *Gregorius* was placed in his roome.

Gregorius ministred in Antiochia 23. yeeres, vnder *Iustinus* 2. *Tiberius* and *Mauritius*: he was in great account with *Mauritius*, to whom he foretolde, that he would be promoted to the Imperiall dignitie. And *Mauritius* employed him

Evag. lib. 6.
cap. 18.

Euphemius.

in great and waghtie businesse, such as in pacifying the tumult of his armie, which made insurrection against *Germanus* their captaine. Also he sent him Ambassadour to *Cosroes* King of Persia, who was astonied at the grace that was in his speeches. Notwithstanding, he was accused by *Asse-rius* a Deputy of the East, of the filthie sinne of incest: but he cleared his owne innocencie so evidently, that his accuser was with ignominie scourged and banished. He died of the gowtes infirmitie, and after his death, *Anastatius*, whom *Iustinus* banished for dilapidation of Church-goods, being yet aliue, was restored to his owne place againe. To whom succeeded *Euphemius*.

Patriarches of Ierusalem.

Helias.

After *Martyrius* succeeded *Helias*, a feruent defender of the true faith. Neither would he condescend to the banishment of *Euphemius*, Bishop of Constantinople, nor to the admission of *Senerus* to be Bishop of Antiochia: therefore the Emperour *Anastatius* banished him.

Iohannes.

To him succeeded *Iohn*, of whose politicke dealing in circumuencing *Anastatius* the Emperours captaine, I haue sufficiently declared in the preceding history.

Petrus.
Macarius.
Eustochius.

To *Iohn* succeeded *Peter*, and after him *Macarius*, and after *Macarius*, *Eustochius*, who impugned the Bookes of *Origen*, and draue out of his bounds the Monks of *Nova Laura*, defenders of the opinions of *Origen*: *Theodorus Ascidas* B. of Casarea in Cappadocia, tooke this in an euill part. The Emperour *Iustinian* caused a generall Councell to be gathered at Constantinople, wherein not onely the bookes of *Origen* were damned, but alſo *Theodorus* himselfe the defender of them. This displeased the Emperour *Iustinian*, because he loued *Theodorus* dearly: therefore he procured that *Eustochius* B. of Ierusalem should be remooued, and *Macarius* restored againe. After whom succeeded *Iohannes*, *Neatius*, and *Iscimus*.

Iohannes.
Neatius.
Iscimus.

In

Note.

In this Centurie, whereas I pretermit the names of other Pastors and Doctors in the Church, I haue done it vpon this consideration. I find in this Centurie, that by the irruption of barbarous people, such as the Gothes, Vandales, Hunnes, Auares, Schythians, Lombards, youth was hindered from studies, many memorable bookes were burnt, ancient Languages were vtterly spoyled, learning was greatly diminished, flattery of preuailing powers increased, ambition in the West, heresie in the East, turned the estate of the Church vpside-downe, so that scarcely could men of good gifts, and keeping integritie of faith, be furnished vnto the principall Apostolicke chaires. Now after a manner the sunne is going downe, the shadowes waxe great, the darkenelle approacheth, the Antichrist is at the doore, worthy to be welcommed with darkenelle, and decay of knowledge. What shall I now write of other Pastors and Doctors? shall I follow the foolish conceits of Historiographers, in whose opinion the gift of miracles increased, when the gift of knowledge decayed: but the contrary is knowne by Scripture, that the holy Apostles, whom Christ indued with extraordinary gifts of working miraculous workes, he indued them also with extraordinary gifts of knowledge: but the writers of this time, especially *Evagrius* who concluded his History with the death of *Mauritius*, bringeth in many famous men in this Centurie, gifted with power to worke miraculous workes. But when I consider the end of these miraculous workes, they are brought in, either to confirme the sanctimonie of the Monasticke life, the adoration of the Crosse, or some other grosse superstition. *Zosimas* a monke is commended by him for his propheticall foreknowledge of the ruine of Antiochia, and for the miracle of the Lyon, who slew the Asse that caried his victualing to Casarea, and likewise the Lyon by his mandate was compelled to beare that same burden which the Asse had borne to the portes of Casarea. No man is so senselesse, or ignorant, but may perceiue that this lying miracle is brought in, to the confirmation of the excellency of the monasticall life.

Evag. lib. 4.
cap. 26.

*Idem lib. 4.
cap. 33.*

*Idem lib. 5.
cap. 18.
Idem lib. 6.
cap. 22.*

*Idem lib. 6.
cap. 21.*

The miracle of *Thomas B.* of Apamea, tendeth to the adoration of the tree of the Crosse. The miracle of the fire that came out of *Barsanphius* shop at Gaza, and consumed the most part of them who were in company with *Eustochius B.* of Ierusalem, is a notable lie, and tendeth onely to confirme superstition. The miracle of the Image of the Virgine *Mariæ*, detesting *Anatolius* an hypocrite, an Idolater, and a forcerer, and yet insinuating himselfe in familiar acquaintance with *Gregorius B.* of Antiochia, in the dayes of the Emperour *Tiberius*, any man may perceiue that this miracle is forged, not so much for detestation of hypocrisie, Idolatrie, & forcerie, as for worshipping the Image of the Virgine with a deuout minde. The miracle of *Simeones*, who in his youth miraculously tamed a Pard, and fastened his girdle about the necke thereof, and brought it like a Catte into the Monasterie, and afterward liued vpon the toppes of pillars, and mountaines, fed with branches of trees 68. yeeres: this fable whereunto it tendeth all men doe see. And finally the golden Crosse sent by *Cosroes* to *Sergiopolis*, tendeth not onely to the invocation of Saints, but also to put our trust and confidence in them, as the last words of the Epistle of *Cosroes*, and his wife *Sira*, clearly importeth. Now let the judicious Reader pardon me in pretermittting many things written by others, lest I should wearie them by filling their cares with fables and lyes.

CEN

CENTVRIE VII.

Of Popes, Bishops, Pastors, and Doctors.



After *Sabinianus* succeeded *Bonifacius* the third, and continued onely nine moneths third. in his Popedome: finding opportunitie of time, by the disliking that the Emperour *Phocas* had of the Patriarch of Constantinople, *Bonifacius* insinuated himselfe in the fauour of the Emperour, and obtained at his hands, that the Church of Rome should be called the supreme head of all other Churches.

To him succeeded *Bonifacius* the fourth, and gouerned fourth. fixe yeeres, eight moneths, and thirteene dayes: He obtained from *Phocas* a Temple (of olde builded to the honour of all the gods of the Gentiles, called *Pantheon*): this he purged from the abominations of Heathen people, and dedicated it to the Virgine *Mariæ*, and to the Saints. Likewise, he instituted a Festiuall day, to be kept in honour of all the Saints, in which day the Bishop of Rome himselfe should read the seruice. He esteemed much of the Monasticke like, and gaue vnto the Monkes equall honour with the Clergie, in priuiledge of Preaching, ministring the Sacraments, binding, and loosing, &c. so were the Monks associated into the tribe of the Priests.

After him succeeded *Theodatus*, otherwise called *Deus de- Theodatus*. *dit*, and gouerned three yeeres, and three dayes: He made an Ordinance, that no man should marry the woman, to whom, or with whom he had beene witnesse in Baptisme, because this was counted spirituall consanguinity.

This was an vndoubted note of Antichrist, to make lawes in the matter of marriage, not agreeable to the law *Leuit. 18.* of

Bonifacius the third.

Bonifacius the fourth.

Platina in vita Boni. 4.

Funct. comment. in chron. lib. 8.

of God. Many doe write, that he cured a leprous man with a kisse: But from this time forward let vs beware to giue hastie credite to miracles, which are brought in for none other cause, but onely to confirme a lying doctrine: and in holy Scripture they are called *τέρατα ψεύδους*, that is, *Miracles of lyes*.

2 Thes. 2. 9.

Bonifacius the
fift.

To him succeeded *Bonifacius* the fift, and ruled five yeeres and ten moneths: He made a constitution, that no man who ranne for safetie to a religious place, should be drawne out of it by violence, how grievous soeuer his offence had beene: A law-Antichristian indeede, and much impairing the authoritie of the ciuill Magistrate.

Honorius the
first.

Honorius the first succeeded *Bonifacius* the fift, and ruled twelue yeeres, eleuen moneths, and seuentene dayes: He was infected with the heresie of the Monothelites, and was damned in the sixt generall Councell assembled in the dayes of the Emperour *Constantinus Pogonatus*, and hath bin touched in the *Treatise of Succession*.

Senerinus the
first.

To him succeeded *Senerinus* the first, and continued one yeere, nine moneths, and eleuen dayes: He was confirmed in his Popedom by *Isacius Exarche* of Italie: for at that time, the election of the Clergie, and consent of the people, was not much set by. *Isacius* also spoiled the treasures of the Church of *Laterane*, being offended with this, that the Church-treasures were so rich, and that they bestowed nothing to the support of Souldiers who were in great necessitie.

Platina in vita
Senerini.John the
fourth.

After him followed Pope *John* the fourth, who exceeded not the space of one yeere, one moneth, and nineteene dayes in his gouernment.

Theodoretus.

Theodoretus the succellor of *John* the fourth, was the sonne of *Theodorus* Bishop of Ierusalem. If the Romane Church so much detested marriage in the persons of men in a spirituall calling, how came it to passe that they admitted *Theodoretus* to be Pope, who was the sonne of a married Bishop? He ruled sixe yeeres, five moneths, and eightene dayes. He excommunicated *Pyrrhus* Patriarch of Constantinople for the

the heresie of the Monothelites: but after the death of the Emperour *Heracius*, *Pyrrhus* returned from Afrike, where he had remained a space in banishment, he came to Rome, recanted his error, and was absolved from excommunication: but like vnto a dogge he returned againe to his vomite, and was excommunicated of new againe by *Theodoretus*: but *Pyrrhus* was slaine by the Senators of Constantinople, before he was possessed into his former dignitie, as partaker of the vile treason intended by *Martina* and *Heracleonas* her sonne, against *Constantine* the sonne of the Emperour *Heracius*. *Platina in vis. Theod.*

After him succeeded Pope *Martinus*, and gouerned sixe yeeres, one moneth, and twentie-sixe dayes: He sent Ambassadors to *Paulus*, Patriarch of Constantinople, exhorting him to forsake the error of the Monothelites: but he misused the messengers the more confidently, because he saw the Emperour *Constans* altogether addicted vnto the heresie of the Monothelites. *Martinus* on the other part, assembled a Councell at Rome of 150. Bishops, wherein he renewed the excommunication of *Syrus B.* of Alexandria, *Sergius* and *Pyrrus*, Bishops of Constantinople: likewise, he excommunicated *Paulus* Bishop of Constantinople, for the error of the Monothelites. The Emperour *Constans* highly offended against *Martinus*, sent first *Olympus* the Exarche of Italie, either to take Pope *Martinus* prisoner, or els to kill him: but his attempts were frustrate, not without a miraculous worke of God, as *Platina* recordeth. And afterward he sent *Theodorus Calliopas*, who vnder pretence of friendship came to salute the Pope, and cast him in bonds, and sent him to Constantinople, where *Constans* the Emperour caused his tongue to be cut out, and his right hand cut off, and banished him to *Chersonesus Ponti*. The chaire of Rome was vacant for the space of foureteene moneths, because they had no certaintie of the time of the death of Pope *Martinus*. *Hist. Magd. Cent. 7. cap. 10.*

Next vnto him, *Eugenius* the first was chosen Pope, and gouerned two yeeres, and nine moneths: He was the first that

that made an Ordinance, that Bishops should haue prison-houses, for correcting the enormitie and contumacie of the Clergie.

Vitalianus the first.

After him succeeded *Vitalianus* the first, he continued foureteeen yeeres, and sixe moneths in the Popedome: to the singing of Psalmes in the Church by vive voyce, he added Organs.

Adcodatus.

Next after *Vitalianus* followed *Adcodatus*, and ruled foure yeeres, two moneths, and five dayes: of a Monke he was made Pope. In his time there were terrible apparitions in Heauen: a great Comete continuing for the space of three moneths: terrible thunders, the like whereof had not beene heard in any preceeding time: great abundance of raine, fastning the Corne to the ground, so that they grew againe, and in some places of Italie came to maturitie and ripenesse: Great incursions of Turkes and Saracens, who spoyled the Isle of Sicilie. In all these calamities (sayth *Platina*) *Adcodatus* multiplied supplications for preuenting the fore-signified wrath to come. If repentance and abolishing of horrible Idolatrie, which had now taken deepe roote, had beene joyned with prayers, the Lord might haue beene the more easily entreated.

Donus.
Platina in
vit. Doni. l.

Donus, or *Domnus*, his successor, ruled five yeeres, and ten dayes: he reduced the Church of Rauenna, after long reluctance, to the obedience of the chaire of Rome. It is to be noted, that all the time they were not subiect to the Bishop of Rome, they were called by the Romanes ἀλλοξέ παλοι: so bent were they to vindicate all declining from their authoritie with opprobrious names of Heretics imposed to the decliners thereof.

Agatho.

Agatho, successor to *Donus*, ruled 2. yeeres, 6. moneths, and 15. dayes: of whom *Platina* writeth, that he cured a leprous man with a kisse, as Pope *Deus dedit* had done before. In his time, *Constantinus Pogonatus*, Emperour, gathered the sixe generall Council at Constantinople, wherein the heresie of the *Monothelites* was condemned, and *Macarius*, Patriarch of Antiochia, for his obstinate perseuering in that error,

our, was excommunicate: and *Theophanius*, sometime an Abbot, was placed in his roome. But this I remit vnto its owne place. The epistle of *Agatho*, written to the sixe generall Council, is full of Antichristian pride, wherein he affirmeth, that the chaire of Rome neuer erred, and that it cannot erre: that euery soule, that is to be saued, must professe the Romane traditions, and all the constitutions of the Romane Church are to be receiued, as if they had beene deliuered by the diuine voyce of *Peter*. Likewise, he damned the marriage of men in a spirituall calling: he commendeth the Masse, impudently alledging a writing of *Chrysostome* concerning the Masse, whereas in all the writings of *Chrysostome*, this word of the Masse is not to be found.

Hist. Magd.
cent. 7. cap. 10.

After *Agatho*, succeeded *Leo* the second, who continued onely ten moneths, and seuentene dayes: He was the first author of the kissing of the *Pax*.

Leo the second.

To him succeeded *Benedictus* the second, and ruled ten moneths, and twelue dayes onely. In his dayes *Constantinus Pogonatus*, Emperour, ordained, that in time to come, the consent of the Emperour, and Exarche of Italie, should not be expected, but he whom the Clergie and people did elect, should forth-with be counted the Vicar of Christ. In so doing the Emperour very vnadvisedly put an hurtfull weapon into the Popes hand, whereby the estate of the Empire was encombered, and hurt afterward.

Benedictus the second.

Iohannes the fift, his successor, continued not aboue one yeere and nine dayes.

Iohn the first.

And *Conon* the first, the successor of *Iohn* the fift, ended his course after the issue of 11. moneths, and 3. dayes.

Conon the first.

After the death of *Conon*, the election of the Pope was like to be decided by weapons, rather than by Suffrages and Votes: some fauoured *Theodorus*, others promoued *Paschalis*: and neither of the parties would yeeld to the other. In the end, the people thought expedient to reiect them both, and to choose some third person to the Popedome: So they elected *Sergius* the first, and carried him vpon their shoulders to the Church of *Laterane*. In his time *Iustinian* the se-

Sergius the first.

cond

*Platina de vita
Sergij.*

Note.

cond gathered a Cooneell at Constantinople, to perfect and finish the worke which his father had begun. *Sergius* refused to subscribe the Acts of the sixth generall Councell, albeit his Ambassadour, who was present at the Councell, had subscribed them. Of the consecrated Hoste, he ordained one part to be put into the Chalice, to represent the bodie of Christ, which was risen from death: another part to be eaten, to represent the bodie of Christ walking vpon the earth: the third part, to be laid vpon the Altar vntill the ende of the Masse, to represent the bodie of Christ lying in the Sepulchre. He gouerned thirtene yecres, eight moneths and twentie-foure dayes.

Patriarches of Constantinople.

Concerning the Patriarches of Constantinople, in this Century little mention is made of them, because for the most part, they kept not the right faith, but were intangled with heresie. After *Cyriacus*, *Thomas*, and *Iohannes*, and *Constantinus*, succeeded, whose faith (as vnspotted with any blame of heresie) hath an honest testimony in Church rolles, called *Sacra diptycha*. *Sergius*, *Pyrrhus*, and *Paulus*, were miserably infected with the heresie of the Monothelites. *Pyrrhus* once recanted his heresie, and was absolved from excommunication by Pope *Theodorus*: but he returned incontinent againe as a dog to his vomite. Pope *Theodorus* when he excommunicated him the second time, vsed a new and insolent forme of doing, the like whereof was neuer heard at any time before: for he infused some drops of the consecrated cup into inke, and writ a sentence of cursing against *Pyrrhus*. *Paulus* also obtained at the hands of the Emperour *Constans*, edicts to be affixed in diuers places, whereby all men should be compelled to subscribe to the error of the Monothelites. After them *Petrus* and *Theodorus*, albeit they maintained not the fore-mentioned heresie with so high and proud attempts

*Hist. Magd.
Cent. 7 cap. 50*

as others had done, yet they were addicted vnto it. *Gregorius* successor to *Theodorus*, in the sixth generall Councell, had defended the error of the Monothelites, but when he was cleerly refuted by testimonies of Scripture, & by places cited out of the Fathers, he yeilded, and embraced the true faith. *Calymicus* ministred vnder the raig of *Iustinian* the second, who demolished a Church neere approaching to his pallace, and builded an house of presence, wherein the people might cherish the Emperour. *Calymicus* was compelled to consecrate the house by prayer: but in regard he was enforced against his heart to pray, he made his prayer short, in this manner, *Glory be to God, who patiently comporteth with vs, both now, and for ever, Amen.* For this cause *Iustinian* hated *Calymichus*, and when he returned backe againe from his ten yecrs banishment, he caused the eyes of *Calymichus* to be put out, and sent him to Rome, there to remaine in banishment.

Patriarchs of Alexandria.

IN Alexandria, before the Saracens (vnder the conduct of *Mahomet*) conquered the countrey of Egypt, few of note and marke were to be found in that chaire. After *Enlogius*, *Iohannes scribo* continued in office onely two yecres. After him *Iohannes Eleemosynarius* is highly commended for his liberalitie toward the poore. *Cyrus* his successor was an heretique, following the errour of the Monothelites. He payed tribute to the Saracens: but when the Emp. *Heraclius* was wearied of the payment of tribute, then all the countrey of Egypt was possessed by the Saracens: which incursion of the *Mahumetans*, albeit it cutted not off the personall succession of the Patriarches of Alexandria, yet it obscureth the cleare notice of their succession vnto vs, who are farre distant from them.

*Paulus Diaconus, lib. 18.
rerum Rom.*

Patriarches

Patriarches of Antiochia.

IN Antiochia *Anastatius Sinaita* is found to haue beene Bishop of Antiochia, in the dayes of the Emperour *Phocas*: He obtained this name to be called *Sinaita*, because he had macerated himselfe with long fasting, and with hard exercises of an heremiticall life vpon mount *Sina*, Anno 610. hee was slaine in a seditious commotion, stirred vp by the *Iewes*, who dwelt at Antiochia, who slew many other Christians: but they vttered great crueltie, ioyned with vile inhumanitie, against *Anastatius*, in whose mouth they cast the vaine excrements of his owne bodie, as the *Magdeburg Historie* recordeth, citing the testimonie of *Nicephorus*. After him another of that same name called likewise *Anastatius*, succeeded, and was B. of Antiochia: He was a Syrian, a man of a subtile spirit, who circumvented the Emperour *Heraclius*: for at the Emperours command he subscribed the decrees of the Councell of Chalcedon, onely simulately, and for desire of preferment: but after he had subscribed, that two natures personally vnited were to be acknowledged in Christ, he demanded of the Emperour, what he thought of the will and operation of Christ, whether was two willes and operations in Christ, or one will, and one operation onely? The Emperour troubled with the noueltie of the question, consulted with *Sergius* B. of Constantinople, who returned this answer to the Emperour, that one will and one operation was to be acknowledged in Christ. The Emperour *Heraclius* being circumvented by false and deceitfull teachers, was ashamed to forsake that opinion, which he had once condescended vnto. So this heresie of the Monothelites tooke deepe roote in the East, vntill the time that God, punishing the contempt of his truth, suffered the Saracens, with their blasphemous *Mahometan* doctrine to be vniuersally ouerspred in the East.

To

To *Anastatius* succeeded *Macarius*, a most obstinate defender of the heresie of the Monothelites: for the which cause hee was excommunicated and deposed in the sixt generall Councell, and *Theophanus*, an Abbot in Sicilie, was made bishop of Antiochia. After him are reckoned *Petrus*, *Thomas* and *Ioannes*, without any further discourse, except a bare commemoration of their names.

Patriarches of Ierusalem.

THE Church of Ierusalem in this age was pitifully defaced, as lying nearest to the incursions of strong enemies, both Persians and Saracens. *Zacharias* Bishop of Ierusalem was carried captiue by *Cosroes* king of Persia, and remained a prisoner for the space of fourtene yeeres. In the ende hee was restored to his former dignitie, at that time when the Emperour *Heraclius* ouercame *Cosroes* in warrefare, and recouered the Crosse of Christ againe, which the Persians had spoyled, and taken out of Ierusalem. This came to passe in the yeere of our Lord 624.

To *Zacharias* succeeded *Sophronius*, of a Monke, Hee was made Patriarch of Ierusalem: He lacked not his owne commendation in the sixt generall Councell, as one who kept the true Faith inuiolable: He was present in Ierusalem when *Hauar* Prince of Saracenes entered into the Towne and Temple: and he was a beholder of the last desolation of the Church in the towne.

Note.

Other Pastors and Doctors.

IN this Centurie there is great scarcitie of learned men, yest that which was lacking in learning, it must bee supplied

B b

Nicephorus.
lib. 18. cap. 44.
& 45.

supplied one way or other: Some were politique, others (in the opinion of ignorant people) were so deuout and holy, that miracles were wrought by their handes, and at their sepulchres: namely, lying miracles, aduancing the kingdome of the Antichrist. The most remarkeable Bishops of Rauenna in this Centurie were *Theodorus*, *Reparatus*, and *Felix*, all of contrarie dispositions, and so flat opposite one to another as possible could be. *Theodorus* was terrible, and couetous: and when hee saw that hee was despised by the people and Clergie, being desirous of reuenge, hee betrayed the libertie of the church of Rauenna, in the dayes of the Pope *Donus*. *Reparatus* being ignorant of that which *Theodorus* had done, and finding the Church of Rauenna, subjected to the chaire of Rome, for verie heart grieffe incontinent hee ended his life. *Felix* refused to pay vnto *Constantine* the summe of money which hee demanded as a testimonie of subjection. For this cause Pope *Constantine* desired support from the Emperour *Iustinian* the second, for subduing the Bishop of Rauenna. *Felix* on the other part, hearing, that the Emperours armie was approaching to Rauenna for the cause aforesayd, hee instigated the people to fight for the liberty of their Church: Both the armies fought with martial courage: In the end the Emperours armie preuailed, the Towne of Rauenna was taken, many were slaine, others were carried captiue to Constantinople, the eyes of *Felix* were put out, the rest were banished to Bithynia. What can be found in this historie but pride on the one part, ambitiouslie seeking superioritie: and on the other part policie, sometimes yeelding, sometimes despairing, and sometimes with bellicous hardinesse presuming to pleade a spirituall cause with weapons of a corporall warrefare.

In this Centurie many miracles are attributed to the persons whom the people counted to be deuote.

Ioannes, Bishop of Bergomum in Lombardie, was a man of so great reuerent account, that Princes were wont, by rising out of their Thrones, to doe honour vnto him. It happened

Hist. Magd.
cent. 7. cap. 10.

Platina, in
vita Ioan. 5.

ned vpon a time, that hee reprov'd *Iunipertus* king of Lombardis freebie and sharpelie, in time of a banquet. *Iunipertus* willing to be reuenged of him, provided, that hee should be sent home vpon a strong, fierce, and loftie horie, which was accustomed to cast the riders, and to teare and lacerate them: But when the Bishop of Bergomum was mounted vpon him, hee left his fiercenesse, and carried him peaceably and calmelie vnto his owne house.

Note.

Ioannes Agnus, bishop of Werecht, in whose hand a piece of drie timber budded and flourished, yet was he an idiot and an vnlearned man.

Note.

Remaclus Bishop of the same Towne, and borne in Burdeaux of France, left his Episcopall office, and went to the Wildernesse, where hee led an Heremiticall life, defending his insolent fact by the example of *Moses*, *Abraham*, *Elias*, *Heliseus*, and Christ himselfe, who were all found to haue beene in the Wildernesse. But if hee had beene a man of deepe vnderstanding, hee might haue alledged more pertinently the example of *Narcissus*, bishop of Ierusalem, who in going to the Wildernesse, forooke his Episcopall office for a time, than the example of Christ, who went vnto the Wildernesse to enter into the holie office of Preaching, after preparation of fasting, praying, and fighting with spirituall armour against the prince of Darknesse. Notwithstanding, hee is thought both in his life time, and also after his death, to haue wrought miracles.

Matthew. 4.
Platin. in vita
Ioan.

In Austume a Towne of France, called in Latine *Augustodunum*, *Leodegarius* is thought to haue retained his voice, & the benefite of distinct speaking after that his tongue was cut out, and that manie miraculous works were wrought after his death, if credite can bee giuen to *Vincensius*.

Note.

The miracles of *Andoennus* Bishop of Rowen, who also writ a booke of the miraculous deliuerance of the soule of *Dagobertus* king of France, and an infinite number of other lying miracles, all confirming superstition, of purpose I leaue

Of Popes and Bishops &c. *The second Booke*
leaueth them as fables superabundant in the writings of *Vincen-*
centius.

Concerning *Isidorus Hispalensis*, occasion will be offered
to speake of him in the sixt Councell of Toledo.

The vaine disputation concerning the diuersitie of the kee-
ping of Easter day in Scotland and England,
betwixt *Colmannus* and *Wulfredus* it is as vn-
necessarie to be written, as it was vnne-
cessary with heat and contenti-
on to haue bene
disputed.

CEN

CENTVRIE VIII.

Popes of Rome.



After Pope *Sergius* succeeded *John* the 6. *John* 6.
and continued 3. yeeres, and 3. months.

After him Pope *Ioannes* 7. continued 2. *John* 7.
yeeres and 7. monthes: hee liued in the
dayes of *Iustinian* the 2. who sent Amba-
sadors vnto him for procuring an vnion
betwixt the churches of the East and west,

because they differed in opinions concerning the Canons
of the sixt generall Councell, wherein prohibition of mar-
riage to men in spirituall offices was disallowed, and the
Patriarch of Constantinople was equalled in antoritie to the
Patriarch of Rome. These Ambassadors aforesaid retur-
ned from Pope *John* the seuenth without any answer, with
proud carriage, or as others thinke, a cowardlie forme of dea-
ling all writers doe reprove.

After him succeeded *Sisinius* who continued not about 20. *Sisinius*.
dayes in his Popedome.

After *Sisinius* succeeded *Constantine* the first and go- *Constantine* the
uerned 7. yeeres, and 20. dayes: his Popedome was vnder the first.
raigne of *Iustinian* the second, *Philippicus*, and *Anastasius*. The
Emp. *Iustinian* supported him against *Felix* Bishop of *Re-*
venna, who had refused to pay to the B. of Rome the summe
of money imposed vnto him in time of his ordination, so
that *Felix* was taken prisoner by the Emperours admirall,
and sent to Constantinople, where his eyes were put out,
& he was banished to Pontus. Against the Emp. *Philippicus* he
contended, as one hauing authoritie to raze the name of the
Emp. out of charters, as had bin already declared. This is the
Pope who was Iudge betwixt the B. of Ticinum and Millane
who contended for superiortie, and *Constantine* excom-
municated the

shop of Ticinum from the jurisdiction of the Bishop of Milan: but in such way, as he should be subject to the Church of Rome. The Emperour *Iustinian* the second, sent for Pope *Constantine*, who came to Constantinople, and from thence went to Nicomedia, where he met with the Emperour, and the Emperour kissed his feet. Marke the growing, and daylie increasing pride of the Roman Antichrist.

Note.

Gregorius,
the second.

After *Constantine* succeeded *Gregorius* the second, and continued sixteene yeeres, nine months, and eleuen dayes. Hee liued vnder the raigne of the Emperour *Leo Isaurus*, whom he rashly excommunicated for abolishing of images. Also he drew away from the obedience of the Emperour, the countries of Hesperia, Emilia, Liguria, and other parts of Italie, forbidding them to pay tribute to the Emperour, expresse contrary to Christes commandement, *Matth. 22. 21.* where He saith, *Give unto Caesar that which is Caesars, &c.* and this Christ spake concerning paying of tribute.

Gregorius the
third.

Gregorie the third gouerned ten yeeres, eight monthes, and twentie foure dayes: and followed the foote-steps of his predecessor, both in aduancing the doctrine of worshipping of images, and in with-drawing the people of Italie from the obedience of the Emperour. Moreouer, he gathered a Councell at Rome, wherein the worshipping of images had allowance. And the Emperour *Leo* was both excommunicated, and likewise, so farre as in him lay, deprived of his Emperiall dignitie. So early did the beast of Rome, euen in ciuill matters, vsurp authority ouer the Princes and Monarches of the world. In his dayes the towne of Rome was besieged by *Luitprand* king of Lombardis. But *Carolus Martellus*, a noble prince in France, being solicited by letters of *Gregorie*, to support the distressed estate of the Church of Rome, hee perswaded *Luitprand* to desist from molesting & besieging the towne of Rome.

Zacharias the
first.

After *Gregorie* the third succeeded *Zacharias* the first, & continued ten yeeres, foure months, and foure dayes: In antichristian pride hee surpassed all his predecessors, distributing the Kingdomes of the world at his pleasure: For he

procured

procured, that *Pipinus*, the sonne of *Carolus Martellus* (who was but a subject, and ruler of the kings house) should be anointed king of France: and that *Childericus*, the lawfull successeur of the kingdome, should haue his head shauen, and be thrust into a Monasterie. Likewise he procured, that *Carolomannus*, the elder brother of *Pipinus*, should be a Monke of the Order of Saint *Benedict*, in the Monasterie of Cassinates. *Rachis* also, king of Lombardes, after hee had reigned 4. yeeres, gaue ouer his kingly authority, and entered to a Monasterie, and exhorted his wife and children to do the like: and so his brother *Aistulphus* obtained the kingdome. *Pipinus* was anointed king of France, by *Bonifacius*, at the commaundement of Pope *Zacharias*, anno. 750. or as *Platina* reckoneth Anno, 753. What recompence of reward *Pipinus* rendered to the chaire of Rome, for this beneuolence, or rather this manifest iniquitie of *Zacharias*, it will be declared in the description of the life, gouernement, and carriage of *Stephanus* the second, if the Lord please.

After *Zacharias* succeeded *Stephanus* the second, and *Stephanus* the ruled five yeeres, and one month. In his time *Aistulphus*, King of Lombardes besieged Rome, at two diuers times, and *Stephanus* implored the aide and assistance of *Pipinus*, King of France, at both times. At the first time *Pipinus* besieged *Aistulphus* in *Papia* the chiefe Citie of residence of the kinges of Lombardes, and compelled him to restore to the chaire of Rome all the townes and lands which by violence hee had taken from them. But at his second comming, he not only relieved Rome from the siege of the Lombardes, but also bestowed vpon the chaire of Rome the dominions of *Rauenna* and *Pentapolis*, appertaining to the Emperour of the East, and which they enjoyed since the death of *Narses*, 170. yeeres. In so doing, there was such bargaining betwixt the kinges of France and the Popes, as was of olde betwixt *Herod* and the Iewes, he gratified them with the blood of Christes Apostles, and they gratified him on the other part by giuing to him the glory of God: Euen so, *Zacharias*, bishop of Rome, bestowed

Funt. Comment.
in Chron. lib. 8.Platina in vita
Step. 2.

Acts 12.

bestowed vpon *Pipinus* the kingdome of France, which duly appertained to another: and *Pipinus* againe bestowed vpon the chaire of Rome the dominion of *Raenna*, & *Pentapolis*, which duly appertained to the Emp. of the East.

It shall not be amisse to make a particular rehearfall of the townes & territories bestowed vpon the church of *Rome*, by the donatiō of *Pipinus*, but not of *Constantine*, as they haue rumored most fabulously many yeares agoe: In primis, *Raenna*, *Bononia*, *Imola*, *Fauentia*, *Commaclum*, *Hadria*, *Pompili Forum*, *Lenii Forum*, *Cesena*, *Bobium*, *Ferraria*, *Ficolas*, and *Gabellum*: all these townes were vnder the dominion of *Raenna*. And in *Pentapolis*, *Ariminum*, *Pisaurum*, *Concha*, *Fannum*, *Senogallia*, *Ancona*, *Auximum*, *Hummanam*, *Æsinum*, *Sempronij Forum*, *Mons Feretri*, *Vrbium*, *Balmense territorium*, *Callas*, *Luceolos*, *Engubium*, together with the Castles and lands appertaining to these townes, to wit, the Prouinces called in our time *Romandiola*, & *Marca Anconitana*, and of olde *Emilia*, *Flaminia*, & *Picenu*. Thus we see what a rich reward the chaire of *Rome* obtained for their defection frō the Emp. of the East, and their fauour towards the kings of France. Also, for further confirmatiō of friendship betwixt the bishops of *Rome*, and the kings of France, Pope *Stephanus* the 2. procured, that he should be inuited to be witnes at the baptisme of the king of Fraunce his yong son, at which time, as a man couetous of vaine glorie, he suffered, *Pipinus*, & *Charles* his son, to kisse his feet, & to hold his stirrope, & to lead his horse by the bridle: and finally, he was content to be mounted vp, and carried vpon the shoulders of men, leauing behind him an example of stinking pride to the posterity after following.

Note.

Paulus the first. After *Stephanus* the secōd, succeeded his brother *Paulus* the first, who continued 10. yeeres, and one month. In antichristian pride he was nothing inferiour to his predecessours, for he sent Ambassadors to the Emperour of the East *Constantinus Copronymus*, to exhort him to restore againe the images of the Saints, which hee had demolished, with intermination of cursing, if hee refused to bee obedient to the popes counsell

counsell. In his time *Aistulphus* King of Lombardes dyed, and *Desiderius* the last King of Lombards raigned in his stead.

Constantine the brother of *Desiderius* King of Lombardis, succeeded to *Paulus* the first, a man admitted to the Popedom, before he received Ecclesiasticall orders: therefore hee was hated of the people of *Rome*, and denuded of his Papall dignity, after hee had continued one yeere and one month. Some writers affirme that his eyes were thrust out, and that hee was sent to a Monasterie: others affirme, that hee was burnt with fire, by the hatefull malice of the Romanes.

To him succeeded *Stephanus* the third, who ruled foure yeeres, siue moneths, and twenty seven dayes. Hee gathered a Councell at *Rome*; in the which twelue Bishops of France, sent thither by *Charles de Maine*, were present, with the Bishoppes of Italy, who disauthorized *Constantine* his predecessor, and annulled all his decrees. Likewise, they damned the seventh generall Councell conuened in Constantinople, by *Constantinus Copronymus*, wherein the worshipping of Images was disallowed. But in this Laterane Councell, assembled by *Stephanus* the third, the worshipping of Images got allowance. And it was thought, that God and the Saints were in worser case then mortall Princes, in case that Images might be made to represent mortall Princes, but not to represent God and his Saints. It was rumored in this Popes time, that *Charles* King of France, was of intention to marrie *Bertha*, the daughter of *Desiderius* King of Lombards. *Stephanus* fearing lest this marriage should vndoe the friendship lately tractet betwixt the Bishops of *Rome*, and the King of France, dissuaded *Charles* from the marriage aforesayd; as if the marriage of a woman of the kindred of the Lombards, were a mixing of darkenesse with light, and of Belial with Christ. And the menacing letter of *Stephanus* the third, prevailed so farre at the hands of *Charles* the Great, that he repudiated *Bertha* the daughter of *Desiderius*, his lawfull married wife, after he had cohabited with

Constantinus 2.

Stephanus 3.

Platin. in vit. Steph 3.

Note.

with her one yeere: and hee married another woman, named *Hildegard*, of the Dukerie of Sweue. These are the fruits of Antichristian pride, to threaten the torments of hell against the Princes of the world for marriage, if so be they fore-see any damage may redound to the chaire of Rome; by the marriage of Princes.

Adrianus. 1.
Platin. in vit.
Adri. 1.

After *Stephanus* the third, succeeded *Adrian* the first, and governed twenty three yeares, ten moneths, and seventeen dayes. In his dayes *Charles* the Great came into Italy with an army, and *Desiderius* King of Lombards, his wife, and children, to Lions in France, and utterly subdued the kingdome of the Lombards; which had continued in Italy 204. yeeres. Now in the yeere of our Lord, 776. this kingdome was abolished and vndone, by *Charles* the Great, king of France, for the fauour he carried towards the chaire of Rome. Likewise, hee augmented the donation of his father *Pipinus*, and he bestowed vpon the Church of Rome, the Isle of Corfica, and the places lying betwixt Luca and Parma, with the Dukedomes Spoleto and Benevento. This being done, *Charles* returned back againe to France, carying with him *Bertha* his brothers wife, and her children, who came to *Adrian* Bishop of Rome, hoping for fauour at his hands, and that he should haue anoynted her sonnes to bee Kings of France; seeing *Carolamannus* their father was now dead: but he delivered them into the hands of *Charles*, and so *Charles* the Great raigned without exception, as absolute Commander of France. *Irene* the Empreisse of the East, during his Popedom, assembled a great Councell at Nice in Bythinia, where the adoration of Images was allowed. In this Councell the Popes Ambassadors were present, and his owne letter was read in the Councell: no man gaue greater allowance to the worshipping of Images, then Pope *Adrian* did, as shall be declared, God willing, in the head of Councels. It is to be marked, that *Platina*, writing of the death of *Constantinus Copronymus*, is compelled to beare witness to the truth; and testifie, that the opinion of the leprosie of *Constantine* the Great, was a notable fable, and that it sprung

vp

vp by occasion of the disease of *Constantinus Copronymus*, the father in law of the Empreisse *Irene*.

To *Adrian* succeeded *Leo* the third, and governed one and twenty yeeres. He was hated by *Pascalis* and *Campulus*, who lay in wait for him at the Church of *S. Silvester*, threw him down to the ground, spoyled him of his pontificall garments, beat him with many strokes; and finally, cast him into prison and bonds: but hee escaped by the meanes of a cubicular, named *Albinus*, and lurked in the Vaticane, vntill the time that *Vnigisus*, Duke of Spoleto, conveyed him safely vnto his bounds. At this time *Charles* King of France, had warres against the Saxons. The Bishop of Rome, who came to him to complaine of the iniuries which hee had received, was sent backe againe very honourably, accompanied with the souldiers of *Charles* King of France: and with promise that he should without delay, addresse his iourney towards Italy. When *Charles* came to Italy, the Popes enemies were so dashed with feare, they durst not appeare to accuse him: and the Clergie of Rome thought meet, that no man should iudge of the Apostolike chaire, but the Bishop of Rome should bee his owne iudge. *Leo* tooke the booke of the Gospell in his hands, and swore that hee was innocent of all the crimes objected against him: and so hee was absolved: and *Pascalis* and *Campulus*, the friends of the late deceased Pope *Adrian*, were counted worthy of death: but Pope *Leo* interceded for safety of their liues: so they were banished to France. For this benefit, *Leo* caused *Charles* to be declared Emperour of the West, and crowned him with the Imperiall Diadem. And from that time forwards, the custome began, that Emperours should receiue their Coronation from the Bishop of Rome. Notwithstanding of this, it was ordained, that no man should be elected Bishoppe of Rome, without aduise of the Emperour of the West, and without receiving investment from him.

Hist. Magd.
cent. 8. cap. 40.

Note.

Patri-

Patriarchs of Constantinople.

THe Patriarches of Constantinople in this Centurie, placed and displaced, according to the changeable conceits of the Emperours. Vnder th raigne of *Iustinian* the second, *Cyrus* was Patriarch, whom *Philippicus* removed, and advanced one named *Iohn*, who had fore-told, that hee should bee made Emperour. This *Iohn* was infected with the heresie of the Monothelites, and was remooved by *Artemius*, by whom *Germanus* was advanced to the chaire of Constantinople. *Germanus* continued vntill the raigne of *Constantinus Couronymus*: Hee was deposed and excommunicated by the generall Councell assembled by *Constantinus*, because he allowed the worshipping of Images.

Note.

To him succeeded *Anastasius*, who albeit hee disliked Images, yet hee was vnthankfull to the Emperour, and favoured the seditious attempts of the people of Constantinople, who advanced *Artabasdus* to the Imperiall dignity. Moreover, hee slandered the Emperour, as if hee had spoken against the divinity of Christ. Hee received a iust recompence of his vnthankfulness: for he was deposed, and scourged, and set vpon an Ass, with his face towards the Asses tayle, and made a ridiculous spectacle to the people.

After him, *Constantine* a Monke, was made Patriarch, who at the first seemed to condemne Images: but afterward hee was found to bee a maintayner and allower of them. The Emperour banished him to Iberia, where hee spake contumeliously both of the Emperour, and of the Councell holden at Constantinople: therefore he was brought back againe from banishment, and was beheaded, and his body was drawn through the town with a cord, and cast into a pit, where the bodies of malefactors were accustomed to be cast.

After him succeeded *Nicetas*, a man vnlearned, and advanced by the Emperour *Const. Copron.* for none other cause, but

onely

onely for his zeale against the worshipping of Images. After him succeeded *Paulus Cyprinus*, who in the dayes of *Const. Copron.* damned the worshipping of images: but afterward changed his minde: and vnder the raigne of *Irene*, entred into a Monastery, and lamented, that hee had consented to the abolishing of images. The vaine inconstancy of this timorous and superstitious man, was the chiefe occasion of the convocation of the second Councell of Nice, by the Emperesse *Irene*. To him succeeded *Tarasius*, who was present and gaue allowance to the adoration of Images.

The prevailing power of the Saracens in Alexandria, Antiochia, and Ierusalem, did so obscure the names of the Patriarchs of there cities, that I haue no remarkable thing to write of them in this Centurie.

Of Pastors and Doctors.

IN this declining age, wherein spirituall grace dayly decayed, and nothing increased, except an heap of earthly treasures, which God permitteth to be poured into the bosomes of them who loue the wages of iniquity. Alwayes, even at this time, some men of good literature and learning, did manifest themselues vnto the world; such as *Bonifacius* Bishop of Meinz, *Damascene*, a learned Monke, *Paulus Diaconus* a learned writer of histories, and *Beda* a man counted venerable in his time: yet all these were miserably infected with the superstitions of their time, such as the opinion of Purgatory, invocation of Saints, worshipping of Images, and prohibition of Mariage.

Bonifacius was a man borne in England, in place neere adjoining to Excester: he was familiarly acquainted with five Popes, to wit, with Pope *Constantinus* the first, *Gregorius* the second, *Gregorius* the third, *Zacharias* the first, *Stephanus* 2. And by them he was advanced to many honours: First, to be

Bonifacius.

be the Popes Legate in England, Germany and France, and afterwards to be Archbishop of Mentz. All his studies and travailes tended to this, to bring the people of England, Germany, and France, to the subiection of the Romane Bishop, and to a conformity of the superstitions of the Romane Church. In the name, and at the commandement of Pope *Zacharias*, hee disauthorized *Childericus* King of France, thrust him into a Monasterie, and anoynted *Pipinus* the son of *Carolus Martellus*, to be King of France. So zealous was he to performe all the desires of the Roman Bishoppes; by whom also his name was changed: for hee was first named *Vinofridus*, but the Bishops of Rome who delighted in his service, called him *Bonifacius*. After he had served the Romane Bishops in slavish subiection 36. yeeres, he was slaine by Pagans, because he had anoynted *Pipinus* King of France, and for hope they had to enrich themselves by his coffers: in the which, when they had opened them, they found nothing except bookes, and reliques of Saints, whereof they made no account. And his body was buried in the Monastery of Fulda.

Note.

Iohannes Damascenus.

Hist. Magd. cent. 8. cap. 10.

Note.

Damascene, a superstitious Monke, the disciple of *Cosmas*, lived vnder the Emperours *Leo*, and *Const. Copron.* hee was a long time in company of the Saracens, and with the Prince of Saracens he went to the sepulchre of *Mahomet*; and like vnto a timorous body, worshipped the bones of *Mahomet*, fearing to haue beene put to death, if hee had not done such homage. Hee was a patron of worshipping of Images, and was excommunicated in the generall counsell assembled by *Const. Copron.* It is written by *Iohn* Patriarch of Ierusalem, in the History of *Damascenes* life, that the Prince of Saracens was moved to indignation against him, by a deceitfull letter, sent from the Emperour *Leo Isaurus*, in the which *Damascene* was charged as a man willing to haue betrayed the towne of Damascus into the hands of the Emperour *Leo*. Vpon this occasion (saith *Iohn* Patriarch of Ierusalem) the Prince of Saracens cut off the hand of *Damascene*: and on the other part, *Damascene*, by humble kneeling before the Image

Image of the Virgin *Marie*, was miraculously cured, and restored againe to the power of his hand. But this is like to the rest of popish fables, and lyes: For *Damascene* writeth many notable fables, for confirmation of adoration of Images. And in case a miracle had beene wrought in his owne person, by prostrating himselfe before an Image, *Damascene* had no manner of way ouer-passed with silence the memorie all thereof. But we haue to doe with aduersaries, who are not ashamed of lies. *Damascene* was a diligent reader of the bookes of ancient Fathers, as appeareth by his foure bookes, *De Orthodoxa fide*: but not so diligent a reader of holy Scripture, which is the ground of manifold errors. His history of *Iosaphat*, King of India, is knowne to be a Monkish fable.

Paulus Diaconus, of the kindred of the Lombards, became a deacon in Aquileia: hee was carryed captiue into France, in the dayes of *Charles* the great, who besieged Pavia, banished *Desiderius*, and made an end of the Kingdome of the Lombards. Afterwards he was accused of treason and conspiracie, against *Charles* King of France. His malicious and hatefull accusers, were bent to haue had his hands cut off, or his eyes put out: but King *Charles* pitying him for his learning, was content that hee should bee banished to the Isle of Diomedes. From thence hee fled, and came to Beneuentum, where *Arachis* was dwelling, who had married *Adelperga*, the daughter of *Desiderius*. In his palace it is thought hee writ his sixe bookes, *De rebus gestis Longobardorum*. After the death of *Arachis*, hee came to the Monastery called Cassinense, where hee ended his life.

Beda, a man borne and brought vp in England, was called venerable, and was in great account in his time. Onely, he was miserably intangled with deceitfull Antichristian errors, vniuersally overspred in his dayes. In writing, reading, and praying. hee was a man of incessant paines. Nothing is found in him more commendable, then his patient suffering of the agonies immediately preceding his dissolution, with a desire to be dissolved and to be with Christ.

Albericus Gallus, a Bishop in some part of France, a learned

Albericus Gallus, with some

learned men of
Scotland, wit-
nesse to the
truth of God.

Hist. Magd.
cent. 8. cap. 10.

ned and godly man, opposed himselfe mightily to *Boniface*, the foot-groom of the Roman Antichrist, with whom concurred two learned men borne in Scotland, named *Clemens* Presbyter, and *Samson*, and offered to prooue both by word and writing, that *Bonifacius* was an author of lyes, a troubler of the peace of Christians, and a corrupter and deceiver of the people. But Pope *Zacharias* excommunicated them before they were heard in a lawfull Assembly, and gave power to his foot-groome *Bonifacius*, to depose them, and procure at the hands of the King of France, that they should be cast into prison, and bound with bonds, as schismatickes, false teachers, and sacrilegious men. Such reward men received, who were witnesses to the truth of God, and reprehended any corruption of the Romane Church. In like manner *Iohannes Mastrosius*, and *Claudius Clemens*, learned men of Scotland, sent by King *Achaisius*, to *Charles* King of France, and the first professors of learning, in the Academie founded by *Charles* the great in Paris: these two likewise were disliked of the Roman Church, because they could not assent to all the superstitions of that Church in this age so miserably deformed.

CEN.

CENTVRIE. IX.

Popes of Rome.

After *Leo* the third succeeded *Stephanus* the fourth, and ruled seven months. He was fourth, not elected with consent, and allowance of the Emperour, but onely by the Clergie and the people of Rome. Here it is well marked by *Functius*, that the Roman Church doth obserue their owne lawes so inuiolably, that the priuiledge granted to the Emperour by Pope *Leo* the third, it is vndone againe euen in his first successors time: to wit, in Pope *Stephanus* the fourth his time. In the third month of his Popedome, he journeyed toward France, for what cause it is not certaine: but it appeareth he would trie the Emperours minde, whether or no he was grieved for this, that he had beene elected Pope without the consent and fore-knowledge of the Emperour. When he returned againe, finding that *Ludonicus Pins* the Emperour, was not greatly grieved at the matter, but accepted his excuse, he began to make Commentaries vpon the Decrees of *Hadrian* the first, and *Leo* the third: to wit, that they meant not that the Emp. should bee first acquainted with the election of the Pope: but rather, that after his election, the Emperour should be acquainted with the businesse, before the Pope were anointed. By such false Glosses and Commentaries, they were by degrees excluding the Emperour from all kind of meddling with the election of the Pope.

After *Stephanus* the fourth, succeeded *Pascalus* the first, *Pascalus* the who was elected without consent of the Emperour. Hee sent Ambassadors to excuse himselfe to the Emperour

C c

Ludonicus

Ludonius Pins, because the Clergie and people had compelled him to accept the Popedom. The Emperour *Ludonius Pins* on the other part, seeing how this matter went, and that he was troubled with the vnconstancie, ambition, and obstinacie of the Romane Church, he gaue them libertie to choose their owne Bishop, without the fore-knowledge and consent of the Emperour in time to come. And *Pascal*, after hee had ruled seuen yeeres and seuentene dayes, he ended his course.

Note.

Eugenius the second.

Eugenius the second succeeded *Pascal*, and ruled foure yeeres. His Popedom was in the time when *Lotharius* was appointed to gouerne Italie. His commendations are these, great Learning, great Eloquence, with a mixture of great Hypocrisie.

Valentinus the first.

Valentinus, the successeur of *Eugenius*, within the space of fourtie dayes after that he was elected, (of a Deacon) to be Pope, hee concluded his life.

Gregorie the fourth.

To *Valentinus*, succeeded *Gregorius* the fourth, and ruled sixteene yeeres. *Ludonike* and his sonne *Lotharius* were Emperours at this time: without whose consent hee would not accept his Popedom. *Gregorie* would haue seemed to haue bene a mediator betwixt *Ludonike* and his sonnes: but he is marked with a note of shame in the *Magdeburg* history, as a man who encreased discord, rather than quenched it. What he did in the Conuention at *Aken*, which was conuened by the authoritie of the Emperour, it shall be declared, God willing, in its owne place.

Bist. Magd. cent. 9. cap. 10.

Sergius the second.

To *Gregorie* the fourth succeeded *Sergius* the second, & ruled three yeeres. He seemed to be the first Pope, who chaged the name giuen vnto him in Baptisme: for he was called *Os porci*, that is, *the mouth of the Sow*: and for the basenes of the name, he called himselfe by the name of one of his antecessours. *Lotharius* sent *Ludonick* his eldest son, accompanied with many Noble persons, to be crowned Emperour: for *Lotharius* thought meeete to enter into a Monasterie, and to lament for his by-past sinnes, especially, for grieuing the heart of his father *Ludonius Pins*. Hee augmented the liturgie of the

the Masse, with the addition of *Agnus Dei*, and ordained, that the Hostia should be diuided in three parts.

To *Sergius* the second, succeeded *Leo* the fourth, and ruled 8. yeeres, 3. months. He was a man of many trades, a builder, a warriour, and a Bishop. He compassed the Vatican with a wall, and made it in the similitude of a Towne: and builded bull-warkes in the passages of Tyber, as it issued from the towne. He was a warriour, & fought against the Saracenes: against whom also he preuailed. And finally, at some time he was a Bishop: and he gathered a Councell of 47. Bishops, in the which *Athanasius*, a Cardinall Presbyter was damned, for negligence in the worke of his calling. This is the first time, in the which mention is made of a Cardinall in the Historie: for the Decretall Epistles, as I haue already declared, are but fabulous & lying writings. In this Popes dayes, *Edelmuthus*, King of England, came to Rome, for performance of a vowe that hee had made. He was courteously accepted by Pope *Leo*: for which cause hee ordained a tribute yeerely to be paid to the bishop of Rome: to wit, a pennie Sterling out of euery house, in England that kindled fire. It is well remarked by *Philip Morney*, that *Leo* the fourth, in a certaine Epistle, written to the Bishops of Britannie, derogateth credit to all the Decretall Epistles assigned to the bishops of Rome, preceding the dayes of Pope *Siricius*, except onely to the Decretall Epistles of Pope *Syluester*. So all the authorities that are alleadged by the Romane Church, out of the Decretall Epistles, for the space of 384. yeeres, are of none effect, by the confession of Pope *Leo* the fourth.

Leo the fourth, Sergius a man of many trade.

Lib. Mystic. inquisitis.

After *Leo*, the fourth, succeeded Pope *Ioane* the eight, an English woman, borne in the towne of Mentz. She went to Athens, cloathed with the apparell of a man, accompanied with a Learned man: and she profited in learning beyond her fellowes. When shee came to Rome, shee was regarded for her learning, and was promoted to the dignitie of the Popedom, and ruled two yeeres, five months and foure dayes. About the yeere of our Lord 854. (being Pope) shee

Ioane the eight. Note.

Marian. Scot. lib. 3. chron.

she played the Harlot: and by the prouidence of God, this villanie of the Roman church, which cannot erre, was manifested to the whole world: For, in the time of a solemne Procession, as she was going to the church of Laterā, she trauelled in birth, & died, and was buried without honour. *Onuphrius*, the Aduocate of all euill causes, cannot ouer-passe this matter with silence: but he bringeth an argument from the authority of *Anastatius*, a writer of *Chronologie*, to infringe the credit of this historie, in this manner: *Anastatius* (saith hee) liued about this time, & knew best who succeeded to *Leo* the fourth & he maketh no mention of *Ioane* the eighth, but of *Benedictus* the third, as successor of *Leo* the fourth. To this *Philip Morney* answereth, That an argument taken from authoritie, negatively, hath no force. *Anastatius* maketh no mention thereof: ergo, it was not done: It followeth not, for he bringeth in the testimonie of *Ranulphus*, declaring the cause wherefore *Anastatius* omitted the name of the feminine Pope: to wit, *Propter deformitatem facti*: that is, *For the deformitie of the fact*. The nature of a short Compend permitteth me not to insist: but let them, who are desirous accurately to trie out the veritie of this matter, reade that worthie Booke of *Philip Morney*, called *Mysterium iniquitatis*.

Ranulph. lib. 5.
cap. 32.

Benedictus the
third.

Then followed *Benedictus* the third, and ruled two yeeres, six months, and nine dayes. A man in honouring the Funerall of the Clergie, with his presence, ready at all times: and desirous likewise, that the Funerall of the Bishop should be honoured with the presence of the whole Clergie.

Nicolas
the first.

To *Benedict* the third, succeeded *Nicolas* the first, and gouerned seuen yeeres, nine months, and thirteene dayes. He subdued the Bishop of Rauenna to his obediēce. He suffered the Emperour, *Ludonike* the second, to light from his horse, & to leade his bridle, vntil he came to the Campe, which was the space of a mile. He permitted diuorcement betwixt married persons, for Religions cause, without consent of parties. And that persons in spirituall offices, should not be subject to the iustice seates of ciuill Magistrates. Hee ordained also, that no man should receiue the holy Sacrament from

Hist. Magd.
Cent. 9. cap. 10.

from a married Priest. And that the Emperour should not be present at Ecclesiasticall Conuentions: except when questions concerning Faith should be intreated. Likewise, hee ordained, That the seruice of God in all countries, should be celebrated in Latine: dispensing in the meane time with the *Solanonians* and the *Polonians*, to haue the seruice of God in their owne Vulgar Language. He added vnto the Liturgie of the *Masse*, *Gloria in Excelsis*. Funct. commun. lib. 9.

Hadrianus the second, succeeded to *Nicolas* the first, and ruled 5. yeeres, nine months, and twelue dayes. He vsed Antichristian authoritie, not onely against *Hincmarus*, Bishop of Rhemes, but also against *Carolus Caluus*, king of France, whom hee commanded imperiously to present one *Hincmarus*, Bishop of Laudunum, and nephewe to *Hincmarus*, Bishop of Rhemes, to the ende that his cause might be judged by the Apostolike seate. The King tookethese letters in a very euill part, and writ vnto the Pope. That the Kings of France had euer beene Soueraigne Lordes, in their owne countrie, and not vice-gerentes & vassales to Bishops: and, That hee would not permit any man, who had beene damned in a lawfull Councell, in his owne country, to wit, in the Councell of Acciniacum, to make appellation to Rome. In this Popes time the eight generall councell was assembled, whereof I shal speake in its owne time, God willing.

Hadrianus the
second.

Ioannes the ninth, succeeded to *Adrianus* the second, and gouerned ten yeeres, and two dayes. This is he who for rewardes crowned *Carolus Caluus* to be Emperour: and was cast into prison, because hee was more affectionated to *Ludonikus Balbus*, sonne to *Carolus Caluus*, and king of France, than to *Carolus Crassus*, king of Germanie. Neuerthelesse, hee escaped out of prison, and fled to *Ludonike*, king of France: whom also hee crowned to be Emperour. But *Balbus*, after his coronation, incontinent died: and Pope *Ioannes* the ninth must seeke new acquaintancē, because his old friends were gone: therefore, he crowned *Carolus Crassus* to be Emperour. This was the first Pope who in time of his Popedom crowned three Emperours.

Ioannes the
ninth.

Note.

Martinus
the second.
Hadrianus the
third.

Of Popes and Bishops &c. The second Booke

Martinus the second, ruled one yeere, and five months. *Hadrianus* the third succeeded to *Martinus*: the time of his gouernment was also short: for he continued not aboue one yeere, and two months: yet neuertheleffe, men who are busie, may make much stirre in short time. He perfected that worke which his predeceffours had beene busied in bringing to passe many yeeres preceding: namely, That the Clergie and people of Rome should not attend vpon the allowance of the Emperour, but they should freely choose whom they thought meetest to bee Pope. Hee tooke the greater boldnesse to doe this, because the Emperour *Carolus* was occupied in warre-fare. The Nation of the Normandes were now so sauadge and mightie, and molested France with an huge Armie, that the Emperour was compelled to transact with them in manner as is aboue rehearsed in the Historie of the life of *Carolus Crassus*.

Another constitution was made by Pope *Hadrian*: to wit, That after the death of *Carolus Crassus*, who died without succession, the Emperiall Title, together with the gouernment of Italie, should belong to one of the Princes of Italie. This was the ground of vnsupportable debate, and of factions, in Italy, euery man according to the greatnesse of his power, contending to be King and Emperour: But chiefly *Albertus*, Marques of Tuscya, *Berengarius*, Duke of Foroulium, and *Guido*, Duke of Spoieto.

This seditious plotte also perturbed the Ecclesiasticall estate: For, after this, euery one of the Princes of Italie stroue with all their might, to haue such a man seated in the Popedom, as could best aduance his faction, as will clearelie appeare in the election of Pope *Formosus*.

Stephanus the
fift.

To *Hadrian* the thirde, succeeded *Stephanus* the fifth, and ruled sixe yeeres, and eleuen dayes. The lesse Holinesse, Learning, and Vertue that he had, the greater audacitie and boldnesse was found in him: for he made a constitution, whereof *Gratian* recordeth (*Distinct. 19. Cap. Enimvero Quicquid Ecclesia Romana statuit, quicquid ordinat, perpetuo quidem, & irre-fragibiliter obseruandum est*: that is, What

Note,

soener

soener the Romans Church doth statute and ordaine, it is perpetuallie, and without all contradiction, to be obserued.

After *Stephanus* the fifth (whom others doe call the sixth) *Formosus* succeeded *Formosus*, and continued five yeeres, and sixe months. Hee obtained the Popedom, not without strife: For one *Sergius*, a Deacon, was his competitor, supported with the Tusculan faction. Alwayes, *Formosus* preuailed. It was supposed, that hee was one of them who conspired against Pope *Iohn* the ninth, and cast him into bondes. After this hee feared the authoritie of Pope *Iohn*, and fled into France: but Pope *Iohn* denuded him of all Ecclesiasticall office, and put vpon him the habite of a Laicke person: which indignitie done vnto him, he tooke it so grievously, that he bound himselfe by an oath, That hee should neuer see the Towne of Rome, nor returne againe to his Bishopricke: for hee was *Episcopus Portuensis*. But Pope *Martinus* absolved him from his oath, and repossessed him into his Bishopricke againe, and in the end he was made Pope, as is said.

Platina, in
uita Formo.

Neuertheleffe, the faction of his competitor, *Sergius*, ceased not to vex and molest *Formosus*: so that hee sent secret aduertisemēt vnto *Arnulphus*, the Nephew of *Carolus Crassus* to come to Rome: who came with an Armie, and was crowned Emperour by *Formosus*, as hath beene alreadie declared.

To *Formosus* succeeded *Bonifacius* the sixt, who concluded his course, after he had continued twentie and sixe daies.

Bonifacius the
sixt.

After *Bonifacius* the sixt succeeded *Stephanus* the sixt, and ruled one yeere, and three months: Hee not onely annulled all the Decrees of his Predecessor *Formosus*: but also caused his dead bodie to be taken out of his graue, and cut off his three fingers, wherewith he was wont to consecrate persons admitted to spirituall offices, and threw them into Tyber: and caused all them, who had receiued ordination by *Formosus*, to receiue new ordination.

Stephanus the
sixt.

This fact of *Stephanus* the sixt, is so full of vncouth and vn-naturall inhumanitie, that *Omniphilus* denieth that any such thing

Note.

thing was done: whose impudencie *Mornensis* discovereth by the testimonie of *Luisprandus*, who lived at that same time and was a Deacon of the Church of Ticinum, and maketh mention of this vile fact, not without horreur and detestation thereof. *Baronius* is not so impudent as *Onuphrius*, and will not denie the fact, but extenuateth the atrocitie and vile- nesse thereof: for hee saith, *Non fuit error in fide, sed violenta tyrannis in facto*: that is to say. *It was no error in the faith, but a violent tyrannie in the fact.*

And likewise, hee annulled the inauguration of the Emperour *Arnulphus*, and annointed *Albert*, or *Lambert*, Marques of Tuscia, who followed the Popes course to bee Emperour. Now is the Popedom encreased to the measure of a full strength, when they dare authorise, and disauthorise, place and displace, Emperours at their owne pleasure. So that there remaineth nothing, but to enter into gripes with the Emperour, throw him downe to the ground, and to tread vpon the excellent honour of his Soueraigntie, which in the next Centurie will follow.

To *Stephanus*, succeeded *Romanus*, and continued onely three months. Hee abrogated the Decrees of *Stephanus*, his predecessour.

Theodorus, the successour of *Romanus*, continued in his Popedom twentie dayes onely. In this short time he allowed the Decrees of *Formosus*.

Patriarches of Constantinople.

Patriarches of *Constantinople*, in this Centurie, were changed according to the dispositiō of the Emperours, fauouring or disliking the worshipping of Images. *Nicephorus* was a defender of adoration of Images, & was banished by the Emperour *Leo*. *Theodorus* againe, *Antanius*, and *Syngelus*, who had bin Schoole-maisters to the Emperour *Theophilus*, were haters of Images. But after the death of *Theophilus*, *Theodora*, his

his wife, advanced *Methodius*, a superstitious man, and an obstinate defender of adoration of Images, and intercession of Saints. Concerning *Ignatius* and *Photius*, and the great troubles that arose about placing and displacing of them, occasion will be offered to speake of these things in the head of Councils.

Of other Pastors, and Doctors.

IN this corrupt and back-sliding age, wherein the Romane Antichrist had so great an vpper-hand, the head of Councils will compell mee to make mention of the names of a number of learned men. At this time, the name of *Claudianus Taurinensis*, putteth a great number of the rest out of my remembrance, because hee was a faithfull witnesse vnto the truth of God, in a troublesome time. He was a man borne in Spaine, vnder the raigne of *Ludovicus Pius*, he was made Bishop of Thurin, in *Pigment*. At his first entry to his Bishopricke, hee threw the Images out of his Church, affirming, that the Saints, who in their life-time were not content to be worshipped, much lesse could they be content to haue their pictures worshipped after their death. In speciall, hee condemned the worshipping of the crosse: affirming, that if it should be worshipped, because Iesus died vpon it: then the Ship, in the which Christ sayled, the Alike, whereupon Christ did ride into Ierusalem, & infinit things, which Christ touched, by the like reason, ought also to bee worshipped. Concerning the Bishop of Rome, he sayd, that he was not to be counted an Apostolicke Bishop, who sate in the Apostolicke chaire: but hee who fulfilled an Apostolicke office.

Hincmarus, Bishop of Rhemes, lived vnder *Carolus Magnus*, and continued in office almost vntill the raigne of the Emperour *Arnulph*. Hee had great strife with his nephew *Hincmarus* Bishop of Laudunum, who refused to bee vnder his

Note.

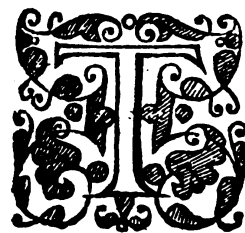
his Dioſis: and appealed from him vnto the Biſhop of Rome. Likewise, in the cauſe of *Rhotardus* Biſhop of Soiſſion, whom *Hincmarus* depoſed, and removed from his office. *Nicolaus* the firſt Biſhop of Rome, abſolved him. *Hadrian 2.* gaue him commandement to excommunicate *C. Calvus* King of France, his ſoueraigne Lord: but he refuſed to perſorme ſuch an vnlawfull commandement: and writ vnto the Pope, to be circumspect, and not precipitate raſhly his ſentences of excommunication.

The queſtion whereunto *Hadrian 2.* was ſo ſerious, was about diuiſion of lands, betwixt *C. Calvus*, and his brother *Leobarius*. *C. Calvus* denied, that he did vniuſtly invade any of his brothers lands, but lands duely belonging to himſelfe by paſſion and covenant. And the Nobles of the country ſaid, that it was a ſtrange and an vnaccuſtomed thing, that the Pope would take, vpon him to be iudge in a controverſie, concerning the Titles and Rights of kingdomes: becauſe he could not be both a Biſhop and a King.

CEN-

CENTVRIE X.

Popes of Rome.



O Theodoricus ſucceeded Pope *Iohn* the tenth, hee abrogated all the decrees of Pope *Stephanus* the ſixt, and allowed the decrees of *Formoſus*: whereupon great tumult and vprore aroſe in Rome. For this cauſe, the Pope fled to Ravenna, and gathered a Councell of 74. Biſhops, alſo *Carolus Simplex* King of France, was preſent at this councell. There hee ratified the decrees of *Formoſus*, and damned the decrees of *Stephanus*. Here let vs marke that the Biſhops of Rome doe both mocke God and the world, in ſaying, that their Councells are guided by the holy Spirit, and cannot erre; in the meane time one of their Councells damning another, and being altogether oppoſite one to another. After hee had come backe to Rome, he concluded his life, having ruled two yeeres, and fifteene dayes. To him ſucceeded *Benedictus* the fourth, and continued three yeeres, and foure moneths.

Note.

After *Benedictus* ruled *Leo* the fiſt, and continued not in his Popedom aboue forty dayes: for he was caſt into priſon and bonds, by *Chriſtophorus* his owne domeſtique ſervant. *Chriſtophorus* by vnlawfull meanes attained to the Popedom, and loſt it againe vnworthily, in the ſeventh moneth of his government, for hee was thruſt into a Monastery, as the onely refuge of all diſaſterd people. Thoſe monſters ſaith *Platina*, God permitted them not long to liue.

After *Chriſtophorus*, *Sergius* the third, ruled ſeven yeeres, foure

four moneths, and fifteene dayes. Hee raised againe the body of *Formosus* out of the graue, wherein hee had lien buried eight yeeres, and beheaded it, as if it had beene aliue, and cast it into the river Tyber, accounting it vnworthy of a buriall place. *Platina* doth marke, that *Formosus* had been his competitor, and hindered *Sergius* from attaining to the Popedome, they who are so overtaken with ambition and hatefull malice, that they cannot moderate their owne affections, how shall they governe and rule, the yniuersall Church of God. Beside this barbarous cruelty, he was a vile whoremonger, and begate *Iohn* the twelfth (who afterward was made Pope) with *Marozia* the wife of *Guido*, a famous harlot.

Anastatius 3. After him *Anastatius* the third, ruled two yeers, of whom nothing worthy of memory is written, except this, that he was not so malicious in damning the memorials of other men, as his predecessors had beene.

Landus. *Landus* succeeded to *Anastatius*, and ruled sixe moneths, and 21. dayes.

Iohannes 11. To *Landus* succeeded *Iohn* the eleventh, and ruled thirtene yeeres, two moneths, and three dayes. Hee was more martiall in exployts of warfare, then religious and expert in knowledge of heavenly things. For hee fought against the Saracens, who had been brought into Italy by the Grecians, and discomfited them. But when hee returned againe to Rome, hee incurred the hatred of *Albericus*, Marquis of *Hetruria*, who had fought with him against the Saracens, and could not abide the pride of a presumptuous Bishop, who in his triumph ascribed the whole praise of the victory to himselfe onely. This variance was the occasion of great trouble in Italy, for *Albericus* allured the Hungarians to enter into Italy, who did greater damage to the Countrey, then the Saracens had done before. On the other part, the Italians, who could not avenge themselves by rendering like evil to the Hungarians, they poured out their wrath vpon *Albericus*, and killed him. The Pope also by the souldiers of *Guido* was cast in prison, and strangled, by stopping a pillow

pillow in his throat. The villany betweene him and *Theodora* a notable harlot: I haue overpassed with silence, fearing to be prolix.

Leo the sixt followed, and continued seven moneths and fifteene dayes. *Leo* 6.

After *Leo*, followed *Stephanus* the seventh, and ruled two yeeres, one moneth, and twelue dayes. *Stephanus* 7.

The two preceding Popes, are supposed by Italian sleights to be made out of the way, by *Marozia*, a notable harlot, to the end that her sonne *Iohn* the twelfth, whom shee had borne to Pope *Sergius* the third, might bee promoted to the Popedome; who ruled foure yeeres, ten moneths, and fifteene dayes. *Marozia* was an incestuous harlot, who like vnto *Herodias*, was not ashamed to marrie two brethren, namely, *Guido* and *Hugo*: according as the verse made there-of witnesseth.

Nubere Germanis satagens Herodia binis.

Herein appeareth the terrour of the wrath of God, punishing the vngodlinesse of the Romane people: they were guided by the Popedome, and the Popedome was guided by notable harlots. *Note*.

After him succeeded *Leo* the seventh, and ruled three yeeres, six moneths, and ten dayes. *Leo* 7.

Stephanus the eight, was a Germane, and ruled three yeeres, foure moneths, and ten dayes. Hee was mightily troubled with the seditions of the people of Rome, and was so miserably wounded, that hee was ashamed to come forth vnto publique places to be seene. *Stephanus* 8.

Martinus the third, succeeded to *Stephanus* the eight, and governed three yeeres, six moneths, and ten dayes. *Platina* calleth him a devout man, and altogether bent to religion, because he repaired old Churches, that were tending to ruine and decay, the substance of religion being lost, the care of the fabricke of the Church, and such other externall things; was counted the onely devotion. *Martinus* 3.

Agapetus the second, successor to *Martinus*, continued in his Popedome nine yeeres, seven moneths, and ten dayes. *Agapetus* 2.

In

In his time *Berengarius* King of Italy, and his sonne *Albertus*, tyrannously abused the countrey, not sparing those of the Clergie. So that *Agapetus* was compelled to send messengers to *Otto* the first, whose fame was spread abroad in all Nations: and *Otto* without delay, addrested himselfe to Italy, and suppressed the insolencie of *Berengarius*, and his sonne *Albertus*, as hath beene already declared, in the historie of the life of *Otto* the first.

Iohannes 13.

To *Agapetus* succeeded *Iohn* the thirteenth, and governed nine yeeres, three moneths, and five dayes. A man from his very youth replenished with all kinde of abominable vices, a libidinous beast, a monstrous varlet, of whom I have made so frequent mention already, and the head of Councels will cast vp the filthinesse of his infamous name of new againe: so that for the present I write the lesse. He was deposed in a Councell gathered by *Otto* the first, and *Leo* the eight was placed in his roome. Pope *Iohn* had such an end as his most wretched life deserved, for hee was deprehended in adultery, and the husband of the woman whom hee defyled, wounded him to the death, so hee concluded his unhappy life.

Note.

Leo 8.

Leo the eight was chosen Pope, with advice of the Emperour *Otto* the first, and he ruled one yeere, and 4. months: albeit the seditious people of Rome reiected him, and accepted againe *Iohn* the thirteenth; and after his death they chose another, called *Benedictus* the fift: notwithstanding the Emperour *Otto* subdued those insolent and seditious people, and tooke *Benedictus* 5. prisoner, and banished him to Hamburg, where for very heart-griefe he ended his life. *Leo* loathing the manifold seditions of the Romane people, conferred againe the chusing of Popes to the Emperour.

Iohannes 14.

Pope *Iohn* the fourteenth, ruled six yeeres, eleven months, and five dayes. Against whom conspired *Godfredus*, Count of Campania, and *Petrus* the chiefe Captaine of the citie, with two Consuls, and twelue Aldermen of the towne. They layd hands vpon the Pope, in the Church of Laterane, and detayned him prisoner eleven moneths. The Empe-

rour

rour *Otto* and his sonne, made haste to come to Rome, and after due examination of this seditious attempt, he banished the two Consuls to Germany, hee commanded the twelue Aldermen to be hanged, and *Peter* the chiefe Captaine to be bound vpon the backe of an Asse, his face turned towardes the Asses tayle, and his hands bound vnder the same; thus hee was carryed through the whole citie, and scourged with rods, and banished.

Godfredus and his sonne, before this time, were dead and buried, but the Emperour caused their bodies to be raised out of their graues, and to bee cast into unhallowed places. The abusing of Pope *Iohn* was punished with the greater severity, because hee was hated by the Romanes, for the loue hee carryed to the Emperour. In this Popes time began the vile superstition of baptizing of Bels, and giving vnto them peculiar names; and the Pope called the great Bell of the Church of Laterane, *Iohn*, according to his owne name.

The beginning of the abuse of baptizing of Bels.

Benedictus the sixt, was successor both to the place, and calamities of Pope *Iohn*. *Cynsius* a man of noble birth in Rome, imprisoned the Pope in the Castle of Saint Angeli, where hee was strangled, after hee had continued one yeere and six moneths, in his Popedome. *Platina* writeth, that of all things there is a vicissitude, even so the Popes now doe include the noble citizens of Rome, into that same Castle called Saint Angeli, wherinto of old, they were incloased themselves.

Benedictus 6.

Donus the second of that name, dyed in the first yeere of his government: nothing worthy of memory is written of him.

Donus 2.

Bonifacius the seventh, continued not aboute seven months and five dayes in his Popedome: a man famous for sacrilegious theft. For when he perceived that the Romane citizens conspired against him, he tooke with him all the iewels of the Church of Saint *Peter*, and fled to Constantinople, where he sold the Iewels, and acquired to himselfe a great summe of money, wherewith hee intended to corrupt the minds of the people of Rome, but incontinent he was cut off by death.

Bonifacius 7.

While

Iohannes. 15.

While Pope *Bonifacius* the seventh was in Constantino-
ple, *Iohn* the fifteenth was chosen Pope, and in the eight
moneth of his Popedom, hee was inclosed in the Castle of
Saint Angeli, called of old *Moles Adriani*, where he mis-
erably ended his life.

Benedictus 7.

Benedict the seventh ruled eight yeeres. He was Pope at
that time when *Otto* the second dyed at Rome, and great de-
liberation was had about the successor of the Empire. The
Pope consented to the Germanes, whose opinion was this,
that the sonne of *Otto* the second, albeit young in yeeres,
should be declared Emperour. Other things (and namely,
the proceſſe of the deposition and restitution of *Arnulphus*
Bishop of Rhemes) I referre to the head of Councils.

Iohannes 16.

After *Benedict* the seventh, succeeded Pope *Iohn* the six-
teenth, who hated the Clergie, and dilapidated all the Church-
rents vpon his friends and kinsmen, hee dyed in the eight
moneth of his Popedom.

Iohannes 17.

To him succeeded *Iohn* the seventene, and continued
ten yeeres, six moneths, and ten dayes. Hee was not free of
popular sedition: but fearing the cruelty of *Crescentius*,
whom the Romanes wished that he should raigne, as Empe-
rour and King of Italy: the Pope fled to Hetruria, from
thence giving advertisement to the Emperor *Otto* the third,
to support the distressed estate of the chaire of Rome. *Cres-
centius* fearing the power of the Emperour *Otto*, allured
Pope *Iohn* to returne backe againe to Rome, which done,
Crescentius with the chiefe authors of the foresayd sedition,
killed his feet, and craved him pardon. Notwithstanding
of this, the Emperor *Otto* set forward with his army toward
Rome, and when hee heard that Pope *Iohn* was dead, hee
presented to the Romanes one *Bruno* a Germane, and of
his owne consanguinitie, whom, the Romanes (fearing
the Emperour) durst not refuse, and called him *Gregorie*
the fift.

Gregorius 5.

Gregorie the fift, governed two yeeres, and eight moneths.
The Romanes more seditious then wise, incited *Crescentius*
againe, to take vpon him authority, and to elect *Gregorie*
the

the fift, and to choose another whom they called *Iohn* the
eighteenth, *Gregorie* fled to Germanie and complained to
Otto the third of the iniuries done to him.

The Emperour led an armie to Rome of intention once
to be avenged of the continuall sedition of the Roman
people.

Crescentius fortified the Towne of Rome and the castle of
S. Angeli, which after that time receiued the third name,
not onely to be called *Moles Adriani*, and the Castle of
Saint *Angeli*, but also the Castle of *Crescentius*: but all
this preparation was made in vaine. *Otto* circumvened
Crescentius and the new made Pope, putting them in hope
of Pardon, but when they came forth, the new made
Pope had his eyes thrust out, and was spoyled of his
life, and *Crescentius* was hanged before the walles of the
Citie. *Gregorius* was restored againe and made that
constitution, about the choosing of the Emperour in
time to come by the seven Electors of Germanie, where-
of I haue spoken in the life of the Emperour *Otto* the
third.

After *Gregorie* the fift, *Sylvester* ruled foure yeeres, one *Sylvester. 2.*
month, eight daies. Hee was first a Monke of Floriacke:
when hee left the Cloyster hee went to Spaine, and lear-
ned Sciences, in the Towne of Sivill. Of a Disciple he
became in short time a Master, and had the honour to
be an instructor of *Otto* the third, who was made Em-
perour, and *Robert* King of Fraunce, and *Lotharie* a
noble man who afterward was Bishop of Senon. It was
an easie thing for his Disciples being so potent and no-
ble to advance him to all the honours hee obtained:
first to be Bishop of Rhemes, secondly to be Bishop of
Ravenna, and last of all to be Bishop of Rome. But his
name is filthily spotted with Magicall arts, and hee was
so familiar with the Deuill, that hee enquired of him
(as *Platina* writeth) how long hee should continue in
his Popedom, and the Deuill answered, euen, vn-
till the time hee should say Masse at Ierusalem.

Now there was in Rome a Chappel, called, *S. Crucis*, and vulgarlie it was called *Ierusalem*. In this Chappel in time of Lent the Bishop of Rome was accustomed to say Masse, and when *Sylvester* the second, (who before was called *Gilbertus*) was saying Masse in that place, hee found himselfe attainted with a vehement feuer, and remembering that the place was called *Ierusalem*, heeknew that hee was deceiued, and put in vaine hope of long liuing by the deuill. Hee called for the Cardinals and confessed his fault, and desired them to cut his bodie in pieces (as it iustlie deserued) and to lay it open vpon a Coach to bee buried in that place wherein the horses of their owne accord should draw the Coach. So the horses carried the Coach to the Church of Lateran, where hee was buried.

Omniphrius is weake in this, that neither can hee be silent, neither can hee defend the name of Pope *Sylvester*, with reason, but sayes hee was a learned man well acquainted with mathematicall sciences, and therefore vnlearned people counted him a Sorcerer. By such frivolous excuses all the Necromancers and Sorcerers in Europe might bee excused, against the testimonie of wise and learned Historiographers, who giue to euerie man such prayse as their doings deserue.

Patriarches of Constantinople.

*Stephanus.
Amasennus.
Tryphon.*

After *Nicholaus* and *Euthymius*, succeeded *Stephanus Amasennus* who continued about three yeeres. To whom succeeded *Tryphon*, admitted vpon this condition, that when *Theophilactus* the youngest sonne of the Emperour *Romanus* should come to perfect age, hee should giue place to him. But when the Emperours sonne was 16. yeeres old, *Tryphon* would not giue place vnto him, vntill he was circumuened by the craft of the Bishop of *Cesarea*, who pretending to be his friend said to him in this manner.

Seeing

Seeing that the Courteours are in hope to haue you displaced in respect of your want of learning. I will giue you, saith he, my counsell, to write your owne name, together with all the titles and dignities of your calling in presence of many witnesses, and send this letter aforesaid to the Emperour, to let him vnderstand that yee are not so void of learning as they talke of. To this Counsell *Tryphon* agreed, not foresmelling the subtiltie of the Bishop who gaue vnto him this Counsell: But the Courteours so soone as the letter came in their hands subioyned to the words; *Tryphon* Archbishop of new Rome, and Vniuersall Patriarch, the words following, that he voluntarily ouergaue his Patriarchship in fauour of *Theophilactus* the Emperours youngest sonne. So was *Tryphon* by his owne handwritting displaced, and *Theophilactus* seated in his roome. He was a young man of 16. yeeres old when he was made Patriarch, and ruled 23. yeeres. Hee was riotous, and full of youthly conceits, and in hunting his horse so brused his body, that he vomited blood and ended his life.

Note

Note.

To *Theophilactus* succeeded *Polyenctus* in the dayes of *Polyenctus*. *Nicephorus* and *Zimisces*, of whom God willing more shall be spoken in the head of Councils, and to him a Monke *Basilinus*, who ruled 4 yeeres, and after him *Antonius Studites*.

Antonius Studites.

Of other Pastors and Doctors.

L*uitprandus* a famous Historiographer liued in the dayes of *Hugo* and *Berengarius* kings of *Italie*, and in the daies of *Otto* the first Emperour of the west, and *Constantine* Emperour of the East. His learning and skill in Musicke brought him in credit with *Hugo* King of *Italie*. Also *Berengarius* king of *Italie* found no man so meet to be employed Ambassador to *Constantine* Emperour of *Constantinople* as *Luitprandus*, who did his message faithfully vpon the charges of his owne father in law. But *Berengarius* rendered

dered vnto him euill for good, for hee banished him. In time of his banishment he writ his historie of things done in Europe from the yeere of our Lord 858. vntill the 30. yeere of *Otto Magnus*, and dedicated it to *Reginomundus* a Bishop of Spain.

It is not certaine in what age *Theophilactus* liued: alwaies his name is inrolled in this Centurie. Hee was Bishop of Bulgaria, and writ in the Greeke Language fruitfull Commentaries vpon the foure Evangelists, and vpon all the Epistles of Paul, and vpon some of the small Prophets, such as *Habacuk*, *Ionas* and *Nahum*. Hee followed *Chrysostome* in his writings, so that his bookes are thought to be a short abridgement of the writings of *Chrysostome*. Hee sharply refuteth old Heretikes, but the defection of his owne time he doth not so neerely touch.

2 Thes. 2.

Of the Antichrist, hee thinketh that hee should spring vp in the decay of the Romane Empire, and of marriage that it was honorable, and a step to the

Tit. 1.

chaire of a Bishop. The names of other men who were more famous then others, either for good or euill, will be found in the head of
COUNCILS.

CEN.

CENTVRIE XI.

Popes of Rome.



After *Silvester* ruled Pope *John* nineteene *John*, 19. yeeres, foure months, and twentie dayes: of whom no memorable thing is written.

To him succeeded Pope *John* 20. and *John* 20. continued foure yeeres, foure months.

Platina for lacke of some remarkable thing in the historie of his life is compelled to remarke, the wisdom, magnanimitie, learning, and deuotion of *Robert* King of France who was worthe to gouerne others, because his owne heart was gouerned and ruled with reason, but of Pope *John* hee read nothing worthe of commendation.

Note.

To him succeeded *Sergius* the fourth who gouerned 2. *Sergius* 4. yeeres and 15. dayes.

To *Sergius* succeeded *Benedict* the eight and continued *Benedictus* 8. a eleuen yeeres, one month and thirteene dayes: in his dayes the pestilence so mightilie abounded that the number of them who died in the plague surpassed the number of them who were aliue. Which calamitie was signified by a fountaine of wholesome water in *Lorraine* converted into blood.

Note.

The factious Romans remoued him from his Popedom and seated another in his place: but afterward they were reconciled to him, and receiued him with great Pompe & honor, to his Popedom againe. These are the people who call the B. of Rome the vicar of Christ, the successor of *Peter*, the vniuersall Bishoppe, the ministericall head of the Church, yet will they make insurrection against him when they please, and they call others schismatics, when

Note.

when they fall from the obedience of the Bishop of Rome. But the Towne of Rome is the mother of scismes, no lesse is shee the mother of all spirituall whoredomes.

John. 21.

John 21. succeeded to *Benedict* the 8. in the dayes of the Emperour *Conrad* the second and ruled eleuen yeeres, nine dayes. *Platina* commendeth his life, but without any particular commendation of his commendable vertues.

Benedictus 9.

Benedict the ninth succeeded to Pope *John* and governed ten yeeres, and foure monthes, and nine dayes: a man vnlearned and vitious in his conversation, who allured women to his lust by Magicall arts, therefore hee was thrust out of his Popedom: and *Silvester* the third was placed in his roome, who continued not aboue fortie dayes in his Popedom, for *Benedict* by force intruded himselfe againe into the Popedom, and fearing, to be expelled of new againe from his Papall dignitie, hee made merchandise of it and solde it to *Gregorie* the sixth, for a thousand, and fife hundred pounds waight of Gold. Many Historians, such as *Martianus Polemus*, *Damianus* and *Platina*, doe report, that after his death hee appeared in a monstrous similitude, more like vnto a beast, then a man, to represent the effigie of his beastlie conversation. The Emperour *Henry* the third entered into Italie, gathered a Councell at Sutrium, wherein all these three monsters were deposed and *Suidigerius* Bishop of Bamberg was made Pope whom they called, *Clemens* the second.

Clemens 2.

After the Emperour *Henry* the third had placed *Clemens* the second in the Popedom, hee returned to Germanie. The seditious Romans returning to their wonted vomit poisoned him when hee had continued onely nine monthes in his Popedom, because he was not elected by themselves, but by the Emperour with aduise of the counsell of Sutrium.

Damasus 2.

After *Clemens* the second, succeeded *Damasus* the second, & continued not in the Popedom aboue 23. daies.

Leo. 9.

After the death of *Damasus* the second the Romanes sent Ambassadors to the Emperour *Henry* the third to send vnto them

them a worthy Pope. The Emperour made choice of *Bruno* Bishop of Tullus, who being on his iourney towards Rome in his Pontificall garments, the Abbot of Cluniack and *Hildebrand* a seditious Monke met him by the way, and perswaded him to lay aside his Pontificall garments, & to enter into Rome with the habite of a priuat man, lest hee should seeme to haue receiued the Popedom from the Emperour, and not by the election of the people, & Clergie, to whom rightly appertained the election of the Romane Bishop. *Bruno* obeyed their counsell, and was the more gladlie accepted of the Romans, who called him *Leo* the ninth: he ruled fife yeeres, and assembled councells both in Rome and Vercellis against *Berengarius*, as shall be declared (God willing) in the head of Councells.

Victor the second succeeded to Pope *Leo*, & gouerned two yeeres, three monthes, and fourteene dayes. Hee was chosen Pope with the aduise of the Emperour *Henry*, whom they feared to irritate by presenting vnto him new occasions of wrath and anger.

After *Victor* succeeded *Stephannus* the ninth, who died in the seventh month of his Popedom.

To him succeeded *Benedict* the tenth, who continued not aboue nine monthes in his Popedom. He was compelled to denude himselfe of his Papal dignitie, because he was elected without the consent of *Hildebrand*: to whom the whole number of Cardinals & Clergie had promised, that no new Pope should be elected before he had returned to Rome, for he had taken a iourney to Florence.

Nicolaus the second followed and ruled three yeeres, sixe monthes, and twentie six dayes. This is the Pope who gathered a councell at Rome against *Berengarius*, & forced him to make recantation of his opinion of the Sacrament of the supper of the Lord as shal be declared God willing in its own place. To this Pope, *Godfrid* D. of Apulia, and Calabria, recommended *Bagallardus* his son. But the Pope fauored *Robert Bagallardus* his vncke, the iust heire of the Dukedome, & covenanted with *Robert*, surnamed *Guiscard*, that hee should be

authorised to be Duke of Apulia and Calabria, providing he would bend vp al his forces to subdue the rebels of the Roman church which thing also Duke *Robert* seriously performed: & rendered to the chaire of Rome the townes of Beneventum, and Troia, which he had added to his dominions, when he first eiected his brothers son from his inheritance: Also the Pope honoured *Robert*, by giuing vnto him a baner & standard, in token of confirmation of his Dukedom, which authoritie belonged to the Emp. & not vnto the Pope. But now as *Funchus* writeth, *Fur furem, Latro latronem inuat*, that is one thiefe helpeth another, & one brigand supporteth another. In the end Pope *Nicholaus* the second tasted of *Brazates* cup, this *Brazutus* was the familiar friend of *Hildebrand*, who within the space of 13. yeeres empoysoned 6. Popes, to wit *Clemens 2. Damasus 2. Leo 9. Victor 2. Stephaus 9. & Nicholaus 2.*

Note.

Hist. Magd.
Cent. 9. cap. 10.

Note.

Alexander 2.

After *Nicholaus* succeeded *Alexander* the 2. whose name before his election to the Popedom had bin *Anselmus* B. of Luca, & he ruled 11. yeeres, 6. months. His competitor was *Candalus* B. of Parma, whom the Lumbards assisted with all their might and procured to him the allowance of the Emp. This was the ground of cruell warres betwene *Alexander* the 2. and *Candalus*, but the faction of *Alexander* prevailed. The Emp. sent *Otto* Archbishop of Colen to pacifie th vprors and tumults of Italie. At his first comming hee sharplie rebuked Pope *Alexander* because he had entered in the Popedom without the emperours consent. But *Hildebrand* according to his forme inclinable to furie & madnesse, could not abide vntil *Otto* had made an end of speaking, but he interrupted him, and answered, that the election of the Bishop of Rome belonged not to the Emperour, but to the clergie and people of Rome. *Otto* on the other part (bearing as it appeareth more with the Clergie of Rome, then fauouring the Emperours cause) condiscended that this question should be entreated in a lawfull assembly at Mantua.

In that counsel *Alexander* was declared to bee Pope, and *Candalus* had pardon granted to him. In the end Pope *Alexander* finding that he was set vp in the Papal dignity to prepare

prepare a way to *Hildebrands* Popedom, hee sayd vnto the people in the time of the solemnity of the masse, that hee would not sit in the chaire of Rome, except hee had licence of the Emperour. The angry humor of *Hildebrand*, a man borne for sedition, was so overcast with furie, that scarcely hee could abstaine from outrage, and putting hands vnto Pope *Alexander*, vntill the masse were ended. The masse being finished, he drew him by force into a chamber, where hee buffed him, before hee was deuested of his pontificall garments, because he sayd, hee would seeke the Emperours favour. Finally, hee was cast into prison and bonds, and vnder the miserable indurance of *Hildebrands* wrath, hee finished his life.

Note.

To Pope *Alexander* the second, succeeded *Gregorie* the seventh, called *Hildebrand* before his Popedom, who continued twelue yeeres, and one moneth. He was craftie and subtile in bringing to passe, that thing which hee had imagined a long time before, to wit, in treading downe vnder the feet of the Romane Bishop, all civill authority. In the Councell of Mantua, by *Hildebrands* speciall advice, it was decreed, that no man should be admitted to a Prelacie, Benefice, or Ecclesiasticall office, by a secular person: and that it should not be lawfull for Priests to marrie. These grounds being layd by *Hildebrands* advice, before hee came to the Popedom, hee laboured with all his might to put them in execution, when hee was Pope. For this cause hee called the marriage of the Priests, the heresie of the Nicholaitans; and the acceptation of Prelacies from the hands of secular Princes, Simony. And vnder colour of extirpating two heresies, hee most craftily travelled to bring vnder his swayraintie all men who were clothed with civill, or spirituall offices.

Note.

Note.

And first, for the abolishing of the marriage of Priests, hee sent strict commandement to the Bishops of France and Germany, and other places, that they should depose married Priests from their offices, vnder paine of cursing; and that they should accept no persons in their places, but those who would

would binde themselves by a solemne oath, to perpetuall continencie. The Priests made greater reluctance to the Popes commandement, then the Bishops did; in so much that in the Councell of Mentz, convoked by the Archbishop for obeying of the Popes commandement: the Archbishop accompanied with the Popes Ambassadour, could finde no other meanes to saue their liues, but onely by flying from the incensed wrath of married Priests. As concerning his other enterprize, in extirping the heresie of Simony (as hee called it) that no Prelat should receiue investment from Emperours and Princes, but onely from the Bishop of Rome. This could not bee brought to passe without the thunder-bolts of excommunication, whereby he so subdued the noble Emperour, *Henry* the fourth, that hee was compelled in sharpe winter weather to iourney to Italy, and to seeke absolution from the Popes cursing.

Note.

It were too long to discourse of his forceries, lying prophecies, and treasonable attempts against the noble Emperour. And the weake apologie of *Omnobrius*, will never be an vmbrage to couer the craft, malice, and diuellish pride of this seditious Pope.

Victor 3.

To *Gregorie* the seventh, succeeded *Victor* the third, who onely continued in his Popedome, one yeere and an halfe.

Urbanus 2.

After *Victor* the third, succeeded Pope *Urbanus* the second, and ruled twelue yeeres, foure moneths, and eighteen dayes. Hee assembled a Councell at Clermont in France, and incited Christian Princes to vndertake a dangerous warfare against the Turkes and Saracens, for recovering of the holy Land; and for supporting of distressed Christians in those parts. A certaine Monke called *Peter*, who had gone on pilgrimage to Ierusalem, deplored to the Councell in most lamentable manner, the pitifull estate of Christians in Ierusalem. And many Christian Princes were moued to vndertake an hazardous warre, against the Turkes and Saracens, vnder the conduct of *Godfrey* Duke of Lorraine, *Robert*, Duke of Normandy, *Robert* Count of Flanders, and diuerse other noble Princes, an army of three hun-

hundred thousand Christian people, set forward toward Ierusalem, which they conquered out of the hands of Infidels, with great effusion of blood, and *Godfrey* was crowned King of Ierusalem, with a crowne of thornes, *An. 1099.* as *Fruelins* recordeth.

Patriarchs of Constantinople.

BECAUSE I reade of no memorable thing done by the Patriarches of Constantinople, it shall suffice shordly to point out their names onely, and to set forward. In this Centurie we finde the names of these Patriarchs following, to wit, *Antonius*, *Nicolaus*, *Sisinnius*, *Sergius*, *Eustachius*, *Alexius*, *Michael*, *Constantinus Lithudes*, *Iohannes Xiphilinus*, *Cosmas Eustratius*, and *Nicolaus*.

Of other Pastors, and Doctors.

P*etrus Damianus*, was brought vp in the Monasterie of *Damianus*. *Cassinates*, and was made a Cardinall and Bishoppe of Ostia, by Pope *Stephanus* the ninth. Hee was deposed by *Benedict* the tenth, and deprived of his living, because hee disapproved his entry to the Popedome. Hee was cast into prison and bonds, and when he was set at liberty, he sought restitution to his Bishopricke againe, but hee lived an heremiticall life. And when Pope *Nicolaus* the second, and *Hildebrand* an Archdeacon, objected this fact against him opprobriously, he writ an apologie, and defended himselfe by the example of 36. Fathers, who had done the like. He was very superstitious, and approved the custome of Monks who began to scourge themselves, very impertinently citing the examples of Christ, who was scourged by *Pontius Pilat*, and of the Apostle Saint *Paul*, who was thrice beaten

Note.

Mat. 27. 26.
2 Cor. 11. 24.
ten

ten with rodde, and five times received thirty nine stripes, as if it were all one thing to scourge our selues, and to bee scourged by others. He was present at the Council of Milan, as substitute of Pope *Nicholau* the second.

Ino.

Ino Bishoppe of Charters in France, was counted learned in his time; nothing is more commendable in all his life then this, when hee was cast in prison for disprooving the marriage of *Philip* King of France, the Noblemen dwelling about Charters, would haue by force delivered him, but hee dissuaded them from any such attempts, onely willed them to pray to God for him. His bookes are miserably spotted with the errours of his time, such as Transubstantiation in the Sacrament of the Lords Supper, Intercession and merits of Saints in prayer, and diuerse other errors.

Note.

Lanfrancus.

Lanfrancus was borne in Papia, a towne of Italy, and became Archbishop of Canterburie: hee was much revered for his learning. Hee writ against *Berengarius*, and defended the opinion of Transubstantiation. He was in great credite with *William* the Conquerour, King of England, in so much that all spirituall and civill affaires, seemed to bee ordered according to his appetite and pleasure. This great credite procured against him the hatred of many Noblemen, notwithstanding they could not prevaile against him all the dayes of King *William*. *Rufus* the sonne of King *William*, was of a more sterne and angry nature, and albeit *Lanfrancus* had taken paines vpon his education, notwithstanding his emulous comperitours alienated the Kings heart somewhat from him, whereby hee fell into a sharpe fever and dyed. *Ranulphus* writeth of him, that he wished to conclude his life either by fever, or dysenterie, because in these sicknesses, the vse of a mans tongue continues oftentimes to the last breath. Hee continued in his Prelacie nineteene yeeres, and dyed in the third yeare of King *Rufus*.

Ranul. in poly-
chron. l. 7. c. 6.Hist. Magd.
cent. 11. cap. 10.

Anselmus.

Anselmus succeeded to *Lanfrancus*, both in place and learning; for hee was Bishop of Canterbury, and a singular learned

learned man. Hee was borne in a towne called *Augusta*, in the confines of Burgundie. Hee was the disciple of *Lanfrancus*: hee was first a Monke, and afterward an Abbot in a Monastery of Normandie, called *Bettense*, and foureyeres after the death of *Lanfrancus*, the King of England promoted him to the Archbishopricke of Canterbury. *Anselmus* in his admonitions to the King (who at that time converted to his owne vse, the rents of defunct Bishops and Abbots) was free and plaine, and for his freedome incurred great indignation: in so much that hee compared himselfe vnto an Owle. For, saith he, like as shee hath pleasure when shee remaineth in her owne nest, and with her owne brood, but when shee flyeth abroad shee is miserably misused and beaten, with ravens, crowes, and other foules that forgather with her. Even so, saith hee, when I am in company of you my familiar friends, I liue in pleasure, but when I goeto Court, and am conversant with secular men, I am discontented, and as it were dilacerate with a multitude of secular cares. Hee was a stout defender of the authority of the Bishoppe of Rome, in so much that he was content to forgoe the favour of his Prince, and to bee banished for the excessiue loue hee caryed to the priuiledges of the Romane Chaire.

Simile.

Note.

After the death of *Rufus*, *Anselmus* was received from banishment, by King *Henry*. But because hee would not admit and consecrate those Bishops who had received investment from the King, but called them bastards, and abortiue births, whosoever received investment from secular men: great contention arose betweene the King and the Prelat, the issue whereof was this; that the decison of the question was referred to the Bishoppe of Rome, who gaue sentence in favour of *Anselmus*, because *Anselmus* suffered trouble, for maintaining of the Popes authority. The King was irritate and exasperate with the Popes decree, and spoyled *Anselmus* of all his dignities. Who remained for the most part in Lions, during the time of his second banishment.

Note.

But

But the King reduced him againe from banishment, and was reconciled with him. After his returning from his second banishment, hee lived three yeeres, and died in the yeere of our Lord, 1109. having continued Bishop of Canterburie thirteene yeeres. In his bookes no errour is more intollerable then this, that hee equalleth the Virgine *Mary* with Christ, attributing to her all the treasures of wisdome, and knowledge, as the Apostle *Paul* attributeth them to Christ our Saviour.

Anselmus de excellen. beata Maria.

Col. 2. 3.

CEN-

CENTVRIE XII.

'Popes of Rome.



After *Vrbanus* the second, followed *Paschalis* the second, and ruled eighteene yeeres, 6. moneths, and 7. dayes. Called before *Reginerus*, a man brought vp in the Monasteries of Italy: hee seemed to shun the high preheminiencie of the Popedome, but the acclamations of the people, often repeating, that Saint *Peter* had chosen good *Reginerus* to be Pope, bowed his flexible minde, and inclined it to the Popedome: hee then putting on a purple garment, and a Diadem vpon his head, was brought vnto the Church of Lateran, vpon a white pamphrey, where a Scepter was put in his hand, and a girdle tyed about him, having seven Seales, and seven Keyes hanging thereupon, for a recognizance of his seven-fold power, and seven-fold grace of God resting vpon him: to wit, of binding, loosening, shutting, opening, sealing, resigning, and iudging. He excommunicated the noble Emperor *Henry* the fourth, following the example of three of his predecessors; to wit, *Gregorie* the seventh, *Victor* the third, *Vrbanus* the second. Hee stirred vp *Henry* the fift, against his naturall father, *Henry* the fourth: and caused the body of the noble Emperour *Henry* the fourth (who died at Leodim) to be raised out of his sepulchre, to be carryed to the towne of Spire, and to want the honour of Christian buriall five yeeres. O Antichristian pride! O barbarous inhumanity! O cruelty and rage, transcending the cruelty of Pagans, who persecuted the Church

Note.

Church of Christ for the space of three hundred yeeres.

In his time the Bishop of Florence taught, that Antichrist was already borne and manifested to the world. Vpon which occasion *Paschalis* assembled a Councell at Florence, and with terrible threatnings put him to silence, and damned his bookes. Also hee assembled another Councell at Tretas, a famous towne in Campanie in France, where hee ratified the decrees of his Predecessors, in condemning the mariage of Priests, as the heresie of the Nicolaitans, and receiving Ecclesiasticall rents from Lay persons, as Simonie. Of his revocation of the priuiledge of investment of Bishops, granted to the Emperour *Henry* the first: I haue spoken already in the historie of the life of the Emperour. His Competitors were *Albertus*, *Theodoricus*, and *Maginulphus*, whom hee easily subdued.

Gelasius 2.

To him succeeded *Gelasius* the second, and ruled one yeere and fife dayes. He was elected without consent of the Emp. *Henry 5.* which procured vnto him great griefe. For *Cincius* a noble man of Rome, of the family of *Frangepanis*, invaded the Pope and Cardinals, and trod the Pope vnder foot, and cast him in prison and bonds, but the citizens of Rome relieved him, and threatned to destroy the familie of *Frangepanis*, if they set not the Pope at liberty. After this trouble, another followed; the Emperour sent an army to Rome, and authorized another to be pope: whom they called *Gregorius* the eight. The Pope fled to Caieta, the place of his nativity: but when the army returned to Germany, hee came to Rome, where hee found his estate to be ieopardous. Therefore hee fled to France, and dyed of a pluresie, in the Abbey of Cluniack.

Calixtus 2.

After *Gelasius* succeeded *Calixtus* the second, sometime Bishop of Vier, and kinsman to the King of France, he governed fife yeeres, ten moneths, and thirteene dayes. Hee compelled the Emperour *Henry* the first, to agree to his election: albeit *Mauritius Burdinus*, otherwise called *Gregorius* the eight (whom the Emperour himselfe had authorized) was yet aliue. Also hee compelled the foresayd Emperour

to

to ouergieue all right, which hee claimed to investment of Bishops, and election of Popes: so much did the Roman Antichrist preuaile by the thunderbolts of his curses, that hee compelled the Emperour by these means to stoupe vnder his feete. Also he besieged Sutrium a Towne of the Romans, wherein *Mauritius Burdinus* his Competitor had his remaining. Hee tooke the Towne, and his Competitor hee carried Captiue to Rome: setting him vpon a Camel, with his face toward the hinder-parts thereof, and in the end thrust him into a Monasterie. He assembled a Councell at Rhemes, wherein he renewed the ordinance against married Priests, ordaining that not onely they should be spoyled of their liuings and offices, but also that they should be debarred from the communion of Christian people. Like as these verses doe testifie.

*O bone Calixte, nunc omnis clerus odit te.
Quondam presbyteri, poterant uxoribus uti.
Hoc destruxisti, postquam tu Papa fuisti.*

Also hee held another Councell at Rome, where it was statute and ordained that it should not be lawfull to the people to repudiat their Bishop, or to choose another during his life-time: grounding their ordinance vpon a place of Scripture, a wife is bound to the law of her husband, so long as her husband is aliue. After hee is dead shee is loosed from the Law of her husband. So learnedly did these *Ecumenique* Asses expound places of holy scripture.

Rom. 7.

Note.

After *Calixtus* succeeded Pope *Honorius* the second, and ruled fife yeeres, and two months. In his time *Arnulphus*, an eloquent man, & a famous Preacher came to Rome: whether out of the wilderness, or out of any other place wherein he had exercised a ministeriall office it is vncertaine, alwayes it is thought of all men that he was sent of God: hee sharply rebuked the dissolute Loosnesse, incontinencie, auarice, and pride of the clergie of Rome, so that hee incenced their hearts

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Note.

hearts against him, speciallie for this, that hee said it was no wonder, that they sought his life, for if Saint *Peter* himselfe were aliue and did rebuke the lewdnesse of their conuersion, they would not spare to take Saint *Peters* life also.

Moreouer hee sayd they were full of vncleannesse, and were blinde guides leading the people headlong to Hell: but the Lord would haue in remembrance their iniquities, and call their wickednesse to account. Thus the hatefull indignation of the Clergie being kindled against him for preaching the truth, they layed waite for him secretlie, and tooke him and drowned him.

Platina alledgeth that this fact displeased the Pope: alwayes there was no inquisition to know the authors of this fact, nor punishment of malefactours who shed innocent blood in secret, that manifested vnto the world the Popes indignation. About this time was a booke written called *Opus Tripartitum* the author whereof was vnknowne, but it is supposed to haue beene compiled by *Arnulphus*. It contained great complaints of the manifold abuses of Churchmen.

Innocentius 2.

After *Honorius* succeeded *Innocentius* the second, and ruled foureteene yeeres, seuen months, eight dayes. Hee was a man of a militarie spirit, albeit not fortunate in warfare. For he made warre against *Rogerius* Duke of Sicilie whom hee besieged also in a certaine Castle. But *William* Duke of Calabria *Rogerius* his sonne, not onely relieued his father, but also laid hands on the Pope and his Cardinals and made them Captiues and prisoners. *Rogerius* delt friendly with the Pope and his Cardinals and set them at libertie, and obtained at the Popes hand whatsoeuer hee pleased, except the name and title of a king. At this time when the Pope was busied in warrefare, the Romans advanced one called *Peter* the sonne of *Leo*, a man of noble birth in Rome to be Pope. And when *Innocentius* adressed himselfe to Rome, hee did finde the faction of his Competitor to be strong and mighty therefore he sayled to Pisa, and from thence to Geneva, and

and from thence to France, where hee assembled Councels at Clermont and at Rhemes, and deliuered his Competitor to Sathan. In the end hee was restored to his chaire againe by the Emperour *Lotharius* the second. In his time, the Towne of Rome being wearied with the tyrannie of the Popes, tooke resolution to be gouerned by Consuls. The Pope to obuiat this conceite of the people, made an ordinance, that whosoever did violently put hands on any person of the Clergie, hee should be excommunicate, and no man should haue power to absolve him but onely the Pope.

Note

After *Innocentius*, succeeded *Cælestinus* the second. Hee *Cælestinus* 2. was chosen Pope without the consent of the people, as witnesseth *Onuphrius*, he ended his course in the fift month of his Popedome.

To him succeeded *Lucius* the second, and gouerned the *Lucius* 2. Pestilentius chaire (as the Magdeburg historie recordeth) in a time when the Pestilence had great vpperhand in Rome. Hee concluded his course in the eleuenth month of his Popedome.

After *Lucius* succeeded *Eugenius* the third, sometime di- *Eugenius* 3. sciple to *Bernard*, and ruled eight yeeres, foure months, and twentie dayes. He so bestirred himselfe against the Senators of Rome, that partlie by cursings, and partly by force, hee brought them in subiection and compelled them to receiue such Senators, as the Pope by his authoritie pleased to assigne vnto them.

But it came to passe that hee who was desirous to be terrible and awfull to the Romans, hee feared them in like manner, that they were conspiring secretlie against his estate. Therefore hee fled to Tybur, and from thence to Fraunce, to leade an armie to the East, for the support of distressed Christians.

Note.

But this voiage had no good successe, notwithstanding that the Popes blessing, and *Bernards* Councell (who was Abbot of Claraual, and much regarded at that time) were both interposed to advance this often reiterated warrefare against the Turks. When the Pope returned from France to

Rome accompanied with great forces, the people of Rome were affraid, but the Pope soone after concluded his course at Tybur.

Anastatius 4.

Anastatius the fourth succeeded *Engenius* who continued in his Popedom one yeere, foure months, and twentie foure dayes.

Adrianus 4.

To *Anastatius* succeeded Pope *Adrian* the fourth, a Monke of the English nation, employed by Pope *Engenius* to goe to the people of Noroway, whom hee brought vnder the Roman superstition, and therefore was advanced by Pope *Engenius* to the dignitie of a Cardinall, and after the death of *Anastatius* the fourth, he was promoted to the Popedom. Hee would not goe to the Church of Lateran to be consecrated, vntill *Arnoldus* Bishop of Brixia, was driuen from the Towne of Rome: because hee had counceled the Romans to claime to the auncient gouernment of their Towne to be guided by consuls and Senators. But the proud Pope insisted so seriousslie against *Arnoldus* and the Romanes, that hee compelled them by the force of his multiplied curses not onely to expell *Arnoldus* out of the Towne of Rome, but also to submit themselues absolutely to the gouernment of the Pope. The proud carriage of this Pope, towards the noble Emperour *Fredericke* the first, his bad successe in warrefare against the Duke of Sicilie, and his miserable death in the Towne of Anagnina, hath all bene touched in the historie of the life of *Fredericke*. He ended his course after, hee had ruled foure yeeres, and ten months.

Note.

Alexander.

After *Adrian* the fourth, succeeded Pope *Alexander* the third, who had great debate against his competitor *Victor* the fourth, (called before *Othavianus*;) in respect, the Emperour, and the Princes of Germanie and a great number of the Clergie of Rome, adhered to Pope *Victor*. And on the other part to Pope *Alexander* adhered the kings of England, France, and Sicilie. And this scisme indured a long time, for remouing whereof the Emperour *Fredericke* appointed one councill at Papia, and another at Diuion.

To

To the first hee would not appeare, because hee thought the Pope should be iudged of no man.

To the Second, he should not appeare, because the councill of Diuion was not assembled by his owne authoritie, but by the commandement of the Emperour.

This Litigious decertation tooke this effect, that the Emperour and Bishoppes conuened at the foresaid Councils: decreed *Victor* who appeared and was ready to submit his cause to the iudgement of a lawfull assemblie, him (I say) they decreed to be Pope lawfully elected. Pope *Alexander* fled to France, and in the councill of Clermont hee excommunicated both the Emperour, and his Competitor *Victor*, these were the weapons of their warrefare against the Emperours and all others, whom they supposed to be their aduersaries.

After the death of his Competitor *Victor*, Pope *Alexander* being at Rome the Emperour *Fredericke* came with a strong armie thereto and Pope *Alexander* fled to the Venetians. What Tragedie fell out in Venice forcing the noble Emperour, to stoupe vnder the feete of the Pope for excessiue loue that hee caried towards his sonne, hath bene declared in the Historie of the Emperour *Frederickes* life.

In this Popes dayes was *Thomas Becket* Bishop of Canterburie slaine, *Henry* king of England, purged himselfe to the Pope that hee was innocent of his slaughter. Notwithstanding seeing his indignation against the foresaid Bishop was the occasion of his slaughter: It was inioyned to the king of England, that hee should hinder no man in his kingdome from appealing to the chaire of Rome. And that in time to come, no man should be declared king of England without the Popes consent. Thus are the neckes, kingdomes, honours, and liues, of the mightie Monarchs of the world troden vnder the feete of the Roman Antichrist. After this proud Prelat had tyrannized 21. yeeres, and 29 dayes hee ended his course.

After *Alexander* the 3. succeeded *Lucius* the 3. and gouerned

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Note.

Hist. Magd.
Cent. 12. cap. 10.

ned foure yeeres, two months, and eightene dayes. Hee was no lesse desirous to abolish the consults of Rome, then his predeceffours were; but his attempts succeeded not so well. For hee was driuen out of Rome with his complices, and a number of his fauorits were punished, by thrusting out their eyes. Others were carried thorow the streets vpon Asses hauing their Miters vpon their heades, and their faces toward the hinder part of the Ass. The Pope fled to Verona, where he Lurked vntill he died.

Vrbannus 3.

To him succeeded *Vrbannus* the third, and continued one yeere, ten months, and twentie five dayes. In his daies was Ierusalem recouered by *Saladin* a Prince of the Turkes, and commander of *Ægypt*; which tidings so pierced the Popes heart with griefe that hee ended his life at Ferrara.

Gregorius 8.

Gregorie the eight followed, who continued not in his Popedom about the space of fiftie dayes.

Clemens 3.

To him succeeded *Clemens* the third, and ruled three yeeres, and five months. In this time died *William* King of Sicilie without children, and the people of the Isle elected *Tancredus* a bastard sonne of *Rogerius* to rule ouer them.

Celestinus 3.

After *Clemens*, succeeded Pope *Celestinus* the third, and continued six yeeres, seuen months, and eleuen dayes. In his time died *Saladin* a mighty Prince of the Turkes. And Pope *Celestinus* thinking it was a meete time to fight against the Turkes for the recouering of the holie Land, incited the Emperour *Henry* the sixt, and the King of France to vndertake the ieopardous warfare against the Turks, wherein many had spent their blood and seldome with good successe.

The Emperour *Henry* sent the Duke of Saxonie and the Bishop of Mentz with a well appointed armie to the foresaid warrefare, but went not himsele. The King of France was willing to haue vndertaken a iourney toward the East, but was stayed by the irruption of the Saracens who dwelt in Mauritania.

They

They had passed the straites, and invaded that part of Spaine, which was called Betica, and conquered it. The king of Fraunce then fearing lest the Saracens should be pult vp in pride for their late victorie, and that they should invade his dominions, kept his armie at home in France for safegarde of his owne countrey. The Germane armie returned againe within short time, as hath beene declared in *Henry* the sixts life.

Patriarchs of Constantinople.

TO *Nicolaus* succeeded *Leo Styppiota*, and *Michael*, and *Theodosius*, and *Basilus*, *Nicetas*, and *Leontius*, and *Dositheus*: of whom I thinke not expedient to write any further, except simple to insert their names.

Patriarchs of Alexandria.

IN this age the armie of Christians which went to fight against the Turkes, conquered out of their hands, not onely Ierusalem, but also Antiochia, and the region round about it. Whereupon it followed that the Patriarchs were established of new againe after long intermission in Antiochia and Ierusalem. Not such as were accustomed to be of olde, hauing equall power with other Patriarchs within their owne bounds, but rather vassals and slaues to the Bishoppes of Rome, as may appeare by the Catalogue following.

The first of these Latine Patriarchs was *Bernardus* who *Bernardus*. ruled that church thirtie sixe yeeres. After him succeeded *Radulphus* who would not be subiect to the Bishop of *Radulphus*. Rome, but affirmed that both Antiochia and Rome were the chaires of *S. Peter*, Antiochia was before, and a more an-

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cient chaire, and therefore should haue the prerogatiue a-
boue Rome. Notwithstanding of all this, hee was ci-
ted by his Aduersaries to appeare before the Bishoppe of
Rome: and to answere to the faults that should be objected
against him. Namely for violent vsurpation of iurisdiction
ouer churches belonging to the Archbishop of Tyrus, as
Biblus, Tripolis, and Aradus.

This citation *Raymond* Prince of Antiochia compelled
him to obey. He was sent backe againe to Antiochia, but
the people and Clergie receiued him not. Therefore hee
lurked in Monasteries, and in the ende was deposed from
his office by a councell assembled in Antiochia.

Raymericus. After him succeeded *Raimericus* and ruled twelue
yeeres. Hee was hated of *Raynoldus* gouernour of Antio-
chia, because hee disallowed his marriage bound vp with
Constancia. Likewise hee was misvsed by him, and the balde
part of his heade was ouerlaid with honey, and he was
compelled to sit in the time of the feruent heat of the som-
mer day, to be molested with the flies and waspes.

The king of Ierusalem hearing of this pitifull demea-
nour of the Patriarch of Antiochia sent Ambassadors to
Raynold, and so the Patriarch, was set at libertie, who dwelt
at Ierusalem, forsaking Antiochia all the rest of his life-
time.

Sotericus. After him *Sotericus* was Patriarch, who continued in of-
fice short time.

Theodorus. To him succeeded *Theodorus Balsamus*, a very ambitious
man, whom *Isacius Angelus* Emperour of Constantinople
put in hope that he would promote him to be Patriarch of
Constantinople, if the Canons of Church did not hinder.
When all was done, the ambitious Prelat staid stil at home,
for the Emperour did not sollicit him seriously, but was
onely trying him to see if for hope of further prehemi-
nencie he would violate the Canons of the Church. To
Almericus. whom succeeded *Almericus.*

Patriarchs

Patriarchs of Ierusalem.

THE first Latin Patriarch of Ierusalem, after it was con-
quered from the Turkes, was *Dabertus*, sometime Bi-
shop of Pisa. He crowned *Godfrey* the first King of Ierusa-
lem, with a crowne of thornes. *Dabertus.*

To him succeeded *Gibelinus*, sometime Bishop of Arls. *Gibelinus.*
Hee was sent to Ierusalem to decide the question that fell
out betweene *Dabertus* and *Ebremaus*; but it happened
that *Dabertus* about the same time dyed: and *Ebremaus*
was remooved, because hee had intruded himselfe in office.
Therefore with vniforme consent, *Gibelinus* was made Pa-
triarch of Ierusalem.

To whom succeeded *Arnulphus*, who for his vicious *Arnulphus.*
life, was called *Mala corona.* Pope *Pascalis* the second, hear-
ing of his bad conversation, sent to Ierusalem the Bishop
of Aurange, who deposed him from his office. Notwith-
standing hereof, this vitious Prelat tooke iourney to
Rome, and with flattering speeches, and largition of mony,
prevailed so much at Rome, that he obtained his office
again.

After him followed *Guarimundus*, a man more expert in *Guarimundus.*
warfare, then in his owne calling. For hee supplied the
place of King *Baldwin*, who was detained captiue by the
Turkes. And hee was a couragious Warriour at the siege
of Tyrus.

To him continued *Stephanus*, who continued not in of- *Stephanus.*
fice about the space of two yeeres.

And after him *Gulielmus* ruled fiftene yeeres. *Gulielmus.*

After whom succeeded *Fulcherus*, and continued Patri- *Fulcherus.*
arch twelue yeeres. Hee was hated of *Raymond*, master of
the Templaries; who caused the bells to bee rung in the
time when hee preached to the people, so that the people
could not profit by hearing his Sermons. For this cause he
went

went to Rome, to complaine of the iniuries done vnto him, but some of the Cardinalls were corrupted with money, so that he obtained nothing at the hands of *Adrian* the fourth, who was Pope at that time: and so returned againe with shame.

Amalricus.

After him followed *Amalricus*, and ruled two and twenty yeeres. In whose dayes *Saladinus* a Prince of the Turkes recovered Ierusalem out the hands of the Christians.

Of other Pastors, and Doctors.

FROM the beginning of this Compend, I haue kept this order, that I haue not overcharged a little booke with mention-making of all things that are written, neither haue I pretermitted in the heads which I entreat, matters of greatest importance, so farre as my memory and vnderstanding could comprehend.

Lombardus.

In this age the Scholastique Doctors began to arise, of whom *Petrus Lombardus* was the first, who afterward was made Bishop of Paris: but I supersede to write of them vntill the next Centurie.

Arnulphus.

Arnulphus was an eloquent man, and a mighty preacher, who reprooved the Clergie of Rome, for the lewdnesse of their conversation. Wherefore the Clergie hated him, and drowned him secretly in the night time, as hath been declared in the historie of the life of *Honorius* the second. At this time was set forth a booke called *Opus Tripartitum*: *Arnulphus* was supposed to bee the Author thereof. It contained an heauie complaint of the enormities and abuses of the Church, of the number of their holy-dayes, and all lusts of vncleannesse, according to the saying of whores and naughty women, who bragged that they gained more in one day, then in fifty other dayes. Likewise it complained of the curious singing in Cathedrall Churches, whereby

by many are occasioned to spend much time in singing, which might bee better spent in more necessarie sciences. It also complained of the rabble and multitude of begging Fryers, shewing what idlenesse and vncomely behaviour, hath proceeded thereof. Also it toucheth the vnchaste and voluptuous behaviour of Church men, aggravating their faults by the similitude of storks, who are accustomed to beate those storkes out of their number, that having a mate ioyne themselues vnto another: What then is to bee done with Church-men, who professing chastity, doe defile other mens houses; so that the stinke of their vncleannesse is knowne to the whole world. Finally, it wisheth reformation to begin at the Sanctuary, as the Prophet speaketh.

Note.

Ezech 9.
Uualdus.

In this age also was *Uualdus*, a Merchant-man of Lions in France, whom God enlightened with the true knowledge of his word, and remooved from the eyes of his minde the common vaile of ignorance, that overcovered the eyes of the most part of men, who liued at this time: in such sort, that albeit Antichrist was sitting in the chaire of Christ, yet very few either perceived him, or abhorred his tyrannie. This man *Uualdus*, was stirred vp by God after this manner. Some of the chiefeest head-men of Lions were walking abroad, and it chanced one of them (the rest looking on) to fall downe by sudden death. This *Uualdus* being one of the company, and a rich man, beholding the matter more earnestly then the rest, was touched with a deepe and earnest repentance, whereupon followed a carefull study to reforme his former life: in so much that hee first begun to distribute large almes to the poore, and to instruct his familie in the knowledge of the Word of God, and to exhort all them who resorted vnto him to repentance, and amendment of life.

Note.

The Bishops envyed the travels of *Uualdus*, nothing regarding the words of holy Scripture. *Let the Word of God dwell plentifully in you, and edifie one another with Psalmes, and Hymnes, and spirituall songs.* And being mooued with great malice against him, threatned to excommunicate him, if he

Col 3.16.

hee ceased not from catechizing those who resorted to him. But *Vualdus* neglecting the threatnings of the wicked, sayd; hee must rather obey God then men. Whereupon followed cruell persecution of him, and of all his adherents. So that they were compelled to fly from Lions, and the Bishop seized vpon their goods. These were called Waldenses, or *Pau-peres de Lugduno*. The doctrine and articles which they professed, were these.

The articles of *Vualdus*, which he professed.

1. That onely the holy Scripture is to bee believed, in matters pertaining vnto eternall life, and that it containeth all things necessary to saluation.
2. That there is onely one Mediator of God and man, the man Christ Iesus: and that Saints are not to be invocated as Mediators.
3. That there is no Purgatorie fire, but all men are either iustified by faith in Christ, or else they are in the state of condemnation.
4. That all masses, namely, such as are sung for the dead are wicked, and to be abrogated.
5. That all mens traditions are to be reiected, at least not to be accounted necessary vnto saluation.
6. That constrained and prefixed fasts bound to dayes and times, difference of meats, such variety of degrees and orders of Priests, Fryers, Monkes, and Nunnes, superfluous holy-dayes, so many fundry benedictions and hallowing of creatures, vowes, peregrinations, with all therablement of such rites and ceremonies brought in by man, should be abolished.
7. The supremacie of the Pope, vsurping aboue all Churches, and especially aboue all politike Realmes, and Governments, or for him to vsurpe both the swords, is to be denied.
8. That no degrees are to bee received into the Church, but onely Priests, Deacons, and Bishops.
9. The Communion vnder both kinds to bee necessarie to all people, according to the institution of Christ.
10. That the Church of Rome is Babylon, spoken of in the

the booke of the Revelation, and the Pope the fountaine of errors, and the very Antichrist.

11. The Popes pardons and indulgences to be reiected.
12. The mariage of Priests and men in spirituall offices, they hold to be lawfull and necessary.
13. Such as heare the true Word of God, and beleue it, are the true Church of God, to whom the keyes belong; to driue away wolfs, to institute true Pastors, to preach the Word, and to administer the Sacraments.

These are the most principall articles of *Vualdenses*, to the which, the rest may be reduced.

14. Concerning the Supper of the Lord, their faith was, that it was ordayned to be eaten, and not to bee shewed and worshipped; for a memoriall, not for a sacrifice; to serue for the present ministrations, not for reservation; to be receiued at the table, not to be caryed out of the doores in pomp. And this they proue by an old Chronicle, called *Chronica gestorum*: and by the testimonie of *Origen*, who writing vpon *Leuit.* saith thus. Whosoever receiveth this bread of Christs Supper vpon the second or third day after, his soule shall not be blessed, but polluted. Therefore the Gibeonites, because they brought old bread to the children of Israel, it was ioy-
Ioshua 9.
ned them to hew wood and beare water.

In this age also are found some learned men who detested the pride of the Bishop of Rome, such as *Hildebertus*, Archbishop of Towrs, a disciple of *Berengarius*, and an excellent Poet, who made this distichon of the towne of Rome.

Urbs felix, si vel dominis urbs illa careret.

Vel dominis esset turpe carere fide.

Bernard, Abbot of Claravall, borne in Burgundie, was respected in his countrey aboue others, who although hee lived in a most corrupt age, yet he was found in the doctrine of iustification: as may appeare by the words which hee vttered on a time being diseased, after this manner: I grant (saith he) I am vnworthy, and that I cannot obtaine the kingdome of heaven by mine owne merits, nevertheless, my Lord hath a double right to it: First, by this right, that he is
his

Note.

*Hugo in postil.
super. i. loh.*

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Note.

*Bernards testa-
mental lessons.**Anselmus Ha-
velburgensis.*

his fathers heire. Secondly, by right of the merit of his suffering. With the first right, he contenteth himselfe. The second he bestoweth on vs, by whose free gift I claime a right thereto, and am not confounded. Hee detested the corruption of manners, which abounded in his time, as may bee knowne by the words of *Hugo Cardinalis*. It seemeth (saith he) good Iesus, that the whole vniuersitie of Christian people, haue conspired against thee, and these are the chiefe persecutors, who haue the principall roomes in thy Church. Hee adinonished Count *Theobald*, who bestowed great cost in building of Abbies, and Churches, that he would rather support them who were of the household of faith, and that he would be carefull to build the immortall and everlasting tabernacles of God. Hee subdued his body by fasting, beyond all measure; whereby his stomacke became so diseased, that oftentimes it rendered againe the small portion of food which it had received. Hee was very superstitious in receiving the reliques of the Saints. In so much, that when hee came to Rome, and the head of the Martyr *Casarius* was offered to him, to take of it what part hee pleased, hee was content to take one tooth onely. And when his associates could not draw out the tooth (it was so fast fastened vnto the Iawbone) *Bernard* counselled them to pray, that the Martyr would willingly conferre vnto them one of his teeth. Many visions and miracles are attributed to him, but they smell so much of superstition, as it is easily knowne, that the most part of them are invented and forged by the deceiving teachers of this age. He died in the 64. yeere of his age, leaving them that were about him three testamentall lessons. 1. That they should offend no man. 2. That they should giue lesse credite to their owne opinion, then to the iudgement of other men. 3. That they should not be vindictiue, nor desirous of revenge for wrongs done vnto themselves. He esteemed much of the prophecies of *Hildegardis*, a Prophetesse in France, whose wordes *Bernard* thought to be indyted by diuine inspiration.

In this age also flourished *Anselmus* Bishop of Havelburg, whom

whom the Emperour *Lotharius 2.* sent to *Calomannes* Emp. of Constantinople. Hee disputed with *Nichetes* Bishop of Nicomedia, in the temple of Sophia, about the old error of the Grecians, who affirmed that the holy Spirit proceeded onely from the Father, and not from the Sonne. Hee refused very learnedly, the obiections of *Nichetes*, who obiected that two fountaines and beginnings were set vp in the God-head, if the holy Spirit proceeded both from the Father and the Sonne. Wherevnto *Anselmus* answered, that when the Councell of Nice sayd, *Deus de Deo, lumen de lumine*: They established not two Gods, nor two lights in the Trinitie. Euen so, when it is sayd, *Principium de principio*, there is not brought in two beginnings, but one only. And whosoever (saith he) denyeth that the holy Spirit proceedeth from the Son, denyeth also that he proceedeth from the Father. For the Scripture saith, I and the Father are one, I am in the Father, and the Father in me: and againe, Hee that seeth mee seeth the Father.

*Anselmus his
disputations a-
gainst Nichetes.*

Note.

Ioh. 17. 21.

From this argument they went to another, concerning the supremacie of the Bishop of Rome. *Anselmus* proved the supremacie of the Bishop of Rome by three arguments. 1. Because the Councell of Nice had preferred the chaire of Rome, to all other chaires. 2. Because Christ assigned superiority to *Peter*, when hee sayd, Thou art *Peter*, and vpon this Rocke will I build my Church: and the gates of hell shall not preuaile against it. And I will giue vnto thee the keyes of the kingdome of heauen, and whatsoeuer thou shalt binde on earth, is bound in heauen, and whatsoeuer thou shalt loose on earth, shall be loosed in heauen. 3. The chaire of Rome was free of heresies, when Constantinople and other Churches of the East were defiled with heresie.

Mat. 16. 18, 19

To the first argument *Nichetes* answered, that the Councell of Nice called the Bishop of Rome, the Bishop of the principall chaire, but not the principall Bishop, for that dignitie hee received from the Emperour *Phocas*, but not from the Councell of Nice. To the second argument, he answered, that the power of binding and loosing was not given

to

Of Popes and Bishops, &c. *The second booke*

to *Peter* onely, but also to all the rest of the Apostles. And like as they were all partakers of that same heavenly grace, whereof *Peter* was partaker in the day of Pentecost: so likewise they all received that selfe same power of binding and loosing. And *Peter* alone received not the power, like as he received not the grace alone. Thirdly, whereas it was alledged, that the Romane Church remained vnspotted with heresie, when as other Churches were defiled with it, *Nichetes* answered, that it was true, that *Arrius*, *Macedonius*, *Nestorius*, and *Eutiches*, did spring vp among the Grecians, and they likewise were chiefly refuted and suppressed by the the Grecians. And the fountaine of all heresies being humane Philosophie, it was no marvell that greatest heresies sprung vp, where men of greatest learning and vnderstanding were found, and it is likely that the fewer heresies sprung vp in the West, because they were men of lesse learning, and not of so deepe vnderstanding as the people of the East.

CEN-

CENTVRIE XIII.

Popes of Rome.



After *Celestinus* succeeded *Innocentius* the third, and ruled eightene yeeres, he excommunicated *Iohn* king of England, for not receiuing of *Stephen Langtowne* Archbishop of Canterbury being approued by the Pope, he brought the said king so low that he was in the ende constrained to re-

signe his crowne of England and Ireland to the Pope, and to receiue the same backe againe from the Pope to him and his heires for yeerely payment of a thousand marks, He confirmed the order of the Dominike or blacke friers, and the order of Franciscans or begging Friers.

To him *Henry* the sixth when hee departed this life left the tuition and protection of his sonne *Fredericke* the second. But *Innocentius* followed the footesteps of *Iudas*, but not of Saint *Peter*, made *Otto* Duke of Saxon Emperour in prejudice of *Fredericke* who was committed to his protection. But thorow the prouidence of God, the spirit of dissension fell betweene the Emperour *Otto* and the Pope, so that hee was excommunicated by the Pope, and the Empire was giuen to *Fredericke*. Also hee gathered a generall Council at Rome called Lateranense, whereof hereafter.

After him succeeded *Honorius* 3. and ruled ten yeeres, 7. months, 13. daies: he excommunicated the good Emperour *Fredericke* 2. and in this age it is to be noted that almost no Pope can be found, who set not out his thunderbolts of cursings against kings and Emperours.

Next to him succeeded *Gregorius* the ninth, and ruled one yeere, & three months, he caused the booke of the Popes decretalls to be compiled, and had cruell warres against the Emperour *Fredericke* whom hee excommunicated diuers times,

Honorius 3.

Note.

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times, as hath at length beene declared in the life of *Fredericke*.

Calixtus 4. *Celestinus 4.* followed after him, who liued not in the Popedome about the space of 18. dayes.

Innocentius 4. To him succeeded *Innocentius 4.* and ruled 11. yeeres 12. months 12. dayes: he helde a Councell at Lyons, wherein he excommunicated the Emperour *Fredericke* of new againe and deposed him from his Emperiall dignitie, and gaue the same to *William* Count of Holland. Hee died miserably, for hee invaded the kingdome of Sicilie with an armie, hoping to bring it vnder his subiection after the death of *Fredericke*, but was disapointed and repulsed by *Manfred*, king of Sicilie. And as hee was in Naples a voyce was heard in the Popes Court saying, *Surge miser ad iudicium*, that is, rise, O wretched person, and appeare to iudgement, and the day following he was found lying dead in his bed.

Note.

Alexander 4. To him succeeded *Alexander* the fourth who did fight against *Manfred* king of Sicilie vnprosperously, but being ouercome in battell, hee had refuge to his old armour of curling, and excommunicated *Manfred*. He damned the Booke of *William de Sancto amore*, which hee writ against the order of begging Friers, and died in the seuenth yeere of his Popedome.

Vrbannus 4. After him followed *Vrbannus* the fourth, and ruled three yeeres, and one month. Hee stirred vp *Charles* Duke of Angeow against *Manfred*, and gaue vnto him the kingdome of Sicilie and Calabria, with the Dukedome of *Apulia* to be holden of the Pope as superior, for yeerely payment of a certaine duety to the Church of Rome; which was the occasion of great troubles which after followed.

Clemens. To him succeeded *Clemens 4.* and ruled 3. yeeres 9. months 21. daies. He finished the worke which *Vrbannus* begun, for hee gaue to *Charles* Count of Angeow not onely the Dukedome of Sicilie, but also the stile of the kingdome of Ierusalem; prouiding alwayes hee should pay yeerely

yeerely in few-farme to the church of Rome fortie thousand crownes. This *Charles* by instigation of the Roman Bishop first slew *Manfred* king of Sicilie, and afterward slew *Conradinus* ionne to *Conrad* who came to Italie to possesse the kingdomes duely appertaining to him. So was the kingdome of Sicilie taken from the posteritie of *Fredericke*, and put in the hands of Frenchmen.

After him *Gregorius* the tenth ruled foure yeeres, two months, ten dayes. He held a generall councell at Lyons whereat *Michael Palaeologus* Emperour of Constantinople was present as will be hereafter delared, God willing.

Gregorius 10.

He made peace betweene the Venetians and the Genuans who not onely at home, but also in Asia had bloodie warres one against another to the great encouragment of the Infidels. Also hee interdyted the Florentines from all holy seruice, because they eiectioned the *Gibelins* out of their towne, whom the Pope being in France had receiued in favour and brought backe from banishment. Hee was so highly displeased with them, that (passing by the towne of Florence vpon a time) being required of his fatherly clemencie to lofe them from the foresaid interdittment hee vterly refused to doe it.

Next after him *Innocentius* the fift, died after hee had ruled sixe months, and two daies.

Innocentius 5.

After him *Hadriannus* the fift died, hauing ruled fortie dayes.

Hadriannus 5.

Ioannes 22. who succeeded to *Adrian*, died after he had ruled 8. months. Hee was smothered by the sudden fall of a chamber newly built in the place of *Viturbium* for his solace and pleasure: and this iudgement fell vpon him immediatly after he had foolishly promised to himselfe long life, and said to his friends that he knew by the position of the starres that he would liue a long time in this world.

Note.

After him followed *Nicolaus* the third, and ruled three yeeres, three months, & fiftene daies. He was a mortall enemy to *Charles* king of Sicilie, whom his predecissors, *Vrbannus* and *Clemens* advanced. He tooke from him the lieutenant

Nicolaus 3.

rie of Hetruria & the dignitie of a Roman Senator.

Likewise hee stirred vp *Peter* King of Arragon to claime the kingdome of Sicilie as iustly pertaining to him by right of *Constance* his wife, Daughter to *Manfred* king of Sicilie.

And finally by his craft and wickednesse the countries of *Flaminea* and *Bononia* with the exarcht of *Rauenna* which had remained a long time vnder the Emperours iurisdiction were brought vnder the dominion of the Pope of Rome. In Religion he was verie superstitious and caused cases of siluer to be made wherein he put the skulls of *Peter* & *Paul*.

Note.

Nicolaus 4.

Next, vnto him followed *Martinus* the fourth, and ruled foure yeeres, and one month. Hee receiued *Charles* king of Sicilie in fauour, and restored vnto him the dignitie of a Roman Senator, which *Nicolas* his predeceffour had taken from him, and was so contrarious in all his doings to *Nicolaus*, that whereas *Nicolaus* stirred vp *Peter* king of Arragon to claime the kingdome of Sicilie as belonging to him by right, *Martinus* by the contrarie excommunicated the king of Arragon as a spoiler of the Church-goods, because hee invaded the kingdome of Sicilie. Notwithstanding in this Popes time the Frenchmen, who were in Sicilie being hated of the people were pitifullie destroyed: For they had agreed among themselues that vpon a certaine day at euening time when a signe was giuen by ringing of a bell that they should cut off in one houre all the French blood that was found in Sicilie: which thing also they performed with such crueltie that they ript vp their owne countrie-women that were with child by the Frenchmen: to the end there should no remnant of French blood remaine among them, and from this excessive crueltie the Prouerb yet remaineth *Vespera Sicula*.

Note.

The Sicilians
crueltie.

Vespera Sicula.

This Pope also took the Concubine of his Predeffour *Nicolaus*, and caused to abolish all the pictures of Virses and Beares that were found in his palace: fearing lest his harlot by a deepe imagination and impression of these Pictures should bring forth children rough like Beares as shee had done before.

Note.

Honorius 4.

Honorius 4. followed and ruled 2. yeeres & one month, he ratified

ratified the sentence of excommunication giuen out against *Peter* king of Arragon for invading the kingdome of Sicilie.

After him followed *Nicolaus* the fourth, and ruled foure yeeres, one month: after whom the Chaire of Rome was vacant for the space of two yeeres, and three months, because of the intestine discord of the Cardinals who could not condescend among themselues who should be chosen to succede.

In the end *Celestinus*, the fift is chosen and ruled one yeere and five monthes: hee was an Heremit & had liued such a solitarie life that he was altogether vnmeet for gouernment in great and weightie affaires. Neuerthelesse he was a notable Hypocrite and pretended a reformation of the abuses of the court of Rome, and namely in this that the Cardinalls & Bishops should ride not vpon horses & mules with Pompous traines, but vpon Asses following the example of Christ, who did ride to Ierusalem vpon one of them. But the Cardinals were so farre from yeelding to this ordinance, howbeit the Pope in his owne person gaue them example so to doe, that they counted him an old doting foole, and finding him to be a verie simple man so abused his simplicitie that they caused him voluntarily resigne and giue ouer his office. For *Caietanus* a certaine Cardinall digged a hole thorow the Popes chamber and sounded in a voyce admonishing him to resigne his office to another who was more fit to gouerne then hee was: which the Pope supposing to be an Angelicall voyce & an heauenly admonition, willingly resigned his office, desiring the Cardinals to chioose another man more fit for the Popedome then himselfe was, who choosed thereafter this same Cardinall *Caietanus*, and named him *Bonifacius* 8. who ruled 8. yeeres 9. months, 17. daies. Besides the subtle policie wherby he attained the Popedome he ioyned Barbarous crueltie, for his predeceffor *Celestinus* hauing dimitted his Popedome he returned againe to the wildernesse to liue a solitarie life as before. But *Bonifacius* brought him by force backe from the wildernesse, & emprisoned him where he died for heart-griefe. This Pope renewed the old factiōs of

Nicolaus 4.

Celestinus 5.

Note.

Bonifacius 8.

the Gibelines & Guelfes, & hated the Gibelines to the death, in so farre that he deposed the Cardinals that were found to be of the families of the Gibelines, and disposed their dignities, rents, castles, and heritages to others, and proceeded in hatred and crueltie against them, that he could abide no man that was of the stocke of the Gibelines. Insomuch that *Porthecus* Archbishop of Geneua comming vnto him, & falling downe at his feete *Die cinerum*: hee would not lay the Ashes vpon his head, nor say to him, *Memento homo quod cinis es, & in cinerem reuerteris*, as the custome was but hee threw the ashes in his eyes, and said *Memento homo quod Gibellinus es, & cum Gibellinis in cinerem redigeris*, that is, remember O man that thou art one of the Gibelines, and with them thou shalt be turned to ashes. He instituted the first Iubily that was kept at Rome, promising a full remission of all their sins to so many as would take paines to visit the Apostolike Sea. In solemnizing whercof the first day he shewed himselfe to the people in his Pontificall garments with *S. Peters* keies caried about him; but the second hee shewed himselfe vnto them in royall apparell, with a naked sword carried before him, and an Harold proclaiming *Ecce potestas utriusq; gladij*, that is, beholde the power of both the swords, to wit both ciuil and spiritual, claiming to himselfe a soueraigne authoritie in al things both ciuil & ecclesiasticall. He excommuicated *Philip* king of France and his posteritie to the fourth generation, because he made an ordinance that no mony nor reuennue should be caried out of his cuntry to Rome. But *Philip* assembled a Councel at Paris and appealed from the Bishop of Rome to the first generall Councell to be holden. And sent *William Nogaretius* steward of his house together with *Scarra Columensis* one of the noble men of Rome whom the Pope persecuted because he was a Gibeline. These two I say he sent to Rome to publish his appellation against the Pope, but they had another purpose in hand as the euent declared. For *Scarra* disguised himselfe, entered in Italy with a seruants habite, and secretlie gathered a number of his friends & Gibelines; and set vpon the Pope by night as hee was lying at Anagnia the

Note.

The institution of the Iubilee.

the towne of his natiuity. *Nogaretius* also cōcurred with 200. horsmen, who brake in vpon him by night and spoiled al his rich treasures, and put himselfe vpon a wanton Colt with his face towards the taile, and made him a ridiculous spectacle to all the people. Soone after he went to Rome and died for displeasure that he had loosed his riches, and sustained so great shame. This is he of whom it was truly said, that he entered in as a Foxe, liued as a Lyon, and died as a Dogge.

Note.

Patriarchs of Constantinople.

After *Georgius Xiphilinus* succeeded *Ioannes Cametarius*, *Ioannes Cametarius*. After him *Thomas Maurocenus*, who being made Patriarch tooke his iourney to Rome, & receiued confirmatiō of the Roman B. *Innocentius* 3. He was also present at the cōcel of Lateran, holden at Rome in the yeere of our Lord, 1215. *Thomas Maurocenus*.

Next to him succeeded *Pantoleo Iustinianus*, & after him *Germanus* and *Arsenius*, to whose tutorie the Emp. *Theodorus* cōmitted his yong sonne *Ioannes*, but *Michael Paleologus* being chosen Emp. plucked out the eyes of the yong Emp. for the which he was excōmunicated by *Arsenius*. *Paleologus* on the other part gathered a Councel of Bishops against him, & accused him for suffering of *Azelmes* the Sultan to be present at the holy seruice, & for conferring with him in the temple. In this councell *Arsenius* was deposed, because he appeared not to answere to the foresaid accusation, & immediatly after was bāished by the Emp. & *Nicephorus* placed in his roome. After whom succeeded *Germanus*, and after him *Iosephus*, to whom the Emperour confessed his sinnes of periurie and crueltie, in plucking out the eyes of *Ioannes* the son of *Theodorus Lascaris*, and receiued absolution from him. *Pantoleo Iustinianus*. *Germanus* and *Arsenius*.

Note.

But when he perceiued how the Emperour was purposed to make an agreement with the Bishop of Rome, hee would not consent thereto, but voluntarily dimitted his office and entered into a monasterie where hee ended his life.

Becus.

After him followed *Becus* whom the Emp.^r traueled to per-
swade to giue his consent to the foresaid agreement with the
B. of Rome, but all in vaine, for which cause the Emp. impri-
soned him, there giuing him many books to reade, confir-
ming the opinions of the Latine church, which made *Becus*
change his opinion, and both by word and writ defend the
doctrin of the Latin church. To whom succeeded *Hugolinus*.

Hugolinus.

Of other Doctors.

Note.

IN this age many were found who taking example of *Petrus Lombardus* invented subtle and intricat disputations: que-
stioning, reasoning, and calling all things in doubt after the
maner of the Academic Philosophers, insomuch that there
was no head of doctrine howbeit plaine in it selfe which they
did not obscure and darken with the mist of vaine Philoso-
phie, & curious disputation. And that which was more la-
mentable the pure foundations of the word of God were vt-
terlie forsaken, & *Theologues* began to reuerence *Aristotle*, &
his writings as if hee had bin a Prophet of God, & the Apo-
stle of Iesus Christ. Yea things contained in the holy scripture
were counted vulgar, common, base & of little importance,
but they who were deeply learned in *Aristotles* Philosophie
and in the volumes of the ancient doctors were counted ex-
cellent teachers, Angelicall and Graphicall Doctors. Then
were set out prolix commentaries vpon the matter of Sentē-
ces by *Albertus, Aquinas, Alexander*, and *Scotus*, and all the
schools were filled with contentious disputations. This *Al-
bertus* was a Dominik frier, who for his great learning was
called *Magnus*, & was made B. of Ratisbon by Pope *Alexan-
der 4.* but he being wearied with the painfull trauels of that
calling returned home again to Colen to spend his time more
quietly in reading and writing of bookes. Where hee writ
those commentaries vpon the Master of Sentences, & vpon
Aristotle with many other volumes. Also hee defended his
owne

*Albertus
Magnus.*

owne order of friers against *Gul. de S. Amore* who impugned
the same as shalbe hereafter declared God willing: before he
died he pointed out a place for his owne burial and dailie vi-
sited it, *Et vigiliis pro se ac si vita sanctus esset, legit.* *Thomas Thomas Aquina*
de Aquino otherwaies called *Angelicus Doctor*, was disciple to
Albertus Magnus, and profited in Theologie and Philoso-
phie beyond others, while he was yong at the schoole he was
quiet & still more inclined to heare al men then to speake, &
was called by his condisciples *Bos*, that is a kow because hee
was so silent. Neuerthelesse afterward by his penne this kow
lowed louder then all his condisciples, & filled al nations with
the sound of his Doctrine. He was of the order of the Domi-
nike or preaching Friers, & defended his order against *Willi-
am de S. Amore* as *Albertus* his Master had done before. He
died in the way as he was iourneying to the coucel at Lyons,
& was canonised by Pope *Ioannes 22.* and was supposed to
haue wrought miracles after his death, because this age was
full of lying miracles. *Alexander Neckam* was learned in Phi-
losophie, Poetrie, Oratorie and Theologie, & obtained a glori-
ous name to be called *Ingenij Miraculum*, hee was made Abbot
of Excester in England, vpon whose Sepulchre when hee
died were written these Barbarous verses.

*Alexander
Neckam* other-
wise called
*Ingenij Miracu-
lum.*

*Eclipsin patitur sapientia, Sol sepelitur:
Cui si par unus, minus esset flebile funus.
Vir bene discretus, & in omni more facetus,
Dictus erat Nequam, vitam duxit tamen equam.*

Ioannes Duns otherwise called *Scotus Subtilis* was a man borne in Dunc a towne of Scotland, who departed from his
native cuntry and ioyned himselfe to the companie of the
gray friers in Oxford, from thence he passed to Paris, & from
thence to Colen, where hee died being yet yong in yeeres.
Hee was called *Subtilis* from the subtiltie of his wit. In
his commentaries vpon the Master of Sentences hee en-
treateth largely of the head of the Sacrament of the supper,
where

Scotus Subtilis.

where it may be seene that hee would neuer haue condiscended to the opinion of Transubstantiation, if hee had not beene induced thereto by the authoritie of the church of Rome.

Alexander de ales.

Likewise in this age liued *Alexander de Ales* an English man brought vp in Paris and expert in Philosophie & Theologie, who amplified the doctrine of *Petrus Lombardus* with many subtile arguments and was called Doctor *irrefragabilis*. In the end hee tooke vpon him the habit and order of the Graye Friers vpon this Occasion. Hee had vowed, that hee should doe all things which he was required to do in the name of the blessed Virgin, if so be they were possible to be done, and vpon a time hee forgathered with a begging Friar, seeking almes who besought him for the Loue of our Lady to ioyne himselfe to their order, because they had no Master to gouerne and rule them. Thus *Alexander de Ales* without delay tooke vpon him the habit of a graye frier and became their doctour. He died at Paris and was buried in one of the Abbacies of the graye friers.

Note.

Now in this time of most palpable darkenisse the Lord lacked not witnesses of his truth, but stirred vp many who damned the grosse ignorance and superstition of those times. Of this number was *Arnoldus de Nova Villa* a Spainard, a man famously learned and a great writer, whom the Pope with his Clergie condemned among Heretikes, for holding & writing against the corrupt errors of the Popish Church. His teaching was that Sathan had seduced all the world from the truth of Christ Iesus.

Arnoldus de noua villa.

The articles which he maintained.

First, That the faith which then Christian men were commonly taught, was such a faith as the Devils had.

Secondly, That Christian people were led by the Pope to hell.

Thirdly, That all Cloysters are voyde of Charitie, and that they doe all falsifie the doctrine of Christ.

Fourthly, That the Diuines doe euill in mixing Philosophie with Diuinitie.

Fifthly, That the Masses are not to be celebrated, and that they

they ought not to sacrifice for the dead. Certaine other opinions there be which the slaunderous sects of Monkes and Friers doe attribute to him (as is their custome) rather of envious taking then of any iust cause giuen.

In this number also was the worthy and valiant Champion of Christ and aduersary of Antichrist *Guilielmus de S. Amore* a Master of Paris, and a chiefe ruler then of that Vniuersitie. He in his time had no small adoe, writing against the Friers and their Hypocrisie, but especiallie against the begging Friers, both condemning their whole Order and also accusing them as those that did disturbe and trouble all the churches of Christ, by their preaching in churches against the will of the Ordinarie Pastors, by their hearing of confessions, and executing the charge of ordinarie preachings in their churches. All the testimonies of Scripture that make against the Antichrist, hee applied them against the Clergie of Prelats and the Popes spirituallie.

Guilielmus de S. Amore.

The same *Guilelmus* is thought to be the author of the booke which is attributed to the schoole of Paris and intituled *De Periculis ecclesie*, where hee prooueth by 39. arguments that Friers be false Prophets. Moreouer he doth wel expound this saying of Christ. If thou wilt be perfect, goe and sell all that thou hast and come follow mee, declaring there, pouertie to be inioyned vs of Christ, *non actualem sed habitualement*, not in such sort as standeth in outward action when no neede requireth, but in inward affection of heart when neede requireth, as though the meaning and precept of our Lord were, not that wee should cast away actuallie all that wee haue, but that when the confession of the name of Christ and his glorie shall so require, that then wee be readie to leaue all things for his sake, as when hee requireth in vs after the like phrase the hatred of father and mother and of our owne liues, hee biddeth vs not to dishonour our father or mother, much lesse to hate them, but that then when it is required we set all things behind the loue of Christ.

Note.

Many other worthy workes hee compiled wherein albeit hee

hee vttered nothing but what was truth, yet notwithstanding hee was by the Antichrist and his rable condemned for an heretike, exiled, and his bookes burnt.

*Laurentius
Anglus.
Petrus Ioannis.*

Of this number also was one *Laurence* an Englishman & Master of Paris, and *Petrus Ioannis* a Minorit who taught and maintained many things against the Pope, prouing that hee was Antichrist, and that the Synagogue of Rome was great Babylon, whom because the Pope could not burne aliue, after his death his bones were taken vp and burned. Also *Robertus Gallus* is to be added to those before mentioned, who being borne of a right noble parentage, for deuotions sake, was made a Dominik Frier about theyeere of our Lord 1290.

*Robertus
Gallus.*

This man (as appeareth by his writings) had diuerse and fundrie visions attending against the spiritualitie of Rome: for hee called the Pope plainly an Idole, who hauing eyes neither saw nor desired to see the abominations of his people nor the excessiue enormitie of their voluptuousnesse, but onely to heape vp treasures to himselfe. And hauing a mouth did not speake himselfe but sayd, I haue set good men ouer them which is sufficient, to doe them good either by himselfe or others.

Hee notably describeth in one of his visions the curiositie and vanitie of the *Scholastic* Doctours who flourished in this age, comparing them to a man, who hauing good bread & good wine hanging on both his sides was notwithstanding gnawing hungerly on a flint stone: thereby signifying that they leauing the wholsome foode of their soules contained in the Scriptures, busied themselues with subtile questions, containing no edification in them nor comfort to the soule of man.

*Robertus.
Gosfred.*

In this age also is reckoned *Robert Gosfred* Bishoppe of Lincolne in England, a man of great learning, godlinesse, and constancie: who liued in the daies of Pope *Innocentius* the fourth and constantly resisted his vnlawfull request. For this Pope had recommended vnto him a yong Italian boy, to bee admitted to the first vacant prebendry of his diocle.

But

But *Robert Gosfred* would not agree to the vngodlie desire of the Pope, but did write backe an answer to him, declaring that next after the sinne of *Lucifer* there is not nor can bee any kinde of sinne so repugnant and contrarie to the doctrine of the Apostles and holy Scripture, and to our Soueraigne Christ himselfe more hatefull, detestable, and abhominable, then to destroy and kill mens soules by defrauding them of the misterie of the Pastorall office, which by the ministerie of the Pastorall cure ought to saue and quicken the same. Which sinne by most euident places of Scripture such men are discerned and knowne to commit, who being in the authoritie of that Pastoral dignity doe serue their owne carnall desires with the benefite of the milke and wool of the sheepe and flocke of Christ, and doe not minister the same Pastorall office to the benefite and saluation of those their sheepe. And whereas hee perceiued that the Bishop of Rome delt in all his requests imperiously, rather commaunding, nor requesting any thing to bee done, hee answered in the end of this letter that the power which was giuen by God to any Bishop was to build the house of God, and not to destroy it, hereby blaming the Bishop of Rome, as one who abused his authoritie to the destruction of the Church of God, by placing young boyes in offices neither apt to teach nor wel acquainted with the maners and language of the people.

This answer being returned to the Pope hee was greatly moued with indignation, and sware that except hee had beene restrained by his owne naturall clemencie, hee would hurle him downe to such confusion as to make him a fable, a gazing stocke, and a wonder to the world.

Not long after thus it pleased God to visit this reuerend father with sicknesse, in the time whereof hee called to him a Frier of the preaching Order, named Master *John Giles*, a man expert and cunning both in Physicke and Diuinitie, partly to receiue from him some comfort to his body, and partly to conferre with him in spirituall matters. Thus vpon a certaine day the said Bishop conferring

ferring with the said Master *Iohn*, and reciting to him the doings and proceedings of the Pope, did grievously rebuke his fellow brethren the Preaching Friers, and the other Order also of the Minorites. Because their Order being planted in wilfull power of the Spirit, to the intent they should more freely, carpe and reprove the vices of the mightie, and not to flatter or to spare them, but sharply to rebuke and reprehend the same: yet the said Friers contrary to their profession did not boldly enough cry out and invey against the abuses of their superiours and men of power, nor did vncover nor detect their faults and wickednesse. And therefore the B. said I iudge them to be no better than manifest heretickes. And added moreouer (demanding of Master *Iohn* what is heresie) that hee would giue him the true definition of it. Whereat when the Frier did stay and pause not remembering the solemne definition of that matter, the Bishop therevpon inferreth, giuing this definition in Latine by the true interpretation of the Greeke word. *Heresis græcè, Latine electio, est sententia humano sensu electa scriptura sacra contraria, palam docta, pertinaciter defensa;* that is, heresie is a sentence taken and choien of mans owne braine contrarie to holy Scripture, openly maintained and stiffie defended. And this definition especiallie hee applied against the Romans who commit the charge of soules vnto their kinsfolkes being, both in age vnworthie, and in learning insufficient, and so stiffie defend this their wicked opinion that if any dare presume to withstand the same, hee is suspended and excommunicated, and open warre proclaimed against him.

Therefore hee to whom the whole definition of an heretike doth agree, hee is a verie heretike. And euery Christian man ought to set himselfe against an heretike as farre as hee may. yea and that person who can resist him, and doth it not, hee sinneth, and seemeth to be a fauourer thereof according to the saying of *Gregorie*. Hee lacketh not conscience of secret societie, who ceaseth to resist open impietie, and the Apostle writeth to the Romans, saying not

What heresie is.

Note.

not onely they who commit such things, but also they that consent, are worthie of death. Therefore it may be concluded that aswell the Pope (Vnlesse he cease from that vice) as also the same Friers, vnlesse they shew themselves more earnest and studious in repelling the same, are both worthy of death, that is, perpetuall damnation.

Item sayth the Canon Decretall that vpon this vice of heresie the Pope both may and ought to be accused. After this the vehemencie of his disease more and more increasing and because the nights were somewhat longer, the third night before his departure the Bishop feeling his infirmities to grow vpon him, willed certaine of his Clergie to be called vnto him, thereby to be refreshed with some conference or communication, vnto whom the Bishop (lamenting in his minde for the losse of soules through the auarice of the Popes court) said on this wise, as by certaine Aphorismes.

Christ came vnto the world to saue and to winne soules, Ergo he that feareth not to destroy soules, may hee not worthily be counted Antichrist.

The Lord created the world in six daies, but in the restoring of man he laboured more then thirtie yeeres: wherefore hee that is a destroyer of that about the which the Lord so long laboured, is not hee worthy to be accounted the enemy of God, and Antichrist.

These and many other enormities of the Roman Church when the Godly Bishop had reproofed, as all kindes of Auarice, Vsurie, Simonie, Extortion, and all kindes of filthinesse, fleshly lust, gluttonie and their sumptuous apparel, then sayth hee this old verse may be truly verified of the Court of Rome.

Eius auaritie totus non sufficit Orbis.

Eius Luxuria meretrix non sufficit omnis.

Afterward hee went about more to prosecute; how the foresaid Court like a gulf neuer satisfied, euer gaping so wide that the flood of Iordan might run into his mouth, aspired

Hee reproveth the enormities of the Church of Rome.

1.

2.

aspired how to vsurpe the goods of them that die vntested, and of Legacies bequeathed without forme of law, whereby more licentiously to bring this to passe they vsed to ioyne the king to be fellow and partner with them, in their spoiles, extortions, and robbings.

Neither sayth he shall the Church be deliuered from the seruitude of Ægypt, out by violence and force, and with the bloodie sword. And albeit sayth hee, those be yet but light matters, yet shordly more great and grievous things then these shall be seene. And in the end of this his prophesying, which he scarcely could vtter with sighing and weeping, his tongue and breath begun to faile. And so the Organ of his voyce being stopped made an ende both of his speech and life.

This is that Bishop who not onely in his lifetime resisted the pride and insolencie of the Bishop of Rome, but also after his death God made him a terrour to the Pope, who dreamed that *Robert Gosfred* came to him and with his staffe strake him on the side and said vnto him; *Surge miser, veni ad iudicium*, after the which dreame within a few dayes hee ended his life. Others doe adde that a voyce was heard in the palace where the Pope lay at Naples, saying *Surge miser, veni ad iudicium*, as hath beene declared in the life of *Innocentius Quartus*.

Note.

Of Monkes.

Because the orders of Monkes most abounded in this Age, albeit they begun long before, therefore haue wee casten in this treatise in this Centurie, howbeit wee declare the Order of Monks that sprang vp before or at this time.

About the time of the raigne of *Iustinus* the elder (as hath beene declared in the seuenth Centurie) Pope *Iohn* the first being Bishop of Rome, *Benedict* a father and fauourer

Of the Benedictine Monkes.

er of Monkes gathered together all scattered religious persons and begun a peculiar order vpon the Mount *Cassinus*, where he built a most renowned Cloister giuing them there, a rule, prescript, and forme of liuing.

Afterward the same *Bennet* hauing much people resorting to him built 12. other Monasteries, and filled them with religious men. Of this order is reported to haue beene 24. Popes of Rome. 182. Cardinalls, 1464. Archbishopps and Bishops. 15000. and 70. renowned Abbots as sayth Pope *Iohn* the 22. There hath beene of this Order 5655. Monkes canonised and made Saints.

This *Bennet* also invented an order for his sister *Scolastica* and made her Abbesse ouer many Nunnes. Her cloathing was a blacke coate, cloake, coule, and vaile, and lest the scripture should deceiue her, and Hers, it was commanded that none should read it without the consent and permission of their superiour. Here is to be seene how God is sought in all monasticall orders when as amongst them his holy word is expelled. This order of *Benedictin* monkes, when it was nerely decayed in shaddow of Godlines, was quickned againe by one *Otton* or *Otho* and was called the order of *Clumacensis*. Howbeit their cloathing and rule was according to the appointment of *Bennet*. And this monkish order was richly endowed with great substance and yeerely rents by a certaine Duke of Aquitania called *Guillidinus* in the yeere of our Lord 913.

Note.

Of the Clumacensis order.

In the yeere of our Lord 850. Pope *Leo* the fourth gouerning the Sea of Rome: the monkish religion of *Camaldinensis* was devised by *Romoaldus* of Rauennain the mount *Apeninus*. Their coule and cloake and all their cloathing was white. They kept perpetuall silence. Euery wednesday and fryday they fast on bread and water, they goe bearefooted, and lie on the ground. Pope *Innocentius* the 7. being B. of Rome the monkish order of *Hieronimians* began vnder the name of S. *Ierome*, who leauing his native countrie went vnto Iury & there not far from *Bethelē* builded him an house where he liued very devoutly in the later end of his life.

Of the Camaldinensis order.

Of the Hieronimians order.

G g

Those

Those Apes and counterfeites of *S. Ierom* weare their cloathes of white and a cope platted about their coate girded with a lether girdle. The order was endewed with diuers priuiledges and liberties by certaine Bishops of Rome, as *Gregorie* the twelfth and *Eugenius* the fourth.

Of the Gregorian Order.

Pope *Gregorie* the first, borne of a noble stocke and very rich, forsaked all and became a Monke. After the death of his father he builded six religious houses in Sicilie, giuing them a forme and rule of liuing.

He built another within Rome in the name and honour of *S. Andrew*, wherein he dwelt with manie monkish brethren which from time to time keeping his rule diligentlie are called Gregorians. Their habit is a copper-colloured cloath according to their rule.

Of the shadowed valley order.

Pope *Gregorie* the sixth bearing rule, *Ioannes Gualbertus*, a Knight, begun this order in a certaine mountaine called *Vallis Umbrosa* that is to say a shadowed valley vnder *Bennets* rule, with adding thereto and changing of blacke cloathes into gray, In the yeere, 1038.

Of the Grandimontensis order.

Pope *Alexander* the second being B. of Rome the sect of the Grandimontensis Monkes was invented by *Stephen* of Auernia. Their order is to lead a strict life as Monkes vse to doe, to giue themselues to watching, fasting, and praying, to weare a coate of Mailes vpon their bodyes, and a blacke cloake therevpon.

Of the Cisterciensis order.

Pope *Urban* the second bearing rule. *Robert*, Abbot of Molisme in Cisterci in a wilderness, or Forrest in Burgundie did institute the order of *Cisterciens*, albeit some ascribe this to one *Ordinus* a Monke that perswaded the afore said Monke to the same. They weare red shoes, and white Rochets on a blacke coate, all shauen except a litle circle. In the yeere of the Lord 1098. Of this Religion was that great Clarke *S. Bernard*.

Of the Humiliats order.

Pope *Innocentius* the third, confirmed and allowed the Order of Humiliats, first of all deuised by certaine persons exiled by *Fredericus Barbarossa*: who when they were restored to their countrie apparelled themselues all in white and promised

promised to goe in lowlie and simple cloathing. The men and women to be separated each from other, and to labour euerie one in that wherein hee was most skilfull. They had one commune purse amongst them. They professed *S. Bennets* rule. This Order in procelle of time hath increased so both in goodes and persons, that it was confirmed and endewed with many priuiledges of diuers Bishoppes of Rome in the yeeres of our Lord, 1166.

Of the Celestines Order.

Pope *Celestinus* the fift, willinglie gaue ouer his Bishopricke and returned againe to his solitarie life, wherein he quietly liued before his Papacie. Certaine superstitious persons counterfeited this Bishop, taking vpon them an order of *S. Bennet* in a wilderness, and called themselues *Celestines* after *Celestine*. The garment which they weare, cloakes, coule and cape are blew: in the yeere, 1297.

Of the Gilbertines order.

Pope *Eugenius* the fourth bearing rule: *S. Gilbert* in England at Sirington and Semphringhame began an order of Monkes called after him *Gilbertines*, in the yeere, 1148.

Of the Iustiniens order.

Pope *Eugenius* the fourth, confirmed the religion of the *Iustinians*, adorning the same with manie liberties and priuiledges. It was first of all invented by *Lewes Barbus* a counsellor of Venice, and practised in the parts of Treuisa in the Cloyster of *S. Iustine* by the citie of Padua. They professe Monke *Bennets* rule, but in habit and apparrell they differ.

Of the Charterhouse Monkes.

Pope *Gregorie* the stuenth being Bishop of Rome; *Bruno* of Colen that Philosopher and diuine, whom *Bernard* calleth a faire pillar of the church, did institute the Order of charterhouse Monkes in the Diocesse of Gratianopolis at a place named Currusia: Their life was outwardly full of painted holiness in forbearing flesh, in fasting with bread and water euerie Friday, in wearing hairie cloathes next to their body, solitarie, much silent, neuer going out, refusing all womens companie, &c.

Pope *Gelasius* the second bearing rule: the order of the Templars begun in Ierusalem and continued almost 200. yeeres, whose beginning was thus.

Of the Templars order. Their originall.

Templars begun in Ierusalem continued almost 200.yeeres whose beginning was thus.

After that *Godfrey* Duke of Loraine had conquered Ierusalem, certaine Knights perceiuing that such Pilgrimes as came to them of their devotion were robbed and murdered by the way, made a band among themselves to serue God in chualrie. At the beginning they were but few and gaue themselves to wilfull pouertie, and their chiefe master was the keeper of the Temple doore, whence they were called *Templarij*. They dwelt together not farre from Christs Sepulchre lodging the Pilgrimes, keeping them from mischief, and shewing them much kindnesse, bringing them from one holy cite to another. The badge of their order was a white cloake with a red Crosse. *S. Bernard* made them a rule according to the appointment whereof they framed their liues. Afterward they became verie rich through the gifts of noble men and Pilgrimes. But Pope *Clement* the fift put them downe, and destroyed them all in one day, partly because (as they writ) they renounced the faith of Christ, and conspired with the Turke, and partly for other notable crimes. Notwithstanding some say that this rooting out of them, was more because of envie of their prosperitie and royaltie, then for their faults. For when their grandmaster *Iames Burgonion* was burnt at Paris with many of his brethren he affirmed that hee was neuer guiltie of the accusation laied against him. Thus perished this order of Templars, all in one day, their lands and possessions being distributed and giuen to others, in the yeere of our Lord, 1110.

Of the premonstratenses order.

Pope *Calixtus* the second, allowed and approued the monkish order of premonstratenses, which was first of all deuised by a certaine man borne at Colen called *Notorobertus* a Priest: they be vnder the rule of *Bennet* the Monke, they be clothed all ouer in white to declare their vnstained virginie Anno, 1119.

Of the order of the white Monkes of Mount Oliuet

Pope *Gregorie* the 12. raigning: the Monkes of Mount Oliuet sprung vp through the deuice of *Bernardus Ptolemus*. Their

Their cloathing is all white, their rule is *Bennets*, with some additions vnto it. In the yeere of our Lord, 1406.

Pope *Gregorie* the 12. raigning, confirmed and established also the order of *S. George* of Alga by Venice, which was begun by a spirituall man, the Patriarch, *Laurence Iustinian*, a man of an incredible strictnesse of life. These Monkes are vnder *S. Peters* rule and the first order, with certaine ordinances ioyned thereto. In the yeere, 1407.

Pope *Urban* the second bearing rule, the order of white Monkes begun, first deuised by one *Stephen Harding*, and afterward in the yeere of our Lord, 1135. it was brought into England, by a certaine man called *Walter Especk*: who built an Abbey of the same order called *Meriuale*.

Pope *Honorius* bearing rule, *Raymond*, a man of Nobilitie first of all invented the Order of *S. Iohn Baptist* at Ierusalem about the yeere, 1130.

Pope *Clement* the sixt being Bishop of Rome, a certaine Pestilent sect of false religious persones, sprang vp in high Almaine, who called themselves *Penitentes Cruciferi*, seu *flagellatores*, that is patient crosse-bearers, or scourgers of themselves. Their maner was to goe from place to place, hauing a banner vpon the Crucifixe borne before them, and neuer to tarrie in one place, but vpon the Sabbath: euery day also they did pennance both morning and eueing, by scourging themselves before the people with a great whippe, of three coards full of knotts vpon their bare bodies, affirming that it was reueiled vnto them by an Angel from heauen, that they thus scourging themselves, should within thirtie dayes and twelue houres, thorow the suffering of those paines, be made so cleane and free from sinne, as they were when they were Baptized. Anno. 133.

CENTVRIE, XIII.

Of Popes.

Benedictus 8.

Clement 5.



After Bonifacius the eight, succeeded Benedictus the eleventh, and ruled eight months, and seuentene dayes.

To him succeeded Clement the fift, and ruled eight yeeres, ten months, and fiteene dayes, who translated the Popes Court from Rometo Aviniogue in France

where it remained 74 yeeres. At the Coronation of this Clement, Philip king of France & Charles his sonne, and John Duke of Britaine were present, who being in the middle of their Pompe and Procession, a great wall brake and fell vpon them, by which Duke John and 12. others were slaine, king Philip hurt, the Pope stricken from his horse, hauing lost out of the miter on his head a carbuncle esteemed to the value of 6000. florence. By him also the order of the Templars were put downe at the counsell of Vienne who for better collouring of so cruell an act, was not ashamed to say these words in the councell, *Etiam si non licet per viam iustitie, tamen licet per viam expedientie*, that is, although it be not lawfull by way of iustice, yet is it meet to doe it, as a thing expedient to be done.

Andronicus Paleologus excommunicated by the Pope.

He exercised his tyrannie and power of excommunication against Andronicus Paleologus Emperour of Constantinople, declaring him a schismaticke and heretike, because hee neither would nor durst suffer the Grecians to make their appeale from the Greeke Church to the Pope, neither would acknowledge him for his superior. For the Grecians cuer constantly refused to be subiect to the Romane bishop, except in that short time wherein the Frenchmen had the

the Empire, of the East, and in the time of Michael Paleologus who in the Councell at Lyons submitted himselfe to Gregorie the tenth, whereby he procured vnto himselfe such hatred, that after his death the Grecians denyed vnto him the honour and place of buriall, as hath beene declared.

In like manner hee excommunicated the Venetians for preferring Azada to the estate of Ferrare, yea Francis Daldalus Ambassador from the Venetians to the said Clement for pacifying his furie, and obtaining that absolution, suffered a chaine of iron to be tyed about his necke, and to lye downe vnder the Popes table, there like a Dog to catch the bones which fell from the table, vntill the Popes furie was assuaged.

And lest he should be inferiour to his predecessors in subduing all powers vnder his feet, hee ordained that the king of the Romans should not enioy the title and right of an Emperour without confirmation giuen by the Pope.

Next to Clement followed Pope John the two and twentieth. After that the chaire of Rome had beene vacant for the space of two yeeres, and three months; hee ruled nineteene yeeres, & foure months: and was verie much giuen to heape vp riches, so that hee proclaimed them to be heretickes who affirmed that Christ and his Apostles had no possessions in the world.

He would not condescend to the Coronation of Lewes the fift, Duke of Bauaria, to be Emperour, because hee vsed the Empire all dignitie in Italie before hee was authorized by the Popes for which cause Lewes tooke his journey to Rome, and there was crowned by the Cardinalls, and set vp another Pope in Rome called Nicolaus the fift, against John who was then resident at a Aviniogue in France, and so the church of Rome became begun to haue two heads.

Pope Benedict the twelfth followed, and ruled seuen yeeres, three months, and seuentene dayes.

After him followed Pope Clement the sixt, and ruled ten yeeres, six months, and twentie eight dayes: hee reduced the year of the which was kept on the hundred yeere to the fiftieth

Note.

fiftieth yeere: and to allure men to goe to warre for recovering of the holy land hee set forth blasphemous bulls, commaunding the Angells to convey euerie mans soule to Paradise who died by the way, giuing also power to all and singular persons signed with the Crosse to deliuer three or foure prisoners whom they pleased best, out of the pains of Purgatorie.

Innocent 6.

After *Clement* the sixth, followed *Innocentius* the sixth, and ruled nine yeeres, eight months, and six dayes. Hee imprisoned a certaine frier called *Ioannes derupe scissa*, because hee Prophecied of the fall of the Pope and his Cardinalls, by the parable of a bird, cloathed with other birds fethers, which in respect of her pryde were all plucked from her.

Urbanus 5.

After him succeeded *Urbanus* the fifth, and ruled eight yeeres, and foure months. In whose time the order of the Iesuits began.

Gregorie 11.

Next to Pope *Urban* succeeded *Gregorie* the eleuenth, who reduced the Papacie againe out of France to Rome, after it had continued there about 70. yeeres, moued hereunto vpon this occasion. Hee had reprooued a certaine Bishoppe who stood by him from long absence from his charge, to whom the Bishop replied againe, that the Bishop of Rome himselfe who ought to be a patterne to all the rest was longer absent from the place where his Church did tye him, whereby the Pope tooke occasion to remoue his court from Fraunce to Rome.

Note.

When hee returned hee found the estate of Italie greatly disquieted with cruell warres, and specially betwixt the Venetians and the Genoans, whom the Pope threatned with excommunication if they both desisted not, but before hee was able to accomplish this worke he ended his life after he had ruled seuen yeeres, & five months; after whose death followed a great schisme in the Church of Rome. For the Cardinalls of Italie choosed an Italian Pope whom they called *Urbanus* the sixth, and the Cardinalls of France choosed a Pope of the French nation whom they called *Clemens* the seuenth. This schisme continued for the space

Two Popes
at once.

space of 38. yeeres, vntill the generall Councell holden at Constance, during which time were found at least two Popes raigning at one time, the one in Auniogue and the other in Rome.

In the dayes of this Pope *Urban* sprang vp *John Wickliffe* in England (of whose doctrine somewhat shall hereafter be spoken God willing) whom Pope *Urban* (such was the prouidence of God) could not attend to suppress, being otherwise buied in suppressing his Competitor *Clement* the seuenth, insomuch that this little sparkle which begun in England, enkindled forthwith flames in the kingdome of Boheme, and many other places to the great hurt of Antichristkingdome.

To *Urban* after hee had ruled unhappily (as *Platina* *Platina* writeth) a cleuen yeeres and eight months, succeeded *Bonifacius* the ninth, and ruled foureteene yeeres, and *Bonifacius* 9. nine months, hee was impudent in selling of Pardons that hee brought *Peters* keyes into great contempt.

After him succeeded *Innocentius* the seuenth, and ruled *Innocentius* 7. two yeeres.

Of other Doctors.

IN this age God raised vp manie witnesses of his truth, as also made the knowledge of letters & the studie of tongues to spring vp againe, after it had bin suppressed many yeeres in the Roman church: for some learned men of the Grecians fearing the crueltie of the Turke fled vnto Italie, by whose fruitfull trauals, learning begun againe to reuiue and spread it selfe thorow all parts of the West. Of this number was *Emmannuell Chrysoloras* of *Byzantium*, *Theodorus Emmanuel Gaza* of *Theffalonica*, and *Georgius Trapezuntinus*, with *Chrysoloras*, many moe, whose names are worthie to bee kept in good remembrance, because they brought a good treasure with *perzuntinus*.

with them out of Grecia wherewith many afterward were enriched.

Marsilius Patavinus opposeth himselfe against the Pope maintaining these Articles.

Amongst those witnesses of the truth *Marsilius Patavinus* is iustly numbered: who taking the defence of the Emperour *Lewes* against the Pope who did excommunicate him, affirms in his booke called *defensor pacis* that the Pope hath no authoritie ouer other Bishops, much lesse ouer the Emperour.

1. Secondly, that the word of God ought only to be iudge in all causes Ecclesiasticall.

2. Thirdly, that the Clergie and Pope should be subiect to Magistrates.

3. Fourthly, That the head of the Church is Christ, and that hee neuer appointed any vicar or Pope ouer his vniuersall Church.

4. Fifthly, That Bishops ought to be chosen by their owne Church and Clergie.

5. Sixtly, That the Mariage of Priests may be lawfully permitted.

6. Seuenthly, That *S. Peter* was neuer at Rome.

7. Eightly, That the Clergie of Rome is a den of Theeues.

8. Ninthly, That the doctrine of the Pope is not to be followed, because it leades to eternall death.

9. In another treatise he disputes of free iustification by grace, and that workes are no efficient cause of Saluation, *Sed causa sine qua non*, for the which doctrine hee was condemned by the Pope.

Diuers others discover the Apostasie of the Roman Church.

I passe by a great number, who clearely discovered, the corruptions and Apostasie of the Church of Rome, such as *Ioannes de Gunduno*, *Gregorius Ariminensis*, *Andreas de Castro*, *Dantes* an Italian, *Taulerus* a Preacher of Argentine in Germanie, *Franciscus Petrarcha* a man famous learned, who in his workes in Italian verses, speaking of Rome, calles it the whoore of Babilon, the schoole and mother of errour, the Temple of heresie, the nest of treacherie, growing and increasing by the oppression of others.

Likewise *Ioannes de rupe scissa*, who was cast in prison by Pope

Pope *Innocentius* the sixt, also *Conradus Hager* a Germane of the citie of Herbioli, *Gerardus Ridder*, *Michael Cesenas* Provinciall of the Gray friers, *Petrus de Corbaria*, with one *Ioannes de Peliato*. This foresaid *Michael* general of the gray friers writ against the tyrannie, pride, and primacie of the Pope; accusing him to be Antichrist, and the Church of Rometo be the whoore of Babilon, drunken with the blood of the Saints. He affirmed there were two Churches, one of the wicked flourishing wherein raigned the Pope, the other of the Godly afflicted: also that the veritie was almost vtterlie extinct, and for this cause hee was depriued of his dignitie and condemned by the Pope. Notwithstanding he stood constant in his assertions, and left behind him many fauourers and followers of his doctrine, of whom a great part were slaine by the Pope. Some were condemned as *William Ockam* who writ both in defence of the Emperour *Lewes* whom the Pope excommunicated, and likewise in defence of *Michael* generall of the gray friers whom the Pope had cursed for an heretike, and some were burned, such as *Ionnes de Castellione*, and *Franciscus de Arcatara*. Likewise *Armachanus* a Bishop in Ireland, and *Matthias Parisensis*, *Ioannes Montziger*, rector of the Vniuersitie of Vlme, *Nilus* Bishop of Thessalonica, *Iacobus Milnensis*, and one *Milezins*, *Henricus de Iota*, and *Henricus de Hassia*.

Likewise in this most desperate time when the estate of religion was vtterlie corrupted, and the onely name of Christ remained amongst Christians, his true and liuely doctrine being vtterly vnkowne, and turned into an heape of shadowed Ceremonies which so increased that there was no end of heaping vp of ceremonies invented by man: at this time, I say, the Lord raised vp *John Wickliffe*, a professor of Diuinitie in the vniuersitie of Oxford, who seeing that error by long vse and custome had beene so deeplie rooted in the hearts of men, that it could hardly be plucked out, hee medled not with all at once, but first beganne to touch the matter of the Sacraments, and discover the errours that men were fallen into, in this head of doctrine, but this byle could

John Wickliffe opposeth himselfe against the Pope.

could not be touched without the great griefe and paine of the whole world.

For first of all the whole rabble of Monkes and begging Friers were set on rage and madnes against him, and after them the Priests, and then after them the Archbishop, *Simon Sudburie* tooke the matter in hand, who for the same cause depriued him of his benefice which then he had in Oxford. Notwithstanding being supported by the friendly assistance of the Duke of Lancaster sonne to king *Edward* the third, and some other friends whom God raised vp for his protection, he bare out the malice of the Friers and Archbishiop. Likewise Pope *Urbane* was so busied with suppressing of another, Pope *Clement* the seuenth, set vp against him, that he could not spare any time to suppress *John Wickliffe*, and so it came to passe, thorow the prouidence of Almighty God, that the enemies of the true light with fretting minds were compelled to see the sparkles thereof, not being able to quench them.

The heads of
Wickliffes
doctrine.

The chiefe heads of doctrine which hee maintained against the Roman church were these.

That the substance of bread remained in the Sacrament of the altar after the words of consecration.

That it is not found in the Gospell that Christ instituted or confirmed a masse.

That it is a presumptuous Speaking to affirme that the infants of the faithfull who die vn baptized are condemned.

That in the time of *Paul* there were onelie two orders of Clerks, to wit Elders and Deacons, neither was there in the time of the Apostles any distinction of Popes, Patriarches, Archbishops, Bishops, but these the Emperours pryde did finde out.

That the causes of diuorcement for spirituall consanguinitie or affinitie are not founded on the scriptures, but onely by the ordinance of men.

That he who is most seruicable and humble in the church and most inamored with the loue of Christ, the same is the neere vicar of Christ in the militant Church.

If

If corporall vnction were a Sacrament then Christ and his Apostles would not haue left the ordinance of that vn-touched.

Whatsoever the Pope and Cardinals doe command which they cannot deduce cleerely out of the Scriptures, the same is to be accounted hereticall and not to be obeyed.

That it is but a follie to beleue the Popes Pardons.

That it is not necessarie to saluation, to beleue the church of Rome to be supreme head of other Churches.

A Deacon or Priest may Preach the word of God, without the authoritie of the Apostolike see.

The Church of Rome is the Synagogue of Sathan, neither is the Pope immediatlie the vicar of Christ, nor of the Apostles.

That the Emperour and Secular Lords are seduced, who so enrich the Church with ample possessions.

If any man enter into any priuat religion (whatsoever it be) hee is thereby made more vnapt and vnable to obserue the commandements of God.

Of Monkes.

Pope *Clement* the sixt, bearing rule: *John* king of France sonne of *Philip* invented the sect and order of those Monkes which in Latine are called *Stellati*, whose maner is alwayes to weare a starre vpon their brest, signifying thereby that there is nothing in them but the light of perfection, and the cleere shining of good workes. Yea that they themselues are the light of the world, according to the saying of Christ, *vos estis lux mundi*, yea are the light of the world. Item, That they shall rise againe at the later day all shining and glistering as the most cleere and pleasant starres, according as it is written by the Prophet. They that informe many into righteousness shall be as the starres world without end, In Anno, 1336.

Pope

Pope *Boniface* the ninth rainging: a certaine man called *Gerardus* being of great learning, and vertuous conversation, ordained a certaine fraternitie or brotherhood of learned godlie men to teach schollers, and to bring vp youth, not onely in good letters, but also in good maners, that by those means there might be learned men alwayes in store to beare rule in the Church of Christ, and to gouerne the common-wealth according to the præscript and rule of Gods word.

This *Gerardus* being but a Deacon preached the word of God purelie and feruently, and when hee was moued by his friends to be a Priest, hee alwayes answered, that he was vnworthie to haue such an high office, affirming that hee would not haue the cure of soules not so much as by the space of one night for all the gold of Arabia, In *Anno*, 1379.

Note.
Of the order
of the Iesuits.

Pope *Vrbane* the fift, greatly allowed the order of Iesuits, and gaue vnto them many great and singular priuileges, commanding the Monkes of that order to weare a white kirtle, and a russet coule, and that they should be called of all men *Clerici Apostolici*, that is the Apostles clerks.

This order of Iesuits was the invention of *Ioannes Columbinus* in Sēa a citie of Hetruria. They were not at the beginning Priests or consecrated persons, but were men of the lay sort giuen and addicted willingly and freely to prayer, and to labour, getting their liuing with the trauell of their hands and sweate of their browes, liuing as it were in common, after the example of Christ and his disciples. They are called Iesuits, because the name of Iesus should be often in their mouths, In *Anno*, 1368.

Of the order
of white-
Dawbet
Monks.

Pope *Boniface* bearing rule: the order which is called *Ordo Dealbatorum*, was invented by a certaine Priest in Italie, who pretended such a modestie, and grauitie, both in words and countenance, that euery man tooke him for a Saint. The professors of this order were cloathed with long white linnē euen downe to the ground, hauing coules vpon their heads like vnto Monkes. The chiefe point of their profession was to lament the state of mankind, to bewaile the sinnes of the people, to pray for redresse of the same at the hands of God. They

They neuer went abroad without a Crosse with the Image of the Crucifixe caried before them, which Crosse the Lucenses keepe at this day with great reuerence, as a most precious relike, and daylie make vowes, and offer gifts therevnto.

But Pope *Boniface* afor said conceiuing that they should doe no good to his honorable estate if they continued, forasmuch as they all appeared before men righteous, good and Godlie, and the Pope with his complices most wicked, cuill and vngodlie, caused the author of this order a seditious person to be beheaded at Viterbium. Some say that hee was burnt as a superstitious Hypocrite and attainted of some heresie, In *Anno*, 1400.

Note.

CEN.

CENTVRIE. XV.

Of Popes of Rome.

The Cardinals
labour for
vnitie in the
Roman
church.



After the death of *Innocentius Sepimus*, the Cardinals perceiuing the great schisme that was in the Church of Rome, by reason of diuers Popes ruling at one time, bound themselves together by horrible oathes that they would endeavour by all their might, to haue the Church of Rome

restored againe to her wonted vnitie, and for this cause they elected *Gergorie* the twelfth to be Pope, after they had caused him to sweare that hee would by all possible meanes trauell to restore the peace and vnitie of the Church.

Gregorius 12.

Note.

A Councell
at Pisa.

Alexander 5.

Note.

But *Gregorie* although hee writ to *Benedict* the thirteenth Pope in Avinion, exhorting him to vnitie and peace, and *Benedict* on the other part with pleasant words protested his earnest desire of peace and vnitie, yet both the one and the other kept their dominions and Popedomes, and continued the Schisme. So that the Cardinals thought it expedient to gather a Councell in the towne of Pisa, wherein they deposed the two afore sayd Popes, *Gregorie* and *Benedict* as persons who by conclusion amongst themselves sought rather their own gain then the vnitie of the Church of God, and they elected *Petrus Cretenfis* Cardinall of Millan to be Pope, whom they called *Alexander* the fift, but he continued not about the space of eight months, in his Popedom. He was counted verie liberall, and gaue so large and ample benefices to others, that he left almost nothing to himselfe, and was accustomed to speake of himselfe that he was a rich Bishop, a poore Cardinal, and a beggerly Pope.

After whose departure *Iannes 23.* is chosen Pope, howbe-

it

it the two other Popes who were deposed in the Councell of Pisa were yet aliue, and had great sway, and nothing regarded the decrees of the Councell of Pisa, because that Councell was convoked by a number of Cardinals only, who had no lawfull power to appoint a generall Councell. Thus was the schisme augmented, rather then empaiied by the Councell of Pisa, and in stead of two Popes then, three afterward were ruling at one time.

In this Popes daies the Emperour *Sigismund*, tooke great trauell to quiet the estate of the Church and to remoue the schisme, but found none other way how this matter might be brought to passe, but onely by gathering a generall Councell in the Towne of Constantia. At this Councell *Iannes 23.* was personally present, and was required to giue ouer his Popedom farre contrarie to his expectation, for he looked for ratification of his Papacie, because he was more obedient to the Council then the other two, but finding that the Council was fullie bent to depose all the three Popes, & to set vp one whom they should chose in place of them all, he begun to be griued at his owne proceedings, that he had hazarded to come to the Council, & to their iudgement to submit himselfe & his honorable estate, wherefore he thought best secretly to flie out of the towne, but flying could not auale him any thing, for hee was brought backe againe by the Emperour from Friburge to Constantia, and cast into prison and deposed by the Council: after hee had ruled foure yeeres, and ten months.

The other two Popes, *Gregorie* the twelfth, and *Benedict* the thirteenth, although they were absent yet sustained the like sentence of deposition, & *Martinus 5.* was chosen Pope: after whose election, the Emp. *Sigismund* was so filled with gladnesse, that the schisme was now taken away and peace restored to the Church, that forthwith he did remoue to the conclaue (where the Cardinals & Commissioners of countries were assembled for election of the Pope) & fell downe before him & kissed his feet. After his election earnest sute was made for reformation of the corrupt maners of Ecclesiasticall

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fiaticall

stasticall persons, and that Bishoppes, Abbots, and other Prelates, might bee compelled to attend vpon their owne callings, that superfluous feasting, and abuses of fasting, and canonisation of Saintes, might be abrogated, and that the orders of Monkes daily multiplying might bee reduced to a more tolerable number. But no reformation at all was obtained. Onely Pope *Martine* thought meet to dissolue the Councell of Constance. And for satisfaction of the hearts of all men, and to put them in hope that some reformation was intended, the Pope consented in the Councell of Constance that immediatly after the issue of the Council, another should be kept in Pavia within the space of five yeeres, immediatly following the same, and againe after the issue of that Councell seuen yeeres after another generall Council should be kept, and after that third Council an ordinarie forme should be obserued of assembling generall Councils euery tenth yeere, whereby reformation of abuses in the Church might bee more easilie obtained. This Pope *Martine* after hee had gouerned 14. yeeres, and 3. months, died at Rome.

Eugenius 4.

After him succeeded *Eugenius* the fourth & gouerned sixteene yeeres. In his time was the Councell of *Basile* kept, which the Pope with aduice of his Cardinalls was minded to translate to Bononia. But the Emperour *Sigismund* and other Princes and Prelats assembled at *Basile*, were so highly offended against the Pope, that they warned him selfe and his Cardinalls to appeare before the generall councill otherwise they would proceed against them, as persons contumacious and disobedient to the voyce of the Church.

This warning so terrified *Eugenius*, that hee gaue out his Apostolike letters to ratifie and approue the Councell of *Basile*: neuerthelesse after the Emperours death, the authoritie of the Councell being greatly empaired, hee tooke vpon him greater boldnesse to transference the Councell to Ferraria, and from thence also to Florence, pretending that the Emp. of Constantinople *Paleologus* & the rest of the

Grecians

Grecians who were now to be present at the generall councill, would not trauell beyond the Alpes, but would abide in some neerer place.

The Councell of *Basile* on the other part, proceeded to the deposition of *Eugenius* 4. For his contumacie, and placed *Amadeus* Duke of Sauoy in his roome, whom they called *Felix* 5. Thus was the peace of the Roman church troubled of new againe, some following *Eugenius* and others followed *Felix* 5. and the third sort being Neutralls neither following the one nor the other, because they were so tossed with the contrarie decrees of the councill of *Basile* and *Florence*, that they knew not what to follow.

Felix 5.
Disension in
the Roman
Church.

This Pope as *Platina* writeth was bent to warres, not being seemely in a Bishop: for besides those which hee made in Italie, hee stirred vp the Dolphin of France to invade the towne of *Basile* with an armie of horsemen, of purpose to dissolue the Councell there, and finallie hee stirred vp *Vladislaus* King of Polonia to fight against *Amurathes* King of Turkes; contrary to his promise and truce taken betweene them, to the great shame and hurt of

Note.

Christianitie as hath beene declared. After his death, *Nicolaus* the fift, was chosen to be Pope and ruled eighty yeeres.

Nicolaus 5.

To him *Felix quintus*, who was elected Pope in the Councell of *Basile* was content to submit himselfe, prouiding alwayes that hee might haue the dignitie of a Cardinall, and that hee should bee appointed the Popes Legat in Germanie, and in his owne countrey of Sauoy. The Cardinalls also whom hee had made in his time should keepe their dignities and honours. This hee did at the earnest desire of *Frederike* the Emperour, in the yeere of our Lord, 1449. In the which yeere also *Nicolaus* the fift set forth a decree of approbation of the Councell of *Basile*, howbeit neither this Pope nor any other following him will, bee subiect to the authoritie of generall Councils, yet did hee approue the Councell of

H h 2

Basile,

Basile, wherein it was ordained that the Bishop of Rome should bee subiect to the Councell, as a child is subiect to the voyce of his mother.

Calixtus 3.

An: nemic to the Turkes.

After *Nicolaus* succeeded *Calixtus* the third, and gouerned three yeeres, three months, sixteene dayes: hee was verie bent to fight against the Turkes, and sent Messengers to all Christian Princes in Europe to stirre vp their hearts to make warre against the Turke with one consent of minde, and to stay his further progresse and conquest in Europe, but all his trauailles were spent in vaine, for the Princes harkened not to his Councell.

Likewise hee sent messengers to *Vsumcassanus* king of Armenia and Persia, whom with supplications and gifts hee stirred vp to make cruell waies against the Turke, which warres also haue since that time continued vntill our dayes, to the great disturbance of the crueltie of the Turke intended against Europe.

Pius. 2.

After him succeeded *Pius* the second, who before his Popedom was called *Aeneas Syluius*, a man of great witt, learning, and eloquence, and gouerned six yeeres. Hee was no lesse bent to make warre against the Turkes, then was his Predecessour before him, but his enterprise was staied by the dissention which was amongst Christian Princes, for then and long after was great warre betwene *Ferdinand* of Naples and the Duke of Angeow, and in diuers other parts of Italie Likewise.

These wise and worthie sentences vttered by him declared that he had a great gift of vnderstanding & knowledge.

Hee said that popular men should esteeme learning as siluer, and noble men should count it like gold, and Princes should count it in steade of pearles and precious stones.

Also that like as all riuers haue their courses to the sea and poure in their waters into the Ocean: euen so great Courts are the maine Ocean, receiuing the floudes of all kind of vices.

Likewise, that if there seemed of old great reason to inhibit the

the marriage of Priests, there was now greater reason to permit it.

Also, that hee who giueth too great libertie to his child, fostereth a domestike enimie within his owne bosome.

That lust dishonoureth in euery age, but vndoth him vtterlie in his old age. He died in the towne of Ancona, where he was minded to haue blessed the armie which was to haue gone against the Turkes.

After *Pius* succeeded *Paulus* the second, and gouerned six yeeres, ten months. Likeas he was not very learned in his own person, so was hee also an aduersarie to learning, and counted all men that were learned, in humanitie, to bee heretikes: as *Platina* (who writeth this of the Pope) had good prooffe in his owne person, for hee was cast in prison, and cruelly tormented by the Pope without a cause, and in the ende left his crueltie against many learned men should make him to bee hated of the people, hee accused them of heresie, hauing no better ground for it then this, that they accounted much of the old Academieque Philosophers. For he laied this as an vnfallible ground, that who soeuer would once make mentiō of Academia, either in earnest or iesting words, he was to be reputed an heretike.

Of other Doctors.

IN this age sprung vp *John Husse* in the coutry of Bohemia, who by reading of the bookes written by *Wickliff*, attained to knowledge and deprehended many grosse errors of the Roman church: in so much that Pope *Alexander 5.* hearing thereof begun at last to direct his bull to the Archbishop of Suinto requiring him to see to the matter in due time, & to provide that no man in churches, schooles, or other places should maintaine any such doctrine, citing also *John Husse* to appeare before him.

H h 3

After

After whose death Pope *John 23.* in like maner sought by all meanes to suppress *John Husse*, because he seemed more willing to teach the Gospell of Christ then the traditions of Bishoppes, and therefore by his Cardinall *de Columna* *John Husse* was cited to appeare at Rome, where hee appearing by his procurators was notwithstanding, excommunicated as an obstinate Heretike, because hee appeared not personallie at the appointed day. The Bohemians notwithstanding cared litle for all this, but grew in knowledge daylie.

John Husse
excommuni-
cated by the
Pope.

In the meane time it hapned by the occasion of *Ladislaus* king of Naples, who had belieged the Popes townes and territories: that Pope *John* raising vp warre against the said *Ladislaus* gaue full remission of sinnes to all them who would warre on his side to defend the Church.

When this Bull of the Popes indulgences was come to Prague: *John Husse* and his fellowes not able to abide the impietie of those pardons began manifestly to speake against them. And albeit *Wincelaus* king of Bohemia who then fauoured the Pope gaue out strict commaundement that no man should speake against those indulgences, yet of *John Husse*s companie were found three Artificers, who hearing the Priest speaking of the forsaide indulgences did openly speake against them, calling the Pope the Antichrist; wherefore they were brought before the Senate and committed to prison.

But the people ioyning themselves in armes required them to be let loose. The magistrates one the other part albeit they satisfied the people with gentle wordes and faire promises for a time, yet when the tumult was asswaged they sent to the prison, and secretlie beheaded the three forsaide artificers: whose names were *John*, *Martine*, and *Stafson*.

The people hearing of this, tooke their dead bodies and with great solemnitie buried them in the Church of Bethleem, at whose funcrall, diuers Priests fauouring that side did sing thus.

These be the Saints which for the testimonie of God gaue

gaue their bodies, &c. Thus the citie of Prague was di-
vided.

The Prelats and greatest part of the Clergie, and most of the Barons who had any thing to lose, did hold with the Pope, especially *Steuens Pallats* being chiefest doer of that side. On the contrarie part the communes with part of the clergie and students of the vniuersitie went with *John Husse*. *Wincelaus* the king fearing lest this should grow to a tumult, being moued by the Doctors, and Prelats, and Counsell of his Barons, thought best to remoue *John Husse* out of the citie, who had beene excommunicated before by the Pope.

The people on the other part began mightilie to grudge and to cry out against the Prelats and Priests, who were the workers hereof, accusing them to be Simonits, couetous, whoremasters, adulterers, proud, not sparing also to lay open their vices to their great ignominie & shame, whereupon it came to passe that the king seeing the inclination of the people, being also not ignorant of the wickednesse of the Clergie, vnder pretence to reforme the Church, began to require great exactions from such Priests & men of the clergie as were accused, & knowne to be wicked liuers. And thus the Popish clergie while they went about to persecute *John Husse* were intrapped themselves in great tribulation, brought in contempt, and hated of all men.

At this time were three Popes raigning together, by reason whereof a generall Councell was ordained and holden at Constance in the yeere of our Lord 1413. And this councell being called by *Sigismund* the Emperour for the taking away of the schismaticall dissention of so many Popes, ruling at one time to the great disturbance of all Christian nations: it pleased the said Emperour to send vnto *John Husse*, Bachelor of Diuinitie in the countrie of Bohemia, his safe conduct, and letters of protection: inviting him to come to the Councell, and promising him a libertie of safe returning vnto his owne country, without any maner of impeachment,

John Husse
desired to ap-
peare before
the councell
of Constance.

John Husse imprisoned. trouble or vexation. Notwithstanding as soone as he came to

John Husse by reason of the noyse could not be heard.

John Husse desired by the Emperour to submit himselfe to the Councell. His answer.

Constance he was cast into prison before he was heard. And when he was brought forth to the Councell there befell a strange and shamefull matter, for his aduersaries had scarcely read one article, and brought forth a few witness of the same, against him, but as he was about to open his mouth to answer, all that were about him began so to cry out, that he had no leasure to speake a word. The noise and trouble was so great and vehement, that a man might well haue called it a noyse of wilde beastes & not of men, much lesse was it like a congregation of men gathered together to iudge and determine so graue and weightie matters. The next time he was brought forth to the convent of the Franciscans, where the Emperour himselfe was present, and exhorted *John Husse* to submit himselfe to the generall councell, otherwise (said he) my safe conduct cannot nor should not be a protection to any who maintaine hereticall doctrine.

The day after which was the eight of Iune, he was brought out againe to the same place, and in his presence there were read thirtie nine Articles, the which they said were drawne out of his bookes, which were iudged by the councell to be hereticall, and hee of new againe was required by the Emperour to submit himselfe to the councell.

John Husse answered that hee would not maintaine any opinion with obstinate minde, but if the Councell would instruct him clearlie that any of his Articles were repugnant to the holy scriptures of God, he would renounce and forsake the same, affirming also most constantly that the most part of all those thinges that were alledged against him were falsly forged, and neuer thought nor vttered by him: when they saw that by no exhortation *John Husse* could be moued to acknowledge his doctrine to be erroneous, & to recant the same, vpon the sixt day of Iulie he was brought to the head church of the citie of Constance, & there in presence of the Emperour and councell was degraded of all Priestly orders and dignities, and a definitiue sentence was giuen out against him wherein hee was condemned as an heretike, for that hee

Preached

preached and openly defended the articles of *John Wickliffe*, which were condemned by the Church of Rome, and likewise had appealed to the Lord Iesus Christ, as the most high Iudge, which appellation they counted a great contempt of the Apostolique See, and the Ecclesiasticall Censures and Keyes. After this hee was put into the Secular Iudges hands to be burnt as an Heretique, having vpon his head a crowne of paper, with vgly pictures of diuels painted thereupon. Which relike, as also the torment of fire, hee most patiently sustained, with Psalmes and spirituall Songs, lauding God vntill the winde droue the fire vpon his face, and choaked his breath. And after his bodie was consumed with fire, they cast the ashes of the burnt body into the river of Rhene. Thus died *John Hus* the faithfull Martyr of God, the sixt of Iuly, 1516. Now while as *John Hus* had been lying in prison, and so hardly handled, his faithfull companion *Ierome* of Prague, came to Constance the fourth day of Aprill anno 1415. who there perceiving that *John Hus* was denyed to be heard, and that watch was layed for him on every side, hee departed to Iberling a Citie of the Empire, a mile distant from Constance, and from thence caused a letter to be directed to the Councell, and to be affixed vpon the doores of the chiefe Churches, Cloysters, and Cardinalls houses in Constance, bearing in effect that hee was ready to come to the Councell, and to answer vnto any of his accusers, who would stand vp to accuse him of erroneous and hereticall doctrine, providing alwayes that hee might haue sure and safe accesse. But when hee saw that through such intimations, being set vp, as is before sayd, hee could haue no safe conduct, hee thought meete to returne backe againe to Bohemia, taking with him the letters patents of the Lords of Bohemia that were at Constance, for a testimonie and witness of the premises. As hee was in his iourney, by treason and conspiracie of his enemies, hee was taken in Hirsaw by the officers of Duke *John*, and sent backe to the Councell, bound with chaines, where hee was cast into prison, and so hardly vsed, that hee fell sore sicke almost

John Hus condemned to be burnt as an Heretique.

Ierome of Prague writeth to the Councell.

Ierome imprisoned by the Councell.

Recanteth, being compelled thereunto.

He maintaineth the doctrine of *Wickliffe* and *Hus*.

almost to the death. But after he was recovered, and *John Hus* was already put to death, they brought forth Master *Jerome*, whom they had long kept in chains in the Church of Saint *Paul*, and threatening him with death, being instant vpon him, they forced him to abiure and recant, and consent vnto the death of Master *John Hus*, that hee was iustly condemned and put to death by them. Nevertheless, his enemies perceiving that this abiuration was not made sincerely from his heart, but onely for feare to escape their hands, they gaue in new accusations against him. And in the yeere of our Lord, 1416. the 25. day of May, the sayd Master *Jerome* was brought forth vnto open audience before the whole generall Councell, vnto the great cathedrall Church of Constance. Where many things were layd to his charge that day, as likewise the third day after (which was another Diet assigned to him for answering) where hee refuted his adversaries with such eloquence and wisdom, that the hearts of all the Fathers of the councell were marvelously bent and mooved to mercy toward him. But in the end hee entered to the praise of *John Hus*, and affirmed that whatsoever *John Hus* and *Wickliffe*, had holden and written specially against the pompe and pride of the Clergie, hee would affirme even to the death. And likewise hee added, that of all the sinnes that ever hee had committed, the sinne of his recantation did most grievously gnaw and trouble his conscience, especially in consenting to the wicked condemnation of that good and holy man, *John Hus*, which fault as hee did it through weakenesse of faith, and feare of death; so did hee vtterly deny and revoke that wicked recantation.

After this, hee was led away againe to prison: and the Saturday before the ascension day, hee was brought to the Cathedral Church before the Congregation, where the sentence of his condemnation was given out against him, and a paper with pictures of red diuels was brought to bee put vpon his head, which hee himselfe receiving, put it thereupon, saying; Our Lord Iesus Christ when hee suffered death

Note.

death for me, most wretched sinner, did weare a crowne of thornes vpon his head, and I for his sake will willingly weare this miter, and cap. Afterward hee was layd hold on by the secular power, and carried to the place of execution, where his body was burnt with fire, which paine he suffered, with a lowd voyce praising God in the midt of the fire, and commending his soule to the gracious custodie of the Lord Iesus. And finally, his ashes were diligently collected, and throwne into the river of Rhene.

Jerom of Prague condemned and burnt

In this age also was *Hieronimus Savonarola* a man, no lesse godly in heart, then constant in profession, who being a Monke in Italy, and very learned, preached against the evill life of the Spirituality, and specially of his owne order. Which thing the Pope perceiving, and fearing that the said *Hierom* (who was already in great reputation amongst all men) should diminish and overthrow his authority: he ordained his Vicar or Provinciall to see reformation in those matters, who with great superstition began to reforme them: But the sayd *Hierom* did alwaies withstand him, whereupon hee was complained of to the Pope, and cursed by him. Notwithstanding hee continued preaching in the towne of Florence. And albeit hee was cited to appeare before the Pope, he made his excuse, and came not. Then was hee againe forbidden to preach, and his doctrine pronounced and condemned as pernicious, false, and seditious. Thus *Hieronimus* foreseeing the perils & dangers that might come, for feare left off preaching.

Hieronimus Savonarola, preacheth against the evill life of the Spirituality.

Hieronimus silenced by the Pope.

But when the people which sore hungred for the word of God, were instant vpon him that hee would preach againe: hee began againe to preach in the yeere 1496. and albeit many counselled him, that he should not so doe without the Popes commandement, yet did he not regard them, but constantly went forward of his owne good will. When the Pope and his shavelings heard newes of this, they were grievously inflamed and incensed against him, and now againe cursed him as an obstinate and stifnecked heretique. Notwithstanding all this, *Hierom* proceeded in preaching and

He againe preacheth.

He is cursed by the Pope as an heretique.

and instructing the people, saying, men ought not to regard such curses as are against the true and common profit of the people.

In all his teaching he desired to teach none other thing, but the onely pure and simple word of God: making often protestation, that all men should certifie him if they had heard him teach or preach any thing contrary thereunto. For in his owne conscience, he knew that he had not taught any thing but the pure Word of God. What his doctrine was, all men may iudge by his bookes which hee hath written. After this, in the yeere of our Lord, 1498. hee was taken and brought to Saint *Markes* Cloyster, and and two other Fryers with him, named *Dominicke* and *Sylvester*, who favoured his learning, and were carryed to prison, and from thence were brought forth by the chiefe Councillors of Florence, and the Popes Commissioners, who had gathered out certain articles against them, whercupon they should be condemned to death, which were these:

Note.

1. The first article was, as touching our free justification through faith in Christ.
2. That the Communion ought to bee ministred vnder both kinds.
3. That the Indulgences and Pardons of the Pope, were of none effect.
4. For preaching against the filthy and wicked living of the Cardinals and Spirituality.
5. For denying the Popes supremacy.
6. And that hee had affirmed that the Keyes were not given to *Peter* alone, but vnto the vniuersall Church.
7. That the Pope did neither follow the life nor the doctrine of Christ, for that hee did attribute more to his owne pardons and traditions, then to Christs merits, and therefore he was Antichrist.
8. That the Popes excommunications are not to be feared, and that hee who doth feare or flie them, is excommunicate of God.
9. That the auricular confession is not necessary.

10. That

10. That hee had mooued the Citizens to vpror and sedition.

11. That hee had neglected and contemned the Popes citation.

12. That he had shamefully slandered and spoken against the Pope.

13. That he had taken Christ to witnesse, of his naughtiness and heresie.

14. That Italy must be cleansed through Gods scourge, for the manifold wickednesse of the Princes and Clergie.

These and such like articles were layd to their charge and reade before them. Then they demanded of the said *Hierom* and his companions, whether they would recant, and giue over their opinions. Whercunto they answered, that thorow Gods help, they would stedfastly continue in the manifest truth, and not depart from the same. Then were they degraded, one after another, by the Bishop of *Walson*, and so delivered to the secular rulers of Florence, with strict commandement to carry them forth, and handle them as obstinate and stiffnecked Heretiques. Thus was that worthy witness of Christ, with the other two afore sayd, first hanged vp openly in the market place, and after ward burnt to ashes, and the ashes gathered vp, and cast into the river of *Arum*, the 24. day of May, 1499.

Hieronymus
with two others, hangd & burnt as heretiques.

In this age likewise, sprang vp many men of great crudition and learning; as namely, *Laurentius Valla*, *Picus Mirandula Comes*, *Angelus Politianus*, with many others, whose names, for learning are worthy remembrance.

Lauren. Valla.
Picus Mirandula Comes.
Angelus Politianus.

The meane whereby learning so exceedingly increased in this age, seemeth to bee the Art of printing, found out in Germany by a certaine Goldsmith, named *Iohn Faustus*, in *Strausbrugh*, and *Guttemberg* his copartner, as some write: but whosoever was the inventor of it, it is certaine that this faculty was given to the vse of man by the providence of almighty God, at what time the Bishop of Rome, with all the whole and full consent of all the Cardinals, Patriarchs, Archbishops, Bishops, Abbots, Priors, Lawyers, Doctors,

The invention
of printing.

Pro-

The benefit of
printing.

Provofts, Deanes, Archdeanes, assembled together in the Councell of Constance, and had condemned poore *Iohn Hus*, and *Ierom* of Prague to death for heresie, and after subdued the Bohemians, and in a manner the whole world, to be vnder the supreme authoriry of the Romish Sea. In the very time, so dangerous and desperate, where mans power could doe no more: The blessed wisdome and omnipotent power of God, began to worke for the Church, not with sword and target, to subdue his exalted adversary, but with printing, writing, and reading, to convince darknes by light, error by truth, ignorance by learning. So that by this meanes of printing, God hath heaped vpon the proud kingdome of Antichrist, a double confusion. For whereas hee could not abide to haue the enormity of Prelats liues to be condemned by *Iohn Hus*, who neither denyed his Transubstantiation, nor his Purgatory, nor yet spake any thing against his Masse, but onely exclaimed against his excessive and pompous pride, his vnchristian, or rather antichristian abomination of life. Now of late dayes God hath found a way by this faculty of printing, not onely to confound his life and conversation (which before hee could not abide to be touched) but also to cast downe the foundation of his standing, that is, to examine, confute, and detect his doctrine, lawes, and institutions, in such sort, that albeit his life were never so pure, yet his doctrine standing as it doth, no man is so blinde, but may see the Pope to be Antichrist. For by this Art, Tongues are knowne, knowledge groweth, iudgement increaseth, bookes are dispersed, the Scripture is scene, the Doctors are read, the stories bee opened, times compared, truth decerned, falshood detected, and with the finger pointed at, and all (as I haue said) God hath wrought by the benefit of printing.

Note.

CEN-

CENTVRIE XVI.

'Popes of Rome.



After *Paulus* the second, succeeded *Sixtus* Sixtus 4. the fourth, and ruled thirteen yeeres, and foure dayes. Hee changed the custome of keeping the Iubilie every 50. yeece, and would haue it kept every 25. yeeres.

After him succeeded *Innocentius* the eighth, and ruled seven yeeres, ten months, and twenty seven dayes. Innocentius 8.

After him *Alexander* the sixt, ruled eleven yeeres, and eight dayes. Hee was a notable tyrant, and a scourge of God to all Italy, and in speciall to that corrupt Colledge of Cardinals, which had chosen him to be Pope; not for his good graces and vertues, but for the heapes of gold which hee had distributed amongst them, of whom some he banished, others hee caused to be impoysoned, and cruelly slaine. Alexander 6.

Note.

In his time *Charles* the eight, King of France, clayming right to the Kingdome of Naples, entred into Italy with a mighty army, and without great resistance, came to the towne of Rome, and from thence to Naples. *Alphonssus* King of Naples, at this time finding himselfe to be hated of all men, had denuded himselfe of the Kingdome, and given it to his sonne *Ferdinand*, and hee himselfe was fled into Sicilie. Also his sonne *Ferdinand* not being able to resist the puissant army of King *Charles*, was likewise compelled to flee to the little Island of Itria, for safety of his life: and the whole kingdome of Naples was in short time ouer-run, and subdued to the King of France.

Charles King of France conquereth the Kingdome of Naples.

This

This victorious conquest so hastily achieved, made the name of *Charles* to be terrible to other Princes, even to the Duke of Millan, and Estate of Venice, who had beene his confederate friends, & assisters in this warfare. Notwithstanding, fearing, lest his increasing power should in time be the overthrow of their Estates, they conspired with the Pope, and the Emperour, and the King of Spaine against him: and as hee returned backe againe to France, fought against him at Fornovo, not farre distant from the towne of Parma. The victory was vncertaine: notwithstanding *Ferdinand* King of Naples, was so encouraged with this encounter, that hee recovered againe all his kingdome which hee had lost.

Ferdinand recouereth the kingdome of Naples.

Likewise in this Popes time, *Lewis* the twelfth, who succeeded to *Charles* the eight, came into Italy, claiming right not onely to the kingdome of Naples, but also to the Dukedome of Millan. He had before bound vp a covenant with the Pope, the King of Spaine, and the Venetians vpon these conditions, that having possessed himselfe first in the Dukedome of Millan, hee should give Cremona a famous towne in the Dukedome of Millan, to the Venetians: and hee should assist *Cesar Borgia* Duke of Valentinois, and sonne to Pope Alexander the sixt, to eiekt out of Romagna the Lords presently bearing sway in that Countrey; to the end, that all might come vnder the Sovereignty and commandement of this Duke of Valentinois only: and finally, that he should divide the Kingdome of Naples, betwixt himselfe and *Ferdinand* King of Spaine. Vpon these conditions, was King *Lewis* assisted by the Pope, the King of Spaine, and the Estate of Venice; and so with little adoe obtained the Dukedome of Millan, and carryed away *Lodovick Sforce* Duke of Millan, with his brother *Askanius*, captiues and prisoners to France.

Alexander the sixt, a favourer of his childrens vices. This Pope as hee was fraughted with many great faults in his owne person, so is he likewise noted to haue beene a fosterer of the wicked vices and villanous behaviour of his children: namely, of *Cesar Borgia* his sonne, who not only

cast

cast off his Religious apparrell, and became of a Cardinall a Duke and Warriour, but also most vnnaturally slew his owne elder brother Duke of Gandia, and became captain and leader of his fathers armie in his brothers place.

Also the vilde conversation of *Lucretia* his Daughter, and her familiar conversation both with her father and brethren, maketh this Pope to be more famous for wickednesse then many other. His end in the righteous iudgement of God answered well vnto his life, for as hee had destroyed the liues of many by poyson, so vpon a certaine time through the ouersight of the Butler the empoysoned wine, that was prepared for to destroy the liues of some Cardinals who were bidden to the banquet, was put in the hands of the Pope and his sonne Duke of Valentinois. The Pope immediately thereafter died, and the Duke although he vsed manie counterpoysons and other remedies, yet fell he into a sharpe and dangerous disease, and carried about all his time the remembrance of that nights banquet.

The iust iudgement of God vpon the Pope in his death.

To Pope *Alexander* succeeded *Pius* the third, who immediately after his admission to the Popedom finished his course the 26. day after his inauguration.

After him followed *Julius* the second, and ruled nine yeeres, and a eleuen months: hee was a sharpe Warriour and not onely recovered from the Venetians the townes of Rimini, Faventia, and Ravenna, which townes belonged to the Church, but also by cursing them & making a covenant with *Maximilian* the Emperour and the king of France and Spaine in Cambrey against the Venetians, he brought them so low that in short time they were spoyled of all the Dominion which they had by land in Italie. For Verona, Vicentia, and Padua, and the territories of Carinthia, were allotted to *Maximilian* the Emperour, also Bergama, Brixia, Cremona, and Crema, were possessed by *Lewis* king of Fraunce, also the townes of Tranmu, Monopolis, and Barletta in Apulia, were giuen ouer to the king of Spaine. Also the Duke of Ferrare recovered Rodigium, & the Duke of Mantua recovered Asula from the Venetians. Thus was the flourishing estate

of

The Venetians received in fauour.

The king of France & the Emperour hate the Pope.

of Venice in this Popes time vtterlie abandonēd and brought to nought. Notwithstanding hee receiued againe the Venetians into fauour and relieued them of his interdittment and cursing, and thereby procured against himselfe the great hatred and indignation of the king of France and the Emperour: who both being willing to abandon the pride of the Pope, and to abrogate his authoritie, and to substitute another in his roome, appointed a generall Councell to be holden at Pisa, and warned the Pope to be present thereat the first day of September.

But the Pope on the other part to frustrate all the attempts of his aduersaries, appointed a generall Councell to be holden at Rome in the Church of Lateran, wherein all things that were done in the Councell of Pisa were disanulled and abrogated. Also he stirred vp the kings of Spaine and England to make warre against the king of France, and the Pope with the Venetians and Switzers ioyned their forces together to eiekt him out of Italie.

The king of France by the Popes meanes beset with enemies.

Thus the king of France being beset with enemies on all sides, thought meete to try his cause by the sword first in Italie, and gaue commandement to the Generall of his armie named *Gasto Foiesseius* a valiant Captaine and an expert warriour to giue battell to the enemies. Thus was a cruell battell fought, neere vnto Ravenna, wherein the number of 20000. men were reckoned to haue beens slaine. And although the armie of the Pope and the confederates was put to flight, yet the Frenchmen bought their victorie deere with the losse of their Chieftan *Foiesseius*, and an hundreth and fiftie moe of the noble men of France, besides a great number of others that were slaine in this battell. Yea this victorie was with so great dammage to the forces of the king of Fraunce in Italie, that within the space of 70. dayes after the victorie, they were compelled to retire backe out of Italie: So was the Dukedome of Millan in a verie short time plucked out of the hands of the Frenchmen and was possessed by *Maximilian Sforce* sonne to

The Dukedome of Millan recovered from the Frenchmen.

Lodowike

Lodowike Sforce. In the end this restlesse Pope breathing battells and warres euen vnto the day of his death, conspired of new againe with the Emperour against the Venetians, because they would not render vnto the Emperour the Townes of Verona and Vicentia, and the Venetians on the other side, entered in league and couenant with *Lewis* king of Fraunce, who stirred vp a new faction of Cardinalls and Bishops against the Pope, and this Pope *Inlinus* assaied all possible meanes to diuert the Venetians from their new league bound vp with France. But when hee perceiued that his trauels auailed nothing, and fearing the power of his aduersaries, hee fell sicke and died; in the verie time of the Councell of Lateran which was begunne vnder Pope *Inlinus*, and ended vnder *Leo 10.* his succellour. Pope *Leo* the tenth was a learned and eloquent man, of the house of *Medices*, and ruled eight yeeres, eight months, and twentie dayes. He delighted in Musicke; and loued, and aduanced learned men. The Councell of Lateran which was begun in his Predecessors dayes was ended by him. He receiued in, those Cardinalls who were degraded by his Predecessour (after they had abiured their schisme, and damned their couenticles, at Pisa, Millan, and Lion) and restored them to their former dignities.

In this Popes time, *Francisse de Valloise* king of Fraunce came into Italie for recouering of the Dukedome of Millan, and ouercame his enemies in battell. *Sforce* the Duke of Millan rendered himselfe to the king, and was sent prisoner to Fraunce, and the Dukedome was againe recovered, and the Townes of Parma and Placentia were recovered out of the Popes hands, and ioyned to the Dukedome againe, yet within a short time after, the Pope and the Emperour banded themselues together for expelling of the Frenchmen out of Italie. For restoring the Dukedome to *Francisse Sfortia*, and finallie for restoring of the townes of Parma and Placentia to the Pope, and when the enterprife succeeded well and the Victorie was atchieued, the report of those glad tidings so exhilarated the Popes heart that for

The king of France againe obtained the Dukedome of Millane.

The Pope and Emperour recovered it againe.

Caietanus
sent to sup-
press *Luther*.

Adrianus 6.

Clemens 7.

Rome taken
and the Pope
besieged by
Charles Duke
of *Burbon*.

Of Popes and Bishops &c. *The second Booke*

heart that for excessiue gladnesse hee died, or as others write he contracted an ague, whereof immediatly after he died He sent *Caietanus* his Ambassadour to Germanie, to suppress the Doctrin of *Martin Luther*, but by the prouidence of God, his rigorous dealing against *Martin Luther* made him to search out the scriptures better, and to discouer greater impieties in the Church of Rome, then hee did at the beginning.

After him succeeded *Hadrian* the sixt, a man of Holland and Schoolemaster to *Charles* the fift, Emperour. He endeavoured to correct some abuses of the Church of Rome in maners, but not the abuses and errours of Doctrin, for hee also sent his Ambassadour *Cheregatus* to Germanie, with menacing letters to the Duke of Saxonie because hee maintained *Martin Luther*. But his time was short, for hee died before hee had ruled two yeeres in his Popedom.

To him succeeded *Clemens* the seuenth, and ruled ten yeeres, ten months, and seuen daies. Hee was a man verie inconstant in his friendship to the Emperour *Charles* the fift, but secretlie bound vp friendship with the king of France, but this deceitfull doing redounded to the Popes great hurt. For *Charles* Duke of *Burbon*, chiefe Captaine to the armie which the Emperour had in Italie, besieged the towne of Rome and tooke it, and albeit the Duke himselfe was slaine, yet the rest of the armie invaded the Towne, slew great numbers of men, desloured women, spoyled houses and temples, and besieged the Pope himselfe and his Cardinalls seuen months, till at length the Pope was free from his Captiuitie by commaund of the Emperour.

About this same time of the Popes besieging, *Charles* the Emperour was banqueting and reioycing for the Natiuitie of his sonne *Philip*, but hee stayed all banqueting, playing, and reioycing, when the tidings of the Popes besieging was carried vnto him, and commaunded to set him at libertie. Manie great sinnes are imputed to him by writers, and amongst o-
thers

others that hee destroyed the liues of manie by poyson, and that in end hee receiued the same recompence himselfe.

After him followed *Paulus* the third, who ruled fifteene *Paulus 3.* yeeres, and twentie nine dayes. It grieved him to see the Gospell take so deepe roote, and to be ouerspred in many nations, and namelie in England by king *Henry* the eight, who abrogated the authoritie of the Bilhop of Rome in England, & called himselfe supreme governour ouer Christ, in all Ecclesiasticall causes within the bounds of his owne countrie.

The Pope being destitute of all other revenging weapons, drew forth the old accustomed weapon of the chaire of Rome against Princes, and cursed king *Henry* *King Henry* the eight. This Pope ratified the order of the Iesuites the eight cur-
and appointed a generall Councell to bee kept in Trent, Pope. sed by the
a Towne of Italie bordering neere to Germanie. This Councell beganne to be kept in Trent in the yeere 1546. A Councell
but hereafter was transferred to Bononia as shall be de- ordained at
clared, God willing. Trent.

The Protestants of Germanie were desired both by the Emperour and the Pope to bee present at the Councell, but they would not acknowledge it to be a lawfull generall Councell wherein the Pope or his deputie did sit as a iudge, who was indeede partie, and whom they were to accuse of false and erroneous doctrine, of abusing of the Church of God, and vsurping the honour which was onely due to Christ, before this Councell ended, hee concluded his dayes.

Iulius the third succeeded in his place: who ruled three *Iulius 3.* yeeres, one month, and sixteene dayes. Hee reduced the generall Councell of Bononia, backe againe to Trent where it began, but the sudden report of the armie of *Maurice* Duke of Saxonie (who tooke armes against the Emperour *Charles*, for detaining the Lantgraue of Hesse his father in law in prison) dissolued the Councell
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again

Note.

again for a time, because they feared lest the Dukes armie should haue come to Trent, and set vpon them.

England embraced Pope-
rie in the dayes
of Queene
Marie.

In this time the Church of England returned backe againe to the Popes obedience in the raigne of Queene *Marie*, and the Pope sent Cardinall *Poole* to England, to absolue that countrie from that curse and interdictment which was layed vpon it in the dayes of *Paulus tertius*.

Marcellus 2.

After him succeeded *Marcellus* the second, and ruled twentie two dayes.

Paulus 4.
He opposed
himselfe a-
gainst the
Emperour
Charles.

After him followed *Paulus* the fourth, and ruled foure yeeres, two months, and twentie foure dayes. Hee was verie contentious, and hated the Emperour *Charles*, and brought into Italie 1000. footmen and 2000. horsemen of the french nation, vnder the conduct of the Duke of Guise. Also hee brought into Italie an armie of Swizers. Notwithstanding the Emperour had sent to Italie the Duke de Albe, who had taken a great number of townes belonging to the Pope, before the Duke of Guise entred into Italie. And in the ende the Pope was well content to accept conditions of peace, and to receiue backe againe the townes, which hee had lost in the warre.

In his time the Emperour resigned the Imperiall crowne to his Brother *Ferdinand*, & entered into a Monastrie, where hee concluded his daies: but the Pope neither approued nor ratified this election of *Ferdinand*, and *Ferdinand* on the other part made light account of the Coronation which his Predecessours had receiued from the Pope, and was obeyed in Germanie, although he wanted the Popes blessing and coronation.

Pius 4.

After him ruled *Pius* the fourth, who continued five yeeres, two months, and fiftene dayes. In his time the council of Trent (which was begun in the dayes of *Paul* the third) was finished. He sent an Ambassadour to England to invite the learned men of that countrie to the Councell. but Queene *Elizabeth* would not permit the Popes Ambassadours to enter into her Realme. Likewise hee sent Ambassadours

sadours to the Dukes of Germanie professing the reformed Religion. They entertained the Ambassadours honorablie, but sent them backe with this answer: that they marvelled how the Pope could send an Ambassadour to them, who acknowledged not his authoritie in such matters.

From the first meeting of this Councell to the dissolution thereof, intevned the space of eightene yeeres, but the time of meeting, consultation, and sitting, of the fathers of that Councell was onely the space of five yeeres, namely vnder *Paulus* the third, two yeeres; vnder *Iulius* the third, one yeere; and vnder *Pius* the fourth, two yeeres.

In this Popes time the reformation of religion in Scotland began, images were broken and burnt, altars cast downe, Monasteries demolished, and the masse abolished. The noble men, who were the principall authours of this reformation, were assisted by *Elizabeth* Queene of England, and defended from the intended persecution of the Frenchmen.

This Pope made a bloodie massacre in a Towne of Italie called Montalto, against a number of Christian people secretlie met together, for hearing of the word of God; so that one after another were drawne out of the house where they met and their throates cut with a knife in the hand of a bloodie executioner. In this massacre were martyred 80. persons and not one of all the number for the feare of death did forsake the true fayth of Christ.

In this Popes time was the Isle of Malta invaded by the Turkes, but they were strongly resisted, and left the siege of the Isle, after they had lost 23000. of their number in that siege. The disputation of Poissine, and grievous commotions in France after that disputation, began in this Popes time, whereof is spoken before.

After him followed *Pius* the fift, and ruled seuen yeere. In this time the Isle of Cyprus was taken by Mustapha Captain of Selims armie, but with so great effusion of blood (for it is supposed that 80000. Turkes were slaine in the siege of Nicosia and famogusta two principall townes of the Isle) that *Mustapha* considering the

The beginning of the reformation of religion in Scotland.

A Massacre in Montalto a town of Italy by the Pope.

The Isle of Malta invaded by the Turkes.

Pius 5.
The Isle of Cyprus taken by the Turkes.

number that were slayn, violated his promise made to *Bragadinus*, chiefe captain and defender of the Isle of Cyprus, and cruelly martyred that valiant Captaine. This calamitie of Cyprus made the Venetians very much bent against the Turke, and they banded themselues with *Philip* King of Spaine, and with *Pius* the fift Bishop of Rome, by whose support and assistance a Navie was set forth to the Sea, and a notable victorie was atchieued vnder the conduct of *Iohn de Austria* at Lepanto, of which before.

The battell of
Lepanto.

Gregorie 13.

A new Col-
ledge for Ie-
suits in Rome.

The massacre
of Paris.

The king of
Portugall
slaine.

A new Calen-
dar set forth
by Gregorie.
Sixtus 5.

He excommu-
nicateth the
king of Na-
uarre and
Prince of
Condie.

The Pope in-
tendeth a pro-
cesse of excom-
munication a-
gainst *Henrie*
the third,

Gregorius the thirteenth followed, and ruled thirteene yeeres, one month, and three dayes. Hee founded a new Colledge for Iesuits in Rome, and bestowed great revenues vpon it, chieflie for this cause, to be a Seminarie of Learned Schollers, to convert the countrie of Germanie to the Roman religion againe.

In this Popes time fell out that horrible murder of Paris in the yeere of our Lord 1572. which was well liked of by the Pope, who also sent to *Charles* the ninth king of France the summe of 40000. Ducates to maintaine and set forward the warre against the Hugonits, as they called them.

In his time *Sebastian* king of Portugal was slaine in Mauritania beyond the straits, & *Philip* king of Spaine who was his neereft kinsman, obtained the kingdome after him by strong hand, and by driuing out of the land Duke *Anthony* whom the people had chosen to be king. *Gregorie* also set forth a new Calendar, and corrected the olde Roman Calendar, which new alteration bred many contentions speciallie in Germanie.

To him succeeded *Sixtus 5.* who in the beginning of his Popedom, excommunicated the king of Nauarre & Prince of Condie: fearing that which indeede came to passe hereafter to witt that king *H. 3.* dying without children the kingdome should come to the house of Burboune. Likewise he inteded a processe of excommunication against *H.* the third king of France for slaying of the Cardinal of Lorain, & his brother the D. of Guise at Bloyes, & for detaining Captiues the Cardinal of Burbon & the Archb. of Lions. This proceeding of the Pope encouraged

encouraged others against the King, so that a Iacobin Fryer called *Clement*, came out of the towne of Paris, when the king was besieging it, & killed the King with an impositions knife, as hath beene declared before. Yet after the death of the King, when *H.* the fourth, King of Navarre succeeded to the kingdome, and besieged the towne of Paris, this Pope gaue no subsidie to those of the League, that were banded together against the King, fearing that if the King prevailed in France, he would be a strong adversary to him, if he had supported his enemies: whether this was the cause as *Onniphrius* writeth, or another that mooved him so to doe, yet this matter so displeased *Philip* King of Spaine, and the Leaguers, that they were minded to haue made a soleinne protestation against the Pope, if he had not prevented their intention, by excusing himselfe in the Consistory of his Cardinals. Hee was a very vigilant and actiue Pope, and vsed often to make mention of that speech of *Vespasian*, That a Prince should die standing on his feet, meaning that a Prince should be vigilant, and ever doing some part of his calling. He died after he had ruled five yeeres, foure moneths, and three dayes, and left behinde him five millions of gold.

K. Henry the
third killed.

Note.

After him succeeded *Urbanus* the seventh, and ruled onely thirteene dayes, for he died before his inauguration.

Urbanus 7.

To him succeeded *Gregorius* the fourteenth, and ruled nine moneths, and ten dayes.

Gregorius 14.

After him *Innocentius* the ninth, and ruled onely two moneths, and one day.

Innocentius 9.

After him *Clemens* the eight: hee absolved the King of France from the sentence of excommunication, pronounced by Pope *Sixtus* the fift, against him. For that the Kings Oratours in his name, had renounced and abiureed that doctrine, which the King in his young yeeres had so long professed: and after they had accepted such conditions, as it pleased the Pope to impose to the King; namely, that hee should receiue the Councell of Trent, & make it be obeyed in all parts of his kingdom: also that hee should deliver the young Prince of Condie, a childe of nine yeeres old, to be brought

Clemens 8.
The King of
France absol-
ved by this
Clemens.

brought vp by Bishops or Abbots, in the Romane religion, and that hee should certifie by his letters, all Catholique Princes, of the abiuration of his former religion, with many other conditions, which were all accepted by the Kings Orators, and ratified by the King himselfe.

Of other Doctors.

Martin Luther.

IN this age God having compassion of the miserie of his poore sheepe, led out of the way by blinde-guides, raised vp many faithfull and learned men, by whose labours the clouds of grosse ignorance, was remooved: the vsurped authority of the Bishop of Rome, that was counted the mother Church of all others, was discovered to be the Synagogue of Satan. Amongst whom *Martin Luther* a German borne in Islebia in the Countie of Mansfelt, steppeth forth as it were a couragious Captaine in the forefront of the army, whom God drew forth out of the very Cloyster of the Augustinian Monks, to be an instrument to reforme his house. The bitternelle of Pope *Leo* the tenth, and Pope *Adrian* the sixt, and their Ambassadors, who would not suffer the corruption of the Romane Church to be pointed out as farre off in selling of pardons, made this man of God more diligent in searching, and more couragious in defending the truth of God; so that at last, the Pope tooke it to heart, that his kingdome should fall, if *Martin Luther* were not rooted out, yet the Lord raysed vp the Duke of Saxonie to bee his friend; by whose favourable assistance the Gospell was deeply rooted in Germany, and *Martin Luther* himself was preserved from the fury of all his enemies, till at last he dyed in Islebia, the towne of his nativity, in the yeere 1546. and in the 17. day of the moneth of February.

The Duke of
Saxonie *Martin Luther's*
friend.

John Calvin
Preacher at
Geneva.

John Calvin was borne in Noyen, a towne of Picardie, anno, 1509. the tenth day of the month Iuly, and was a Preacher of Christs Gospell, in Geneva, three and twenty years.

His

His learning, and painfull travels, in writing are knowne by his bookes. The blessing, accompanying his travels, is knowne by the reformation of many Churches in France, by his advice and counsell, as also of the kingdome of Scotland. The power of the grace of God in him, is knowne by the malice of adversaries, who railed against him in his lifetime, and after his death; as if hee alone, and none other had troubled the kingdome of Antichrist: and finally, his painfull travels, in teaching his owne flocke of Geneva, is knowne by the disease which he contracted, by great fasting, watching, writing, and teaching, whereof also hee dyed, anno, 1564. on the 27. day of May.

I passe by the rest of those learned and holy men of God, by whose labours the kingdome of Christ hath bene prorogated in Europe, because their names, like as they are worthy of perpetuall remembrance, so likewise are they registred in sundry volumes, namely, by *Theodorus Beza*, in his booke intituled

Icones.

Here endeth the second booke.



THE
THIRD BOOKE
OF THE HISTORY

of the Church, containing a short
summe of all the Heretiques and

*Heresies, which sprang vp since
the dayes of Christ, vntill
this present.*

CENTVRIE I.



As it is the accustomed dealing of Satan, to pervert men by drawing them from the simplicity of Godstruth: So it standeth well with the iustice of God, to giue over men to strong delusions, who will not beleue the truth of God. Therefore in the third head we are to speake of Heretiques, that sprang vp in this age. Heresie What heresie

I count to be an opinion repugnant to the grounds of our
Christian

A difference
betwixt carnal
Gospellers, In-
fidels, weake
Christians, &
Heretiques.

1 Cor. 3. 9.

Simon Magnus.

Act 8.

Note.

*Euseb. lib. 3.
cap. 13. & 14.*

Menander.

Christian faith, obstinately maintained by those that professe the name of Christ. As touching them who lead an evil life, yea and in effect deny the Soane of God, by a prophane conversation, but maintaine an opinion that it is lawfull so to doe, they may be counted Atheists, or carnall Gospellers, and not Heretiques. Jewes and Turkes also who deny the divinity of Christ, because they doe not professe the Name of Christ, we call them Infidels, but not Heretiques. And the Corinthians, who erred in some fundamentall points of the Christian faith; yet seeing they maintained not their error with obstinate mindes, but yeelded to the wholesome doctrine of *Paul*, no man doth count the Corinthians Heretiques, but infirme and weake Christians. And the Apostle himselfe writing to them, calleth them Gods building, and Gods husbandry. But when these three things concur together, that men professe the Name of Christ, and yet they maintaine opinions repugnant to the very grounds of true faith, and will not receiue instruction, but obstinately persevere in their error, they are to be counted Heretiques. Of this number was *Simon Magnus* the father of Heretiques, who being confounded in Samaria, by the great power of God which appeared in the Ministry of *Philip*, and of *Peter*; hee fled from the East to the West, and came to Rome, where hee prevailed so farre, in short time hee was counted a god, and an image was set vp for him, with this superscription, *Simoni deo sancto*, that is, to *Simon* an holy God. Thus the Romanes who, in the dayes of *Tiberius*, refused to acknowledge the divinity of Christ, in the dayes of *Claudius* they honoured a Sorcerer, and a seducing Heretique with divine honours. He taught them who followed him, to fall downe before pictures and images, and in speciall to worship his owne image, and the image of *Helen*, a certaine woman who accompanied him in his iourney from Asia to Rome.

After *Simon* sprang vp another Supposit of Satan, called *Menander*, like to his master *Simon* in many things; for he was both a Samaritane, and a Sorcerer, but in absurdity of monstrous

monstrous opinions, hee was farre beyond *Simon*: for hee sayd that the world was created by Angels, and that he himselfe was sent from aboue to saue the world, and by vertue of his Baptisme, men should bee made immortall, euen in this world; in such sort, that they should neither waxe old, nor taste of death. This heresie *Epiphanius* compareth to *Aspido-gorgon* in Egypt, a great Serpent, inclosed into a vessel of Earth, with many other Serpents; after hee hath deuoured all the rest of the Serpents, hee beginneth to gnaw his owne tayle for hunger, and to destroy himselfe: so did this heresie vndoe it selte, by promising great things, which *Menander* could not performe, neither in himselfe, nor in others.

Euseb. l. 3. c. 16.

Simile.

Epiph. contra heres.

In this age also sprang vp *Ebion*, who denyed the divinitie of Christ, and sayd hee was onely a man, begotten betwene *Ioseph* and *Marie*, and that the obseruation of *Moses* Law was necessary to eternall life: his followers were called Ebionites, either by the name of their master *Ebion*, or else as *Eusebius* thinketh, for their poore and beggerly opinion they had of Christ, supposing him only to be a man: for *Ebion* in the Hebrew language, signifieth one that is poore. These Ebionites damne all the Epistles of *Paul*, and count him an Apostate from the law, and they admit no part of the New Testament for Canonick Scripture, except the Gospel of *Matthew*.

Ebion.

Euseb. l. 3. c. 27.

Cerintus about the same time was the author of strange revelations, which hee sayd hee received from the Angels, that after the resurrection from the dead, Christ should haue an earthly kingdome in this world: and that the subiects of Christs kingdome should eate and drinke, and marry, and keepe holy dayes, and offer sacrifices; for hee himselfe was a man given to fleshly lusts, and hee imagined that the pleasures of Christs kingdome should consist in fulfilling the concupiscence of the flesh.

Cerintus.

Euseb. l. 3. c. 18.

Likewise in this age sprang vp the error of the Nicolaitans, vpon this occasion, as *Clemens Alexandrinus* doth write. One of the Deacons chosen by the Apostles to haue the

Nicolaitans

Strom. 3. c. 16.

the oversight of the poore, had a beautifull woman to his wife, and was accused of over much ielousie. To purge him selfe of all suspicion of that fault, hee brought his wife into the midst of his brethren, and sayd, he was content that any man should marrie her. Of which words many tooke occasion to liue promiscuously like beasts, no man having his owne proper wife, but making them all common.

Ensb. l. 3. c. 29. Howbeit, *Nicolaus* is sayd to haue lived himselfe in matrimoniall chastity, contenting himselfe with his owne wife alone. Nevertheless his foolish and vnadvised speech, were the occasion of a most wicked and damnable error of the Nicolaitans, whereof the Lord speaketh in the Revelation of *John*, that he hated it. This is that heresie which *Gregorie* the seventh imputed to all married Priests, but with what equity, marriage ordained by God, and honorable among all men, can bee called an heresie, or hated of the Lord, Let the Christian Reader iudge.

CEN-

I N this second Centurie Sathā enuying the propagation of the Gospel, sent forth a pernicious swarme of heretikes, such as *Saturninus* of Antiochia, & *Basilides* of Alexandria, the one of them thorow Syria, & the other through Egypt dispersed the venome of their heretical doctrine. To whom *Eusebius* addeth *Carpocrates*, most properly counted the father of the heretikes called *Gnostici*, they receiued this name, because they professed a knowledge of darke and hid mysteries. The golden age of the Apostles & Euangelists was now spent, & false teachers tooke the greater encouragement to teach a doctrine of devils, disallowing marriage & commanding fornication, & practizing abominable & filthy things, which mine owne heart abhorreth to thinke vpon. What necessity droue *Epiphanius* in particular to manifest to the world the detestable and execrable misteries of those Heretikes I cannot tel, One thing I know, that it shuld not be comely in my person to offend the chaste eares of Christians by renewing the memorial of that beastly vncleannes wherof *Epiphanius* expressly writeth. They were justly called Borboritæ or Cænoli because they were filthily polluted in the mire of vncleannes. The followers of *Carpocrates* had in secreete places, images of gold & siluer, which they called the images of Iesus & therewith al the images of *Pitthagoras*, *Plato*, & *Aristotle*; & they worshipped the al. So that the worshipping of images & the adoration of the image of Iesus himself is not a custome borrowed from the ancient fathers of the first 300. yeeres, but rather a custome borrowed from old heretikes, such as *Carpocrates* and his follower *Marcellina*. By their vn honest & filthy conuersation it came to passe, that the true professors of the Gospel were vilely slandered by persecuting Pagans, objecting to Christians the bankers of *Thyestes*, and the chambering of *Oedipus* as is said before. This superlatiue degree of excessive vncleanness could not indure long, because euery one of these Heretikes, *Saturninus*, *Basilides*, and *Carpocrates*, with augmentations of new inuented absurdities, changed the fashion and countenance of their error, and so in the ende it euanished.

K k

Note.

uanished. But the beautie of the true Church of Christ, euer like vnto it selfe, in grauitie, sinceritie, libertie, temperancie, and holinelle of vnreprouable conuersation, brightly shined among the Grecians and Barbarians.

Euseb. ibid.

Valentinus.

August. Index
h. ares.

Marcion.

Euseb. eccles.
hist. l. 4. cap. 11.Cerdon.
Marcion.

The countrie of *Valentinus* was vnknowne to *Epiphanius*. Hee was brought vp in learning in the schooles of Alexandria. In his foolish opinion of the pluralitie of Gods as well masculine as feminine, the multitude of heauens, and ages or eternities, which he called *αἰῶνες* thirtie in number, deepe-nesse and silence being beginning of all the rest. In this his opinion (I say) *Epiphanius* conjectureth that he hath followed *Hesiodus* in his Theogonia: yet the man, being ambitious, by permutatiō of names, he would seeme to haue bin the author & finder out of these mysteries. Against whom *Irenaeus* hath written fise bookes wherein hee both discouereth and also refuteth the vanitie of his errour. *Marcus* one of his disciples a notable forcerer inuented a new forme of Baptisme, to baptize in the name of the vnknowne father of all things, & in the name of the veritie the mother of all things, and in the name of him who descended vpon Iesus. All the disciples of the schoole of *Valentinus* are called Gnostici with the forenamed Heretikes, *Saturninus*, *Basilides*, and *Carpocrates*, they all denied the resurrection of the body, and supposed that saluation did belong onely to the soule of man. *Valentinus* and his disciple *Marcus*, with *Colorbassus* and *Heracleon*, all their opinions were so intricate and obscure, that men of meane vnderstanding could not conceiue them, and men of deepe iudgement would not conceiue them, because they had not spitted out their braines (as *Epiphanius* speaketh) that is, their head was not so voide of wisdom as to hearken to the new inuented toyes of braine-sicke men.

Cerdon and *Marcion* were authors of the opinion of two gods, or two beginnings, the one they called the authour all good things, the other the author of all euill things. They denied the verity of Christs humane nature and the veritie of his sufferings, whereupon of necessity followeth this conclusion, that we are not saued indeed, but only (to vse *Marcions* owne

own words) *putative*, that is in fantasie or supposition. The death of Christ is the true ground of our saluation, if he only seemed to die, & died not indeed, then we seeme to be saued but are not saued indeed. They denied also the resurrection of the body. *Marcion* was justly called by *Polycarpus* *Primogenitus diaboli*, that is, the first borne of the deuill. This heresie by the worke of that old serpent was disperfed in Italy, Egypt, Palestina, Arabia, Syria, Cyprus, Thebaida, Persia, & in many other places. This is the cause wherefore *Tertullian*, & after him, *Epiphanius* inueighes so sharply against this pestilēt heretike *Marcion*. He was the inuenter of a strange and new custome in Baptisme, that after a man hath bin once baptized he may be baptized again the second time, & third time also. This he did to wash away & put in obliuio the foule fault of whordome committed by him. His father was a Preacher of Gods word in Pontus, & he himselfe had vowed chastity, & afterward polluted himselfe with whoredom, & was cast out of the church by his owne father, & when he came to Rome at the time when *Hyginus* (the ninth B. after the martyrdome of the two great Apostles) was lately departed this life, he was not admitted to the fellowship of the Church of Rome: therefore he joyned himselfe to the fellowship of *Cerdon* and augmented his errour. To the two beginnings of *Cerdon* he added the third in this maner. First he said there was one supreme & vniuersall God, & him he called the good God, who created nothing that is in this world. Secondly there was a visible God who was Creator and maker of all things, and thirdly there was the deuill as mid-thing betweene the visible & inuisible God. No heresie sprang vp in this Centurie that was so vniuersally ouer-spread in many nations and countries as the heresie of *Marcion* was. So bent is the corrupt nature of man to follow a doctrine of lies, when it is coloured with a shew and pretence of reuerence toward God. For they feared to attribute the making of any thing that is euill to God, who is infinite in goodnesse. But this was needlesse feare, because creatures which now are euill, they haue not this wicked disposition by the creation of God, but by their

August. Index
h. ares.
Euseb. l. 4. c. 14.Epiph. contra
h. ares.

owne voluntarie defection from the first estate wherevnto God created them. *Lucianus* and *Apelles* were the disciples of *Marcion* whom many did follow, in so much that Marcionists were called *Lucianistæ* and *Apelleiani*. Neuerthelesse *Apelles* could not agree with his master *Marcion* in all things: for he graunted that Iesus Christ the son of the good God had a true body, yet not made of the substance of the Virgin *Mary*, but of the foure elements, & that he died & rose againe not putatiue as *Marcion* said, but truly and in very deede, yet he thought that this true body of Christ like as it was composed of the elements, so likewise after his resurrection he dissolved it into the foure elements, and afterward returned to heauen from whence he came. This error *Epiphanius* abhorreth for many great absurdities. First (saith he) did Christ build vp againe that Tabernacle which men destroyed, to the end that he himselfe incontinent after the building of it should destroy it againe by a dissolution of it into the elements? Secondly if Christ dissolved his owne body, why would he not let his disciples see at least the relikes of his body resolved into elements, to the end they might haue honored the relikes of his dissolved body, as the woman came to the sepulchre with precious oyntments to haue honoured his dead body. Thirdly (saith he) *Apelles* speaketh of Christes body after his resurrection, that which neither Christ, nor his Apostles euer spake of that blessed body. This is the right way to vndoe heresies, to bring them to the right balance of the mouth of Christ, and writings of his holy Apostles, and then heresies cannot consist and stand.

Note.

Tatianus.

In the dayes of *Antoninus* and *L. Verus* the authors of the fourth persecution, *Tatianus* a Syrian came to Rome and was conuerted to the true faith by *Iustinus Martyr*, during whose lifetime hee maintained no error openly: but after the death of *Iustinus* hee became the authour of the sect

Encratistæ.

Encratistæ, who were so called, because they abstained from wine, eating of flesh and creatures quickned with a sensitiue life. They damned marriage and blasphemed

Euseb. l. 4 c. 28. the Epistle of *PAVL*. This they did no doubt, because

because *Paul* in his Epistles calleth the prohibition of marriage, and the prohibition of meates appointed by God for the vie of men with thanksgiuing, to be a doctrine of Devils. *1 Tim. 4.*

Montanus a man of Phrygia seduced two women, *Priscilla* and *Maximilla* to leaue the companie of their husbands, and to be his prophetesses. He called himselfe the holy Spirit, whom Christ sent to instruct his disciples in all truth. He instituted lawes concerning fasting, and damned the second marriage, and affirmed that *Paul* gaue libertie to widowes to marrie, because hee knew the will of God, but onely in a part. *Montanus. Cataphryges. Iohn 14. August. Index heres. Euseb. lib 5. cap. 14 and 16.*

I purposely passe ouer the rable of obscure Heretikes, such as *Ophite*, *Caiani*, *Sorhiani*, and such like: of whom notwithstanding *Epiphanius* vouchsafeth to write at length, no doubt to manifest the corruption of mans nature, stouping sometimes so basely, that not onely they hearken to the counsel of the old serpent the deuill, but also they worship the very instrument of the Deuill, viz. the serpent, as these *Ophitæ* did. Again, some Heretikes magnified *Cain* and called him their father. And others gaue to *Seth* the honour due to Christ. So it cometh to passe, that men destitute of the grace of God that cometh from aboue, are like vnto drunkards staggering on the right hand, and on the left hand, and falling on their faces, and beating out their owne braines. Sometimes they extoll wicked men like vnto *Cain*, and fall at the left hand: at other times they praise good men like vnto *Seth* with excessiue prayes, and with derogation of the glorie of Christ, and fall at the right hand. And at sometimes are so benumbed, that they spare not to set the verie deuill & his instruments in the chaire of God, and fall like drunken fooles on their faces, and knocke out their owne braines.

Simil.

Let no man maruell wherefore the name of *Aquila* a man of Pontus and *Theodotion* of Ephesus, are not reckoned in the roll of Heretikes in this age. True it is that they once professed the faith of Christ, and made defection againe, but this defection made not a diuision into the Church which is

Aquila and Theodotion rather Apostates then Heretikes

the body of Christ, because they ioyned themselves to the vnbeleeuing Iewes, who vterly denied the diuinity of Christ, and therefore of Christians became infidels rather then heretikes. Like as no man calleth the Emperour *Julian* an heretike, but an apostate: so *Aquila* and *Theodosian* were notable apostates from the faith of Christ. How they laboured to peruert by sinistrous translations of places of Scripture giuing cleare testimony of Christ who was borne of a virgin, *Eusebius* declareth. The translation of the Septuagints *ἰδοὺ ἡ παρθένα ἐκκενέει*, that is, *Behold a virgin shall conceive*, *Ita* 7. was translated by them, *ἰδοὺ ἡ νεῖς ἐκκενέει*, *Behold a young woman shall conceive*. But this bad translation of Apostat christians and Profelites of the Iewes so well liked of the

Iewish nation, could neuer take place in the Church of Christ: because the Prophet *Isaiah* in that chapter is speaking of a miraculous signe which God will giue vnto his people to confirme their faith, such as is the birth of a virgin, which indeede is a miraculous worke, but the birth of a yong woman that hath an husband is no miracle.

Isa. 7. 14.

CEN-

CENTVRIE III.



Vltly did *Epiphanius* compare an heretike to a Moul; a beast in quantitie lile, har-
king in subterraneall holes, and yet wor-
king great harme to wel labored ground.
neverthelesse when it hapeneth that this
noysome and blind beast creepeth out of
her hole, and runneth vpon the superfi-
cie of the earth, she is a ridiculous, wandering, & feeble, beast, she
cannot see the hole out of which she hath crept forth, and she
is easilie taken and slaine. Euen so heretikes so long as they
liue in secret, they peruert the hearts of many simple and
ignorant people: but when they set out their heads, and their
doctrine is examined by the light of Gods euerlasting word,
they are found to be ridiculous & feeble beasts. In the for-
mer Centuries by way of preterition I passed by many ob-
scure heresies, the like order I intend God willing to keepe
in this Centurie also.

The heretikes called *Artotiritæ* who added vnto the admi-
nistration of their Sacraent cheese vnto the bread. *Alogi* who
rejected the writings of the holy Apostle *Iohn*, and said they
were written by *Cerinthus*: although, the Euangelist *Iohn* of
purpose, wrot the Historie of his Gospell against *Ebion* and
Cerinthus.

Adamiani, who had their conventicles in subterraneal pla-
ces called *Hypocausta*, because that vnder the place of their
meetings, a furnace of fire was kindled to warme the place
of their conuennions: for they vnclothed themselves when
they entered into it, and stood naked, both men and women,
according to the similitude of *Adam* & *Eua*. before their fall.

Theodosius who denied the diuinitie of Christ, taking the
name

K k 2

Simile.

Note.

Artotiritæ.

Alogi.

Adamiani.

Theodosian.

name of their sect, from a miserable man in Constantinople called *Theodatus*, who in time of persecutiō for loue of temporall life, denyed the king of glory Iesus Christ, and when this filthie denyall was objected to him as a reproach of a cowardly hart, he answered that he denied not God, but man; by this answer signifying that Christ was man only, and not God maifested in our nature. *Melchisedeciani* magnified *Melchisedecke* aboue Christ. *Bardeſianistæ* were but a branch of the heresie of the Valentinians & Gnostici, who denied the resurrectiō, as is already declared in the second Centurie. *Valesii*, who gelded themselues. *Angelici*, whose name was better knowne to *Epiphanius* then the original of their sect. *Apſtolici*, who would haue possessions, but reioyced in voluntarie pouertie, & detested marriage, giuing out a sentence against themselues, that they were vncleane, because they were procreated by marriage. *Origeniani*, & *Turpes*. These were vile & filthy beastes, not abhorring from whordome, but from procreation of children, to the end they might seeme to bee chaste. They were like to *Onan* the sonne of *Iudah* whom the Lord destroyed. All these heresies mentioned by *Epiphanius* I passe by almost with silence, because they were like vnto abortiue birthes, & continued not long to perturb the peace of the Church.

Now concerning other Heretickes, by whose venomous doctrine the Church of Christ had great strife and perturbation. *Artemon* and *Beryllus* Bishop of Bostra in Arabia denied the diuinitie of Christ, and affirmed that he was not existent before hee tooke flesh of the Virgin. With *Beryllus* *Origen* conferred, and reduced him backe againe to the true faith, and therefore I set not his name in the Catalogue of Hereticks, because he added not vnto the fault of his bad opinion an obstinate defending of the same.

The heresie of Helcesaitæ otherwise called Sampsai, because of the short continuance of it, is scarce worthy to be reckoned. They mixed the religion of the Iewes, Gentiles, and Christians, together; but were more addicted to the superstition

perstition of the Iewes, then to any one of the other two. They reiected the writings of the Apostle *Paul*, and affirmed that a man who denyed the Lord with his mouth, in the time of persecution, if so hee adhered to the faith in his heart, hee had committed no sinne. They carryed about with them a singular book, which they sayd was sent downe from heaven, and they promised remission of sinnes to every man who would hearken to the words of that booke.

Novatus a Presbyter at Rome, was a man of a contentious spirit, and men that are humorous, high-minded, and contentious, they are wise to doe euill, but they can do no good. Such a man was *Novatus*, who disquieted with schisme, and heresie, two of the most notable Churches in the world at that time, *viz.* Carthage and Rome, by giving out a rigorous sentence against those, who in the time of persecution had fallen, albeit they had repented after their fall, and all outward tokens of vnfeigned repentance had beene seene in them; yet his opinion was, that they should not be admitted againe to the fellowship of the Church. This opinion was not onely repugnant to the wordes of *Isai*, *Ezech.* 18. *Mat.* 11. and to innumerable moe places of sacred Scripture, but also it was a foolish opinion, advancing the kingdome of the diuell, and not the kingdome of God. For the two great wheels of the cart of the diuell, whereby he carryeth men headlong to hell, are presumption and desperation: and mercilesse *Novatus* teaching a doctrine that strengthened not the knees of the weake, hee did what in him lay to moue sinners to despaire. There *Cyprian* Bishop of Carthage, who excommunicated him, and *Cornelius* Bishop of Rome, who did the like, with the advice of a graue and worthy Councell, gathered at Rome, are to bee counted wise men: because they endeoured timely to suppress those errors that weakened the hearts of the children of God.

I reade of no heresie preceding the heresie of *Arrinus* and *Eutiches*, that continued longer time in the Church of God, then the heresie of *Novatus*; partly, because it crept

Epiph. contr. heres. lib. 2.

Coment. Funct. in Chron.

The nature of contentious spirits.

Note.

Ensch. l. 6. c. 43.

Reasons why the Novatian heresie continued long in the Church.

Melchisedeciani. Bardeſianistæ. Valesii.

Apſtolici.

Origeniani.

Gen. 38. 9. 10. Epiphanius contra heres. lib. 2.

Artemon.

Euseb. l. 6. c. 33. Helcesaitæ.

in vnder pretence of zeale, to the glory of God, and vnder pretence of a detestation of sinne: partly also, because the Novatian Heretiques, in the question concerning the divinity of Christ, were conformable to the opinion of the true Church. Thirdly, because in the time of the Arrian persecution, the Novatians were banished, and troubled with no lesse hartfull malice and despite, then the members of the Church were: yea and the true Catholiques and Novatians, being companions of one and the selfe-same suffering, were content also to giue their liues one for another. And the foresayd author saith, *Parumque absuit quin coadunarentur*, that is, They were neere-by vnited, and agreed together, to wit, the true Catholiques and Novatians. But what was the impediment that hindred their vniion? Reade the Historie, and it shall not be found in the true Catholiques, but in the obstinacy and wilfulnesse of the Novatians. And so it falleth out at all times, that men who are the authors of heresies and schismes, are also the principall hinderers of the reintegration of the vniion of the Church.

The razing and demolishing of the Temple of the Novatians, in Cyzicum, a famous towne of Bithynia, together with the calamity of the people of Mantinium, a towne of Paphlagonia, cleerely prooveth, that the Novatian heresie continued vntill the dayes of *Constantius* the sonne of *Constantine*, an Arrian Emperour, and a persecuter of the true faith. The favour that they obtained in the dayes of *Julian*, I passe over with silence. But in the dayes of the raigne of *Theodosius*, the Novatians by the Emperours edict, were permitted to haue publique conventions in Constantinople, to enioy such priuiledges as other Christians had, and to possesse the Oratories and Temples, wherein they were accustomed to serue God. All this toleration and liberty was granted to them by the good Emperour *Theodosius*, because in the head of Doctrine concerning the divinity of Christ, they damned the Arrians, & agreed with the Homousians. The Magdeburg historie saith, that this heresie continued in Constantinople to the time that it was conquered by the

Turkes.

Turkes. I haue written of this heresie at great length, to admonish all true Christians, that it is not enough to adhere to some points of the true faith, and to suffer persecution for righteousness at some times, and to loue brotherly fellowship at some times, so that we are content to sacrifice our life for our brethren: all these things did the Novatians, and were favoured by the Emperour *Theodosius*, as is sayd, yet they were both Schismaticks & Heretiques, because they would be wiser then God, and debarre them, from the bosome of Christs compassions, whom Christ inviteth to come vnto him, saying; *Come vnto me all yee that are weary and laden*, Mat. 11. 28. *and I will ease you.*

Let the example of the Novatians admonish men who studie to singularity, and to bring in new customes or opinions in the Church of God, to take heed that their opinions bee not repugnant vnto the written Word: lest, after they haue continued a long time, in the end they be exciected as opinions, foolish, vaine, hereticall, and not agreeing with the Scriptures of God. His followers were called *καταροι*, or Puritans: Let this name rest in the bosome of Hereticks. And men who are not guilty of the faults, that were in the Novatians, if they be vndercharged with this name given of old to Heretiques, let them say with humble hearts, that in one sense they are *καταροι*, because they are purged from sinne in the fountaine of the blood of Christ. But in no other sense and meaning, can true Christians bee called *καταροι*, except onely in this, because their sinnes are freely forgiven in Christ, and God hath begun the worke of sanctification in them, to bee a testimony that they are planted in the stocke of Christ. In this sense speaketh the Evangelist *Iohn*, ἡδη ὑμεῖς καταροι ἐστε, διὰ τὸν λόγον ὃν Ἀκούσατε ὑμῖν, *Ioh. 13. 3.* that is, *Now are yee cleane, through the word that I haue spoken vnto you.*

The heresie of *Sabellius* began to shew it selfe vnto the world, about the yeere of our Lord 257. vnder the raigne of *Gallius*. It was set forth by *Novatus* in Ptolemaida, afterward by *Hermogenes*, and *Praxeas*, and last it was propagated by

To Rom. lib. 7.
cap. 12.

1 Cor. 13. 1.

1 Cor. 13. 1.

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1 Cor. 13. 1.

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Ex lib. 10. c. 43.
H. B. Magd.
cent. 3. cap. 5.

1 Ioh. 1. 7.

Ioh. 13. 3.

Sabellianus.

by *Sabellius* the disciple of *Noetus*. Alwaies the heresie rather taketh the name from the disciple, then from the master. They confessed that there was but one God onely, but they denied that there were three distinct persons in this one Godhead, viz. the Father, Sonne, and holy Ghost. By this their opinion, they confounded the two Greeke words, *ουουσία* and *ὕπστασις*, as if there were no difference between them. No man dare presume to say, that in God there are three distinct substances, therefore *Sabellius* and his adherents sayd, that there were not three distinct substances or persons in the Godhead, but the three names of the Father, Sonne, and holy Ghost, were given to one person onely, but pointed not out distinction of persons or substances in the Godhead. By this opinion they were compelled to grant, that it was the Father who cloathed himselfe with our nature, and dyed for our sinnes, and they were called *Patrispassiani*, because their opinion imported that the Father suffered.

Ruffin. l. 1. c. 29.

Neposiani.

In the raigne of *Gallienus*, and about the yere of our Lord, 264. a certaine Bishop in Egypt, called *Nepos*, began to affirme, that at the later day the godly should rise before the wicked, and should liue with Christ heere in the earth, a thousand yeeres, in abundance of all kinde of delicate earthly pleasures. The ground of this errour, was the misunderstanding of the words of the Revelation of *Iohn*, chap. 20. vers. 5. 6. In refuting of this heresie, *Dionysius* Bishop of Alexandria, bestowed his travels with good successe: for hee disputed against *Coracion*, a man professing this errour in *Arsenoitis*, a place of Egypt, whom hee refuted in presence of many brethren, who were auditors of that disputation, for the space of three dayes, from morning till evening. So that in the end *Coracion* yeilded, and promised that hee should not maintaine any such opinion in time to come.

Euseb. l. 7. c. 24.

Samosatenus.

About that same time, that is, in the time of the raigne of *Gallienus*, *Claudius*, and *Aurelianus*: *Paulus Samosatenus* Bishop of Antiochia, a pestilent fellow, denied the divinity of the Sonne of God, and affirmed that Christ obtained the name

name of the Sonne of God, through his vertuous behaviour and patient suffering; but he was not naturally and truly the Sonne of God, begotten of the substance of the Father. His life correspondent to his doctrine, was wicked and prophane. He was so covetous of vaine-glory, that he built vnto himselfe in the Church a glorious seat, according to the similitude of a princely throne, and from this seat hee spake vnto the people, whom he was accustomed to reprove with sharpe words, if they had not received his words with cheerful acclamations and shoutings, such as were wont to be vsed in Stage-playes. The Psalmes also that were sung in Church, to the praise of God, hee abrogated, and was not ashamed to hire women, to sing his owne praises in the Congregation of the Lords people. For this his damnable doctrine and lewd life, he was most iustly deposed by the Councell convened at Antiochia, and excommunicated by all Christian Churches in the whole world, and was so detested by all good men, that *Firmilius* Bishop of Cæsarea in Capadocia, and *Dionysius Alexandrinus*, who for his olde age might not travell, and be present at the Councell of Antiochia, yet they both damned the Heretique *Samosatenus*, by their letters sent to the Congregation of Antiochia, but not to the Bishop thereof, because hee was not worthy that any man should salute him, either by word or writ.

Euseb. l. 7. c. 30.

Manes a Persian, otherwise called *Manicheus*, a man furious and mad, answering well vnto his name, set forth the venom of his heresie, in the time of the raigne of *Diclessian*, a man both in speech and manners, rude and barbarous, in inclination diuinish: yet hee durst to call himselfe the holy spirit, as *Montanus* had done before, and to represent Christs actions in chusig vnto him twelue disciples, whom hee sent forth to propagate his errors, into diuerse parts of the world. His heresie contained a masse, or venomous composition of old extinguished errors, which hee renued and massed together; such as the error of *Cerdon* and *Marcion*, concerning two beginnings. The error of *Encratites*, in prohibition of meates, which God hath appointed for the vse of man with thanks.

Manes, and Manichei.

Euseb. l. 7. c. 31.

thanksgiving, specially flesh and wine. Hee vtterly reiected the old Testament, as many other Heretiques had done before him. Hee ascribed not sinne to the free will of man, and his voluntary defection from the estate of his first creation, but to necessity, because mans bodie was made of the substance of the Prince of darknes. This was that heresie wherewith *Augustine* was infected before his conversion, but the Lord who brought forth light out of darknesse, and made *Paul*, sometime a Persecuter, to be a Preacher of his Gospell, and *Cyprian* a Sorcerer, to be a worthy Preacher and Martyr: this same gracious Lord, I say, in the multitude of his vnspeakeable compassions, drew *Augustine* out of this filthy myre of abominable heresie, and made him liste vnto a bright starre, sending forth the beames of light to comfort Gods house. The opinion of *Manes* concerning the creation of the world, and the creation of man, the manifestation of Christ in our nature, rather in shew and appearance, then in verity; and the horrible abomination of their vile Eucharist, no man can be ignorant of these things, who hath read but a little of the bookes of *Augustine*, written against the *Manicheans*. In the end, like as *Manes* exceeded all the rest of the Heretiques in madnesse of foolish opinions: even so the Lord pointed him out among all the rest, to be a spectacle of his wrath and vengeance. For the King of Persia hearing of the fame of *Manes*, sent for him to cure his sonne, who was deadly diseased: but when hee saw that his sonne died in his hands, hee cast him into prison, and was purposed to put him to death: but he escaped out of prison, and fled to Mesopotamia. Nevertheless the King of Persia vnderstanding in what place *Manes* did lurke, sent men who pursued him, tooke him and excoriated his body, and stopped his skin full of chaffe, and set it vp before the entry of a certaine Citie of Mesopotamia. It any man bee desirous to haue greater knowledge of this remarkable Heretique, both in respect of his life and death, hee may reade the fore-mentioned chapter of the Ecclesiasticall history of *Socrates*, and he shall finde, that the first man called

Gods iustice
against *Manes*.

Soc. l. 1. c. 22.

called *Manicheus*, who renued the error of two beginnings, was a man of Scythia. He had a disciple, first called *Buddas*, afterward *Terebynthus*, who dwelt in Babylon. This man *Terebynthus*, was the composer of these bookes which *Manes* gaue out vnder his owne name. *Manes* was but a slavish boy, bought with money by a woman of Babylon, in whose house *Terebynthus* had lodged, and shee brought vp the boy at schoole: his name was *Curbius* when he was bought, but when this woman died, shee left in legacie to *Curbius*, the money and bookes of *Terebynthus*, and he went from Babylon to Persia, changed his name, and called himselfe *Manes*, and set forth the bookes of *Terebynthus*, as if they had beene composed by himselfe, so that he added vnto the rest of his villanies, this fault also, that he was from his very youth a dissembling and deceitfull fellow.

Note.

After *Manes*, sprang vp *Hierax*, who spake of the Father, and the Sonne, as of two lights different in substance. Hee damned mariage, denied the resurrection of the bodie, and excluded infants from the kingdome of God. Marke in this Catalogue of heresies of the first three hundred yeeres, how many of the diuels trumpeters sounded the doctrine of the prohibition of marriage. The Nicolaitans, Gnostici, Encratitæ, Montanistæ, Apostolici, Origeniani, called Turpes, Manichei, and Hieracitæ. Satan hateth mariage, to the end that his kingdome might be advanced by fornication, and all kind of vncleannesse.

*Epiph. contra
heres.
Hist. Magd.*

Note.

CEN-

CENTVRIE IV.



Old heresies before mentioned, such as the heresies of the Novatians, Sabellians, and Manicheans, did more hurt in this Centurie, then in the time wherein they were first propagated; as appeareth by the books and Sermons of learned Fathers, seriously insisting to quench the flame of hereticall doctrine, which was kindled before their time.

Meletiani.

In this Centurie the plurality of Heretiques did most mightily abound. *Meletius* a Bishop in Thebaida, was deposed by *Peter* Bishop of Alexandria (who suffered martyrdom vnder *Dioclesian*) because hee was found to haue sacrificed to Idols. After his deposition he was factious and seditious, rayling vp tumults in Thebaida, and practizing tyranny against the chaire of Alexandria: and his disciples were found to haue communicated with the *Arrians*. The Councell of Nice suffered *Miletius* to enjoy the name of a Bishop without power of ordination.

Arriani.

In the yeere of our Lord 324. sprang vp *Arrius* a Presbyter in Alexandria, who denyed that the Sonne of God was begotten of the substance of the Father, but that hee was a creature, and made of things not existent, and that there was a time wherein the Sonne was not. *Alexander* Bishop of Alexandria, dealt with him to reclaime him from his hereticall opinions: but his travels were spent in vaine. Therefore *Alexander* was compelled to vse the last remedie, to depose and excommunicate *Arrius*, with his complices, to wit, *Achilles*, *Euzoius*, *Aethalus*, *Lucius*, *Sarmata*, *Iulius*, *Menas*, *Arrius alter*, and *Helladius*. This excommunication had allowance by the Bishops of Thebaida, Pentapolis, Lybia,

Soc. l. 1. c. 6.
Theod. l. 1. c. 8.
Aug. de heres.
Theod. l. 1. c. 9.

Theod. l. 1. c. 4.

Lybia, Syria, Lycia, Pamphylia, Asia, Cappadocia, and many other places. But *Arrius* an head strong heretike was incorrigible: neither the letters of the good Emperour *Constantine*, nor the trauels of *Osius* Bishop of Cordubæ, could worke any amendment in him. He laboured to fortifie himselfe in his hereticall opinion, especially by the assistance of *Eusebius* B. of Nicomedia, a perilous & deceitful man. *Arrius* was condemned by the Councell of Nice, & was banished by the Emp. *Constantine*. Albeit he was reduced againe from banishment by the meanes of *Constantia*, the Emp. sister, & of an *Arriā* prebiter, whom she cōmended to the Em. her brother when she was concluding her life: Yet the Lord punished the insolent pride of this heretike, with a shamefull & vnquoth death, as hath bin already declared. This heresie was propagated by *Constantius*, by *Iustina*, and her sonne *Valentinian* the second, by the Emp. *Valens*, and by the kings of Gothes and *Vandalles*. The principall defenders of the heresie were *Eusebius* B. of Nicomedia, *Menophantes*, B. of Ephesus, *Theogonius* B. of Nice, *Vrsatius* B. of Sygdonia, and *Valens* B. of Mursia, in vpper Panonia, *Theonas* B. in Marmarica, *Secundus* B. of Ptolemaida in Ægypt, *Maris* B. of Chalcedon, *Narcissus* B. in Cilicia, *Theodorus* B. of Hearaclea in Thracia, and *Marcus* B. of Irenopolis in Syria. In the number of most impudent *Arrian* Bishops, was *Ishyras*, the chiete accuser of *Athanasius*, to whom the *Arrians* gaue the wages of iniquity, and ordained him B. of Mareotis: The ouer-throwing of the holy Table, the breaking of the holy Cup, the burning of the holy bookes, the slaughter of *Arsenius*, & many other accusations were all forged against *Athanasius* by *Ishyras*, for hope of reward. *Eulalius*, *Euphronius*, *Placitus*, *Stephanus*, *Leotius*, *Spado*, and *Eudoxius*, Bishops of Antiochia: all these were defenders of the *Arrian* heresie, with many others of whom I wil haue occasion to speake hereafter.

Albeit *Anomæi* were a branch of the stocke of the *Arrians*, yet they differed from other *Arrians* in this, that they abhorred from the word *ὁμοιούσιος*, which other *Arriās* embraced. The principall authors of this heresie were *Acatius*

L 1

Ennomius,

Socras. l. 1. c. 38

Socras. l. 2. c. 18

Socras. lib. 2.

cap. 25.

Eunomius, and *Ætius*, whereof it came to passe, that some called them Acatiani, others Eunomiani, and some Ætiani. *Acatius* in the Councell of Seleucia manifested the Hipocrisie of his deceitfull speeches, because in his books he had called the Son of God *ὁμοιούσιος*, that is of like Substance with the Father: he was demaunded in what sence he had so written? he answered, that the Sonne of God was like vnto the Father in will, but not in substance. *Eunomius* bishop of Cyzicus in Bythynia, was the inuenter of this miserable Heresie of Anomei, a man who delighted in multitude of wordes as many Heretikes doe. *Sozomen* blames him for altering the custome of thrice dipping the water in Baptisme. The people of Cyzicus complained to the Emp. *Constantius*, of the bad and reprobate opinion of *Eunomius*. The Emperour was offended against *Endoxius* bishop of Constantinople who had placed him in Cyzicus. Hereof it came to passe, that *Endoxius* (who was of that opinion himself, but durst not auow it) sent secret aduertisement to *Eunomius* to flie out of Cyzicus. *Basilus Magnus* in his fise bookes written against *Eunomius*, as it were filled with the spirit of *Phineas*, who with onespeare killed *Ombri* and *Cosbi*: euen so *Basilus* with one penne, confounded both *Eunomius*, and his master *Ætius*. This *Ætius* was a Syrian, admitted to the office of a Deacon by *Leontius Spado*: he spake vnquoth things of the Trinitie, and was justly called an Atheist. The Emp. *Constantius*, albeit he loued other Arrians, yet he disliked *Anomei*, and procured his deposition and excommunication, by the Bishops who came to Constantinople from Ariminum and Seleucia. *Endoxius* first Bishop of Germanitia, in the confines of Cilicia, after Bishop of Antiochia, & last Bishop of Constantinople, a hunter for preheminence of place: he was a fauourer of the sect of Arrians, called Anomei, or *ἑτεροδοτοί*: yet he had the heart of a beast, for neither would he embrace the true faith, neither durst he defend the lye whereunto his heart was inclined. But in the Councell of Constantinople, holden after the Councils of Ariminum and Seleucia, he transferred all the blame vpon *Ætius*, whom the Emperour banished: so that

Sozom. lib. 4. cap. 22.

Sozom. lib. 6. cap. 26.

Theod. l. 2. c. 29.

Basil. contra. Eunomium. Numb. 15. ver. 14. 15.

Theod. l. 2. c. 28.

Theod. l. 2. c. 25.

that it is a strange thing, that this error should haue had the name also from such a feeble patron as *Endoxius* was, to be called the error of *Endoxiani*.

Macedonius, rather by the authoritie of the Emp. *Constantine*, then by the consent of the people, was made Bishop of Constantinople. *Paulus* lawfull Bishop of Constantinople, was banished to Cucusus, a towne of Armenia, and there hee was strangled by the Arrians, also. 3150. of the people were slaine and troden vnder feete, at his violent entrie. This bloody Tyrant denied the diuinitie of the holy Ghost. He was deposed by the Emperours procurement, because hee durst presume at his owne hand to transport the bones of the Emp. *Constantine* from one Church to another. His followers were abhorred more then any other branch of the Arrian heresie, for their inconstancie. They sent Messengers to *Liberius* Bishop of Rome, and consented in all points to the Nicene Faith: but afterward, like vnto dogges, they returned to their vomit a gaine. Hee was damned, as a notable heretike, by the second Generall Councell gathered at Constantinople, by the Emperour *Theodosius*, Anno. 386. He died in a little Village neere to Constantinople, and *Endoxius* obtained his place.

Photinus Bishop of Sirmium in Illyria, was the Disciple of *Photiniani*. *Marcellus* Bishop of Ancyra in Galatia: These two renewed both the heresie of Sabellius and Samosatenus, and augmented the blasphemous opinion of *Samosatenus*, with this addition. That the kingdome of Christ was not euerlasting, but it had a beginning, when he was borne of the Virgin, & should haue an end at the latter day. This heresie hath the name from the disciple, and not the master, in regard that *Marcellus* continued not so obstinately in his error, as did *Photinus* his disciple, but renounced his error, & was receiued into the fellowship of the Church, in the Councell of Sardica: but *Photinus* was deposed at the Councell of Sirmium, and banished by the Emperour *Constantine*. Neuertheless, after his deposition & banishment, he continued obstinately in his error, & wrote bookes both in Latine and

Secret. l. 2. c. 19.

Hist. Magd.

cent. 4. cap. 11.

Greeke, in defence of his heresie: whereby his name became infamous, and he was counted the author of this heresie.

Andas, or Anthopomorphite. *Andas* was a man of Syria, vnder the raigne of *Valentinian*, and his brother *Valens*: He published an errour, That God was like the similitude of a mans bodie. This errour hee conceiued through wrong vnderstanding of the words of Scripture, wherein it is said, *Let vs make man in our owne Image, according to our likenesse*. With this errour many vnlearned Egyptian Monkes were intangled. They pretended great innocencie and chastitie in their liues, and separated themselues from the societie of the Church, couering their impietie with this pretext, that they saw vsurers and vnclane persons tolerated in the Church.

Gen. 1. verse 21. *Theod. compend. heresum.* *Messaliani.* About this time, saith *Theodoretus*, that is, in the dayes of *Valentinianus* and *Valens*, sprang vp the heresie of *Messaliani*. Albeit this name be vnquoth, yet the Greeke names giuen vnto this heresie are more significatiue: they were called *εὐχισταί*, because they counted prayer the onely exercise necessary to the children of God, euen as if a man could talke with God by prayer, before he hath first heard God talking with him by the preaching of the Word.

Note. *Theod. lib. 4. cap. 11.* Likewise they were called *ἐνδριασταί*, that is, men rauished in the spirit, after long continuance in prayer. When they were transported, and out of their wits, then they supposed, that the holy spirit was sensibly infused into them, whereby their bodies were made free of all perturbation, and their soules were auerted from all inclination to euill, in such sort, that they had no neede of fasting to subdue their bodies, nor of Doctrine to restraints the disordered affections of their soules. This Pestilent heresie was ouerspred in many places: but it was mightily suppressed by *Letoins* B. of Meletina, *Amphilachius* B. of Iconium in Lycaonia, & *Flavianus* B. of Antiochia, who with great dexterity drew out a confession out of the mouth of *Adelphius*, an aged man, & a propagator of this heresie in Edessa. This Heresie, albeit it had many patrons, such as *Dadoes*, *Sabas*, *Adelphius*, *Hermas*, *Simeones*, yet from none of them it receiued the name, but rather

rather from the actions and passions wherevnto they inclined.

Apollinaris Bishop of Laodicea in Syria, gloried in the quickenese of his wit, and delighted to make contradiction to euery thing that any man could speake: and so it came to passe (as *Ruffinus* writeth) *Hereſm ex contentione generauit*, that is to say, Through contention he procreated an heresie: affirming that in the dispensation of Christes Incarnation, hee assumed the body of a man onely, but not the soule of a man because his diuinitie supplied the place of his soule. And when hee was argued by euident places of Scripture, that Christ in his humane nature was a perfect man, hauing not onely a body, but also the soule of a man: as when he sayd, *His soul was heauy vnto the death*: lest he should haue seemed to bee vterly conuinced and ouercome: hee confessed that Christes bodie was quickned with a naturall life: but the diuinitie of Christ was in place of a reasonable soule. This heresie was damned in Councils conueened at Rome, Alexandria, and Constantinople. Hee augmented the schisme at Antiochia, where there had bene already three factions, to wit, Eustatiani, Meletiani, and Pauliniani. Now *Apollinaris* dwelling in Laodicea a towne of Syria, neere approaching to Antiochia: hee was the author of the fourth faction. In the dayes of *Iulian* hee compiled histories of Scripture, in Greeke Poetrie. In the dayes of *Valentinian* and *Gratian*, he defended his Heresie. In the dayes of the Emperour *Theodosius* he concluded his life. His sonne, in name, learning, and bad vse of excellent gifts, was like vnto his father. *Vitalius* presbiter in Antiochia was a serious defender of the heresie of *Apollinaris*, in so much, that the followers of *Apollinaris* were called Vitaliani.

Donatus was a Bishop in Numidia, who contended with vnſupportable hatred against *Cecilianus* Bishop of Carthage, challenging him, that he had receiued ordination from *Felix* *Altunſenſis*, who was proditor: that is, who in time of persecution had deliuered the booke of holy Scripture to be burnt: or, as others say, because hee admitted to an Ecclesiasticall

siastical office, a Deacon, who had committed the like fault. The cause of Cecilianus was oft agitated before the Councell of Carthage, before Miltiades B. of Rome, before the Councell of Arles, and by the Emp. Constantine: but the Donatists at all times succumbed in probation. Therefore they were enraged, because they could not accomplish their wicked designs against *Cecilianus*: & they fell from the unity of the Church. Inueterate schismes oft times turne to Heresies. So the Donatists in the end were defenders of Hereticall opinions: namely, that the Catholicke church was no where els to be found, but only in that corner of Africke, wherein they themselves dwelt: and that Baptisme was not effectual, except it had bin ministred by one of their societie. Of all the branches of this heresie, Circūcelliones was the most reprobate branch: a people cruel & savage, not only against others, but also against themselves, throwing themselves headlong from high places, or casting themselves in fire and water: and this sort of death they counted Martyrdome. The diuersitie of names wherewith this Heresie was pointed out, clearly declares, that the Donatistes wanted not a great number of fauorers: for they were called *Parmeniani*, *Rogatistæ*, *Cirtenses*, and *Maximianistæ*. Against this Heresie, and the Heresie of the Pelagians, *August.* Bishop of Hippo, contended with mightie grace, as likewise against the Heresie, of the Manicheans, wherein he had bin nursed himselfe.

August. de heres. ad quod vult Deum.

Collyridiani. *Collyridiani* were a sort of superstitious people, who worshipped the Virgin *Marie*, the mother of our Lord, with diuine adoration, and with baking little pasties (which in the Greeke language are called *κολλύρια*) which they offered to the Virgin *Marie*, as to the Queene of Heauen. *Epiphanius* counts them Heretikes, because the Virgin *Marie*, albeit shee be a blessed woman, yet is shee not God.

Epiph. contra heres.

Many late heresies are nothing els, but a renewing of old & decayed heresies. Such was the heresie of *Priscillianus*, a man of Noble birth in Spaine, very eloquent, rich, temperate, with great show of humilitie, who easilie insinuated himselfe in the fauour of the people. In his youth hee was inclined

Priscillianista.

elined to Magical Arts, and renewed the heresie of *Gnostici*, *Hist. Magd. Cent. 4. cap. 12.* who disallowed Marriage, and commended fornication. Some Bishops of Spaine were entangled with this heresie: such as *Iustinus*, *Salvianus*, and *Helvidius*, whom *Adyginus* Bishop of Corduba damned in a Councell gathered at *Cæsar-augusta*. This was done in the dayes of the Emp. *Gratianus* & *Valentinian*. The great Citie of refuge to heretikes, was to ad-dresse themselves to the Bishop of Rome, and to leane vnder his shadow: But *Damasus*, who was bishop of Rome at this time, would not admit these Heretikes to his presence: Neither would *Ambrose* Bishop of Millane, to whom they ad-dressed next, in any wise accept of them: when al other means failed them, last of al with buddes and bribes they solicited the Emp. cubiculars, & were sent backe againe to enjoy their owne places. Neuertheless, God suffered not *Priscillianus* to escape punishment, for hee was conuict of sorcery, and was punished to the death, after the death of *Valentinian* the second, whether by *Maximus* an vlturper of the Emperiall Soueraintie, or by *Theodosius*, I am not certaine.

Lucifer was Bishop of Calaris in Sardinia. He was present at the Councell of Millan, and was banished by *Constantinus*, because hee would not consent to the deposition of *Athanasius*. Hee was reduced from banishment by the Empe-*Sozom. lib. 5. cap. 13.* rour *Iulian*. Hee visited Antiochia a towne miserably distracted with Schismes, and by ordaining *Paulinus* Bishop of Antiochia, hee rather augmented then lessened the schisme: he perceiued that this his fact was disproued by *Euseb.* Bishop of Vercellis, and many others, therefore he and his followers, did not communicate with such as disproued the ordination of *Paulinus*. This seemeth rather to be reckoned in the catalogue of schismes, then of heresies: and *Theod. Theod. compend. heresum.* disprouing *Lucifer*, saith, that hee made faith to be *ἐπλον φε- λονεκίων*, but he saith not *ἐπλον ἀνέσιος*, that is, a weapon of contentions, but not a weapon of heresie.

These who supposed, that after the Natiuitie of the Lord, the Virgin *Marie* companied with her husband *Antidicomari- anita.* *Ioseph*, and did beare children to him, were called *Antidi-*

Of Hereticks and Heresies. *The second Booke*

Comarianita. In this opinion was *Helvidius*, a man more curious then wife. The opinion of the Fathers of the Church, not repugnant to Scripture, was this, That like as no man did lie in the sepulchre wherein Christ was buried before him, Euen so in the wombe wherein hee was conceiued, no man was conceiued after him: so the Fathers tooke the words of the Apostolicke symbole, γεννηθῆναι ἐκ Μαρίας τῆς παρθένου, as if it had beene said, ἐκ Μαρίας τῆς ἀείπαρθένου, that is, borne of *Mary* a perpetuall Virgin. In holy scriptures by the brethren of our Lord is meant the kinsmen of the Lord according to the flesh, to which exposition the consent of Ancient and Neotericke writers for the most part agreeth.

Metangismonita

Augustine cites out of *Philaster* a sort of heretikes, called *Metangismonita*, whose heresie founded to this. That the sonne is in the Father, according to the similitude of a little vessel comprehended within the compasse of a greater vessel: ἀγγεῖον in the Greeke Language signifieth a vessel, and μεταγγισμός signifieth the entering of one vessel within another, which in our language cannot be expressed by one word, as it is in the Greeke.

Note.

Selenciani or
Hermiani.

From *Selencus* & *Hermias* this heresie had the name: where they dwelt, or in what Emperours daies this heresie was propagated, *August.* maketh no mention: their opinions were most abominable: namely, that the Masse, whereof God created the elements, was coeternall with him: and that the Angels, and not God, created the soules of men: that Christ in his ascension vncloathed himselfe of the flesh of man, and left it in the Globe of the Sunne. They receiued not baptism by water. They denied the resurrection of the dead, supposing that by new generations, one succeeding to another, that is performed which in Scripture is written concerning the resurrection.

*Proclianita.**Patriciani.*
Ascita.

The rest of heresies of this age, were all obscure, and had few followers, such as *Proclianita*, who denied that Christ was come in the flesh: *Patriciani*, who affirmed, that the body of man was formed by the deuil, & not by God: *Ascita*, who carried about with them the new vessels, to represent that

that they were vessels filled with the new wine of the Gospel: *Patalorynchite*, foolish men, who counted it religion to stop their breath with their fingers, and to vtter no intelligible speech: *Aquarij*, who in stead of wine receiued water in the holy Sacrament. The beginning of this errour seemes to haue beene in the dayes of *Cyprian*. *Coluthiani* denied, that any evil, either of sinne or punishment, came of God. *Floriani*, who by the contrary affirmed, that God created creatures in an euill estate. The eight heresies which *Philaster* commemorates without any name, either taken from the Author, or from the heresie it self, *Augustine* scarcely will reckon them into the roll of heresies.

Patalorynchite,
or *δακτυλο-*
φυγχιταί.
*Aquarij.**Coluthiani.**Floriani.*

CEN-

CENTVRIE V.

Pelagians.



Pelagius, Brito, and his followers, *Julianus*, and *Cælestius*, maintained damnable heresies, in the dayes of *Arcadius* and *Honorius*. Their pernicious heresies may be easily knowne by the learned writings of *Augustine*, who directly impugneth the Pelagians, and by the Councils of *Arausio* in France, and *Milivetanum* in Numidia, which damned the error of the Pelagians. They affirmed that men by nature were able to fulfill the whole lawe of God, howbeit more easily and better, if they were supported by the grace of God. They denyed moreover, that there was originall sinne, and sayd, the posterity of *Adam* were sinners by imitation of *Adams* sinne, but had not received sinne by carnall propagation. They said moreover, that children had not need to be baptized for remission of sinnes, and that godly fathers in Scripture, when they confessed their sinnes, they did it rather for example of humility, then for necessity and guiltinesse of sin. This pestilent heresie was spread abroad in many places, but chiefly in the Isle of Brittain, because *Pelagius* being driven from Rome, came to the Isle aforesaid, and infected it with his error, but by the diligent travels of *Germanus Altsidorensis*, and *Palladius*, sent from *Cælestinus* Bishop of Rome, both England and Scotland were freed from that error.

Nestorius.

Enag. l. 1. c. 7.

Nestorius Bishop of Constantinople, lived in the dayes of *Theodosius* the second. Hee was an eloquent man, but his head wanted braines, when hee spake against the personall vnion, of the divine and humane nature of Christ. He denyed that the Virgin *Marie* could bee called *Θεοτοκος*, or

or *Deipara*, that is, the mother of God, but only *Χριστοκος*, that is the mother of Christ. Hee was condemned as an Heretique in the Councell of Ephesus, and banished by the Emperour *Theodosius*, to the wildernesse of Thebaida, and was plagued by God with extraordinary iudgements, as other Heretiques had beene before: for his blasphemous tongue was consumed with wormes, and rotted in his mouth, and so hee ended his wretched life most miserable.

Note.

Eutyches was an Abbot in Constantinople: hee fell into an error farre different from the heresie of *Nestorius*: for *Nestorius* would not grant the personall vnion of two natures in Christ, but *Eutyches* confounded the natures, and would haue the humane nature so swallowed vp by the immensitie of the divine nature in Christ, that there was nor two natures in Christ, but one onely, to wit, the divine nature. He was condemned in the Councell of Chalcedon, as will bee declared hereafter (God willing). This heresie much perturbed and troubled the Church, in respect of the fautors, and favourers thereof, both in Policie and Church. *Chrysaphius*, a principall ruler in the Court of *Theodosius* the second: *Basiliscus* and *Anastatius* Emperours, were favourers of this heresie, and of Bishops not a few; such as *Dioscorus* Bishop of Alexandria: *Timotheus Ælurus*, who entred into the chaire of Alexandria like vnto a Wolfe, with sheading the blood of *Proterius* the true shepherd, and *Petrus Mogus* Bishoppe of Alexandria, and *Petrus Gnaphicus* Bishoppe of Antiochia: all these maintained the heresie of *Eutyches* a long time. And now appeareth the fruit of humane wisdom, who chose Patriarches to suppress heresies, and yet they are the principall maintainers of it. Likewise a multitude of wicked men, specially Monkes cryed out against the decrees of the Councell of Chalcedon (which were assembled by the authority of the Emperour *Martianus*) these were called *ἀκροαδοι*, because they had no principall head, vpon whom they depended:

Eutychiani.

Enag. l. 1. c. 9.

Note.

all

all these countenanced the heresie of *Eutiches*, whereby it became the more pernicious to the Church.

It is to be vnderstood that old heresies, such as the heresie of the Manicheans, and the heresie of the Donatists sprung vp of later time, were in vigour and strength as yet, whereby it came to passe, that *Augustine* is compelled to write in his time against many Manicheans, such as *Faustus*, *Fortunatus*, *Felix*, *Secundinus*; and against Donatists, such as *Gaudentius*, *Parmenianus*, *Emeritus*, *Ticonius*: so that it is evident, that the Church in this Centurie, and in the former, was chiefly perturbed with the multitude and diversitie of heresies.

CEN

CENTVRIE VI.



IN this and the next Centurie, I finde, that the error of *Eutiches* is like vnto a roote of bitterneesse, which budding out with new branches not seene before, but fostered with the venomous sappe of the old roote, that seemed to bee abolished, did mightily perturb the Church. The error of the Monothelites was but a branch of the error of *Eutiches*, of which hereafter.

In this Centurie a great number of people, especially of Monkes, favouring the heresie of *Eutiches*, spake against the Councell of Chalcedon: These were called ἀκέφαλοι, because they had no principall head, vpon whom they depended, and they were anterior to *Anthimus*, or *Anthimius* Bishop of Constantinople, and to *Theodosius* Bishop of Alexandria, and *Severus* Bishop of Antiochia: therefore they were not called Anthimians, Theodosians, or Severites, but indeed, they might haue beene called Eutychians, but the vulgar name given vnto them, was ἀκέφαλοι.

Another branch which sprang vp from the root of *Eutiches* heresie, was the error of those who supposed that the flesh of Christ was voyd of all kinde of humane infirmities, expressly contradicting holy Scriptures, which attributeth vnto the body of Christ, hunger, and wearinesse, and other infirmities, which hee voluntarily accepted for our sakes. And where it is sayd, that the Lord Iesus did eat and drinke: to this they answered, that hee seemed to eat and drinke, as hee did after his resurrection; but hee had no necessity of eating and drinking. But the verity of his death, stoppeth the mouth of all these Heretiques: for Christ was content

Simile.

Accephali.

Αφθαροδο-
κητοι.

Mat. 4.

Iohn 4.

Heb. 5. 2.

to taste of all our infirmities (death it selfe not excepted) that we might know hee will be a mercifull high Priest, because hee hath tasted of our infirmities, and can haue compassion on those who are in trouble. In this opinion was the Emperour *Iustinian* in his old dayes, whose vices did almost equall his vertues, especially, in comporting so much with *Theodora* the Empreſſe, to the great advancement of the error of *Eutyches*, and hinderance of the Gospell.

Origeneſta.

In this Centurie, the defenders of the bookes of *Origen*, were *Theodorus Aſcidas*, Bishop of *Cæsarea* Cappadocia, and the Monkes of *Nona Lanra*, whom *Eustochius* Bishop of *Ierusalem*, eieſted out of their Monasteries, as shall bee declared hereafter.

Agnoiſta.

Note.

Finally, there were some Heretiques, who durſt derogate perfection of knowledge to the ſonne of God in his diuine nature: These were called *Agnoiſta*, whom I leaue as buried in the duſt, & according to their name, never worthy to haue beene knowne in the world.

CEN-

CENTVRIE VII.



IN this age, partly through the malice of Satan, and partly through the power of the wrath of God, punishing the contempt of his truth, heresies did mightily abound: for the heresie of *Arrius* began to reuiue againe, and many of the Kings of *Lombardis* were addicted vnto it: in speciall, *Rhotaris*, the ſonne of *Arioldus*, who appointed, that in every towne of *Lombardie* there should be two Bishops, having equall authority, the one a Catholick Bishop, the other an *Arrian*. In *England* and *Scotland*, the heresie of *Pelagius* was renewed, as *Beda* testiſieth. The Monkes of *Syria* propagated the heresie of *Nestorius*, as *Platina* recordeth in the life of *Donus* the first. The heresies of *Severitæ*, *Apartodotitæ*, *Momphyſitæ*, *Acephali*, *Theopascitæ*, *Iacobitæ*, *Armenij*; all were *Eutychian* Heretiques, differing one from another in some ceremonies, in absurditie of speeches; in authors whom they principally admitted and followed, in places where the heresie chiefly increased, and in their carriage. Likewise *Staurolatræ* were *Eutychian* Heretiques: but the worshipping of the Crosse, was a note distinguishing them from other Heretiques, of their owne opinion. *Priscillianistæ* were Heretiques, who borrowed absurd opinions from *Samosatenus*, and *Photinus*, from *Cerdon*, and *Marcion*, and from the *Manicheans*: but all these ancient errors, were sufficiently refuted in ancient times.

*Platin. in vit.
Ioan. 4.*

The heresie of the *Monothelites*, was a branch of the heresie of *Eutyches*, by a secret and crafty conuoy, insinuating it selfe into credite againe, after it was condemned in the

Monothelita.

Coun-

Councell of Chalcedon. The authors of this heresie, were *Sergius, Pyrrhus*, and *Paulus*, Patriarches of Constantinople; and *Macarius* Patriarch of Antiochia; *Cyrus* Patriarch of Alexandria; *Petrus* Bishop of Nicomedia, with many others. They denyed not directly the two natures of Christ personally vnited: but onely affirmed, that after the vnion of the natures, there was onely one will, and one operation in Christ: whereas the holy Scriptures attribute vnto Christ, as hee is man, the action of sleeping: and to Christ in respect of his diuine nature, the action of compescing and calming the rage and stormy tempest of blowing windes, and swelling Seas. This heresie was damned in the sixt generall Councell, as wee shall heare (God willing) in its owne place.

CEN.

CENTVRIE VIII.



Any were accounted heretikes in this age, because they worshipped God sincerely according to the rule of his owne blessed word, and would not giue consent to the fond errors of the Roman Church. But some were counted heretikes iustly, and without all controuersie, as namelic they who call Christ in his human nature the adoptiue son of God. This wicked heresie repungeth vnto the celestiall Oracle, which the three Apostles heard in the holy mountaine, *This is my wellbeloued sonne in whom I am well pleased,* we are adopted in Christ to be the sons of God. But Christ, euen in his manly nature is the son of God by the excellent prerogatiue of personall vnion with the diuine nature.

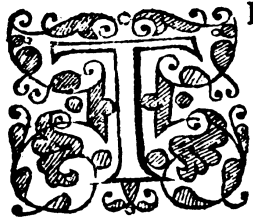
It is not certainlie knowne, whether *Elipandus* Bishop of Hispalis, or another named *Felix*, with whom some affirme that *Elipandus* consulted about this damnable opinion, was the author of this damnable heresie.

M m

CEN.

CENTVRY IX.

Iconolatry.



Hey who of old were accustomed to condemne Heresies, now they are become the chiefe patrons and maintainers of adoration of Images, a notable heresie: whose Pusillanimitie argueth, the weakenesse of their cause: For vnder the raigne of *Lodowicus Pius*, *Clandius Taurinensis* wrote bookes against the adoration of Images: and the Emperour by a publike edict commaunded them who were disposed to answere to his bookes, to answere whilst *Clandius* was aliue. But *Ionas* Bishop of Orleans concealed and obscured his bookes, during *Clandius* lifetime, but after his death with impotencie of railing words, rather then with power of solide arguments hee indeuored to refute *Clandius Taurinensis*.

Let the iudicious reader without partialitie, peruse the bookes of *Ionas* Bishop of Orleans, and the verie stinking breath of the aduersarie of the truth, shall giue great allowance to the truth of God.

Godescalcus.

Godescalcus, a man of the low Countries, is reckoned in the number of Heretikes of this age, about the yeere of our Lord, 849. Because hee spake of Predetermination perillouslie, to witt that these who were Predetermined to life by the decree of Gods Predetermination, were forced to doe well: and those who were Predetermined to condemnation, were forced by the decree of God to doe euill. Concerning old extinguished heresies,

sies, as the Manicheans, Arrians, Donatists, and such like, who pleased to build vp the walls of Iericho, which God had destroyed, there is no necessitie to speake, because these were vaine attempts without any successe.

M m 2

CEN

CENTVRIE X.



Most part of
this age Idolat-
ers.

IN this age darkenes had gotten such vpper hand that the eye it selfe was darkened as our Lord speaketh. The Spirit of errour so possessed the verie teachers, that the most part of them worshipped Images, yea the verie elements in the holy Sacraments of the Supper. Churches were replenished with the bones of dead men, whereunto the people kneeled, worshipping dead bones in place of the liuing God. And the small sparke of knowledge which remained not extinguished seemeth to be in the people, rather then in the Pastours: for the people saw that the Preachers entered not at the right doore, but rather like vnto thieues & robbers they entered by bribes and gifts into spirituall offices, and therefore the Historie recordeth that *Henricus Auceps* when hee did fight against the Hungarians made his vowe to God, that if the Lord would giue him victorie against his enemies, hee would purge his countrie from Simonie, which was an euident token, that the vilde heresie of *Simon Magus* in buying and selling spirituall things did at this time mightily abound.

Ioh. 10.

Note.

The heresie
of *Simon Ma-*
gus renewed.

CEN

CENTVRIE XI.



IN this Centurie the Pope had such vpper hand both ouer Princes and Pastors: that they accounted euery thing that displeated them to be heresie. The inuestment of Bishops by secular men, was called Simonie; and marriage of Priests was called the Heresie of the Nicolaitans: Likewise betweene the Latine and Greeke Church fell out such contention for a matter of small importance, that they accounted one another to be heretikes.

The Greeke Church called the Latines *Azymite*, because they celebrated the Lords supper with vnleavened bread, and the Latine Church on the other part called the Greeke Church *Fermentary*, because they vied leavened breade, yea and the Roman Church in this age so obstinately maintained the errour of Transubstantiation, that they accounted all them heretikes who dissented from their opinion.

Note.

M m 3

CEN

CENTVRIE XII.

Petrus Abelardus.

IN this Centurie is found a French man, *Petrus Abelardus* an accurat Philosopher, who vttered vncouth things concerning the blessed Trinitie. That the holie spirit was the soule of the world, and that hee was not of the substance of the father, whose opinions were dāned by the Theolgues of Paris, & by *Bernard* of Clarauall, in the Councells of Seison and Senon; as also by Pope *Innocentius* the second: after he had receiued this foyle, hee entered into the Monasterie of Cluniacke, where he concluded his life.

CEN-

CENTVRYE XIII.



AMongst Heretikes in this age were reckoned *Albigenses*, so called from the name of the part in France where they dwelt. They were fauoured and assisted in many parts of France, but namelie in Tolosa, not only by the inferiour sort, but also by the Count himself. It is to be lamented that the heads of their doctrine are not accurately set downe by the writers of this age. For it is verie likely that they haue taught otherwise then their aduersaries doe report of them, who attribute vnto them the errours of the Manicheās, who supposed that there were two Gods, the one authour and creator of good things, and the other of euill things. Alwaies it is certaine that they counted the Clergie of the Romane Church a corrupt rable. And for this cause *Innocentius* the third sent vnto France twelue Abbots of the Christian order with *Didacus* Bishop of Oxford, and *Dominicus* who was afterward the author of a new sect of Dominike Friers. All those came to France for cōfutation of *Albigenses*. But when the Pope perceiued that they yeelded not to his foresaid Ambassadors, he pursued them with cruel warres, and sent out an armie against them vnder the conduct of *Leopold* Duke of Austria, and *Simon* Count of Montfort; who vsed great crueltie against the townes of Bitera, Carcassus, Vaurus, Careum, Apistaginum, Galliacum, Causacum, Funum Marcelli, Fanim Antonij, Modacum, and diuers others, wherein *Albigenses* had their residence. In the towne called Castra Mineruæ an hundreth and twentic were burnt quicke.

The Pope pursued the *Albigenses*.

Note.

In Paris about the same time 14. Priests were accused as guiltie of this sect, and ten of them were burnt with fire, one at London. At Penuense, Agenois Castrum which was long

M m 4

besieged

besieged, 74. Souldiers were hanged, the rest who would not recant their opinions were burnt with fire. Yet after this the French armie being troubled with other warres, the Albigenes increased of new againe, and were supported by *Raymond* Count of Tuloise, and *Peter* king of Arragon, against whom *Simon* of Montfort leading out his armie slew of their host twentie thousand men.

In Avinion *Lewis* the eight, for suppressing of their sect dimolished the walls of the towne, & razed from the ground 300 houses in Avinion, and was minded to haue vsed greater rigour, if hee had not bin preuented by death.

Almaricanus.

Almaricanus a man of Carnotum a towne in France, vttered strange opinions concerning God, whom hee affirmed to be the essence of all creatures, & the soule of heauen, & that all creatures should be conuerted into the substance of God againe, with many other foolish things, who was refuted by the Schoole of Paris, and after that he had appealed to the B. of Rome, was sent backe againe to recant his error, which thing also he did, rather with his mouth then with his heart.

Patereni.
Gazari.

Likewise about Tullouse sprang vp certaine heretikes called *Patereni* and *Gazari* from the authors of this sect, who affirmed that married men were not in the state of grace, & could not be saued. This opinion was damned in the Councell of Lateran.

Fratricelli.

In this age also sprang vp *Begardi*, *Begine*, and *Bizochi*, who are all reckoned to be of the sect of *Fratricelli*, who imagined that a man might attaine in this world to the estate of such perfection that he might be altogether void of sin. And that he who had attained thereto, was neither vnder subiection to ciuill nor spirituall gouernours, but was freed from all subiection to mortall men, and that they had no neede of prayer and fasting, and such other exercises whereby increase of grace is obtained.

CEN-

CENTVRIE XIV.



Ope *John* the 23. of that name, taught that soules so soone as they were dispoyled of the bodie, should not see God before the last iudgement. Against whom *Thomas Wailase* a Iacobin, an English-man, opposed himselfe, but was thrust in prison. Afterward Pope *Benet* who succeeded Pope *John*, made a decretall, wherein hee confuted, and condemned as hereticall, the doctrine which his predecessor *John* had publicquely preached, touching the happy soules; and it was determined and declared, that the soules which had nothing to purge, incontinent as they are departed from the bodie doe see the face of God.

An heresie of
Pope *John* the
23.

CEN-

CENTVRIE XV.

An heresie of
the Councell
of Basill.



HE Councell of Basill confirmed that the Virgin *Marie* was conceived without originall sinne.

CENTVRIE XVI.

The heresie of
the Anabap-
tists.



Hen the Gospel began to spring vp in Germany, thorow the malice of Satan sprang vp also a Sect of pestilent Heretiques, called Anabaptists: so called by reason they thinke that Infants should not bee baptized vntill they come to perfect age, and can giue a confession of their owne faith.

The Anabap-
tists opinion.

They maintaine wicked opinions concerning Christ himselfe, his Word, his Church, his Magistrates. Concerning Christ, that hee tooke not flesh and blood of the Virgin, but brought it from heaven: concerning the Word, that God not onely revealeth his will, by the written Word, but also by visions and dreames, wherevnto the Anabaptists do leane more then to the Word: concerning the Church, that it is not a true Church wherein there is any spot or wrinkle: concerning Magistrates, that their office vnder the New Testament, is not a calling approved of God. Some other wicked opinions they maintaine, but these are the chiefe. And it was no wonder, that men who had layd such grounds

grounds of seditious doctrine, were also found in their liues to be authors of very seditious commotions, and insurrections against Princes. Like as *Thomas Muntzerus*, one of the first Fathers of this sect, gathered a great number of common people, who made insurrection against their superiours; and albeit this first attempt of the Anabaptists succeeded very vnprosperously (for the Princes of Germany overcame in battell those seditious people, and tooke *Thomas Muntzerus* himselfe, and beheaded him, whose memorie was so perturbed with beastly feare, that hee could not recite the beliefe (but the Duke of Brunswicke was constrained to recite it before him, and hee followed after him for lacke of memorie) yet others would not take warning by him to abstaine from the like seditious attempts. For in the yeere of our Lord, 1533. *Iohannes Leidenfis* a Taylor of Holland, came to a towne of Westphalia, called Munster, and hee had seduced many, and increased the number of his faction, hee expelled and banished the Citizens of Munster, and vsurped to himselfe a kingly authority, being assisted with the support of *Cniperdolingus*, a vaine man, and a false Prophet, who affirmed that it was revealed to him by God, that *Iohannes Leidenfis* should haue the dominion of the whole world, and that he should raise vp a mightie army, and destroy the Princes of the world, and should onely spare the simple multitude, so many of them as would forsake impiety, and imbrace righteousness. Likewise hee affirmed that it was the will of God, that *Iohannes Leidenfis* should send throughout the whole world eight and twentie Apostles, to exhort the world to repentance, and to receiue the doctrine of the Anabaptists, which thing *Leidenfis* was willing and readie to performe.

But the Princes of Germany, and the Princes of other Countries, tooke those seditious Apostles, and gaue vnto them the reward which seditious Preachers iustly deserved; so that of all the number of his Apostles onely one (who by fleeing conveyed himself away) escaped the punishment of

Tho. Muntzerus
an Anabaptist
maketh insur-
rection, is over-
come and be-
headed.

Ioh. Leidenfis an
Anabaptist, v-
surpeth a king-
ly authority,
banisheth the
Citizens of
Munster.
Cniperdolingus
a false Prophet

Leidenfis sen-
deth 28. sediti-
ous Apostles,
who were all
destroyed one
excepted.

of Death. Thus *Iohannes Leidenfis*, was called King of new Ierusalem, and tooke vnto himselfe many wiues, of whom also hee beheaded one in the open market-place, because she had compassion of the poore besieged people of Munster, of whom many died through famine. For the Bishop of Munster assisted with the Princes of Germany, besieged the town very strictly, and in the end prevailed, and tooke this new made King, *Cniperdolingus*, his false Prophet aliue, and adjudged them not onely to behanged in chaines of iron, but before their hanging, to haue their flesh seared with hot iron pincers. Thus came the authors of this most vnhappy sect, vnto a most miserable and shamefull destruction.

Ioh. Leidenfis
and his false
Prophet taken
and condem-
ned to death.

David Georgi-
us an Ana-
baptist, affir-
med himselfe
to be Christ,
flew to Basill,
and there sedu-
ceth many,
whose bodie
was raised out
of the graue
and burnt.

Servetus a
Spaniard, re-
neweth the doc-
trine of *Arrius*

The Councell
of Geneva cō-
demned him
to be burnt.

Of this Sect of Anabaptists, sprang vp in Holland an impudent fellow *David Georgius*, who affirmed that hee was Christ, the Messias and Saviour of the world, yet for feare of punishment hee fled out of the Low Countries, and came to Basile, where he remained vntill the day of his death; all which time, hee not only obscured his blasphemous errors, but also behaved himselfe in outward show so humbly, and modestly, that hee was in good account, and became wealthy also. Yet after his death, it was knowne that he had seduced many, with his blasphemous errors. Therefore the Councell of Basile commanded, that his body should be raised out of the graue, and burnt with fire, in token of their detestation of his abominable errors.

About the same time also, sprang vp *Michael Servetus*, a Spaniard, who renewed the blasphemous doctrine of *Arrius*; affirming that God the Father, is onely the true God, and that neither the Sonne nor the holy Spirit is eternall God: but that the Sonne is a creature, and had the beginning of existence when God created the world. He was taken in the towne of Geneva & cast in prison; but he would not be reclaimed from his blasphemous errors. Therefore the Councell of the town thought meet with flames of fire to stoppe the breath of this blasphemous man, who durst set his mouth against the heauen to blaspheme the Sonne of God. After his death, many were found who maintained
his

his errors, as namely, *Valentinus Gentilis*, *Gregorius Blandrata* a Physitian in Italy, *Mathews Gribaldus* a Lawyer, and *Panthus Alciatus*, with many others. Amongst whom *Valentinus Gentilis* was bold to put in print his blasphemies, and he called the summe of faith set forth by *Athanasius*, *Symbolum Satanasi*, calling *Athanasius* himselfe *Satanasius*; but after hee had blasphemed the Sonne of God a while, both by word and writ, in the end hee was taken in the towne of Berne, where hee suffered the iust deserved punishment of death.

Valent. Gentilis
a maintainer
of the doctrine
of *Servetus*,
condemned to
death at Berne

Many other sprang vp in this age, who were teachers of false and hereticall doctrine; but because they had few followers, so that the errour died with the author thereof, wee haue no great need to enroll their names and errors in this booke at large, but shortly to poynt them out.

Gasper Suenkfeldius, a man borne in Silesia, maintained this errour, that the outward ministerie of the Word and Sacraments was not necessarie to eternall life, because that by the illumination of Gods holy spirit, without the ministerie of the Word, men might be saved.

Gasper Suenk-
feldius.

Andreas Osiander thought that Christ was our Mediatour onely in respect of his diuine nature: and on the other part *Stancarus* (refuting *Osiander*) fell into the contrarie extremitie, that Christ was Mediatour onely in respect of his humane nature.

Andreas Osi-
ander.
Stancarus.

Flaccius Illyricus, supposed originall sin was a substance. *Huberus* beleeeved that all men were elected vnto eternall life: and *Franciscus Puccius* defended this opinion, that all men of whatsoever religion they were, should be saved, if they led not a very impious life, and euill conversation.

Flaccius Illyri-
cus.
Huberus.
Francis. Puccius.

Finally, in this age was cleerly discovered that hee who sate in the chaire of Christ, as Christs Vicar, was the very Antichrist; and they who depend vpon the Pope, as generall Bishop of all Christs sheepe, were notable Heretiques; giving the glorie of Christ to Antichrist: denying the sufficiencie of the written Word, bowing and kneeling to Images, praying to creatures, and accounting them mediators of

Antichrist and
his adherents
Heretiques.

of their intercession, sacrilegiously imitating the holy Sacrament of the Supper, and taking from the people the vse of the Cup, offering dayly a new propitiatorie sacrifice for sinne, as though Christs sacrifice once offered vp vp- on the Altar of the Crosse, were imperfect; damning marriage in some persons, and forbidding meates, which God hath allowed to bee eaten with thanksgiving: with many other errors which the Lord hath cleerly detected to haue beene a long time by-past in the Romane Church.

Here endeth the third Booke.



THE FOURTH BOOK OF THE HISTORY

of the Church, containing a short
*Compend of all the Councils, together with
their severall Canons, since Christs
dayes to this present.*

CENTVRIE IV.



Councils may bee divided in Generall, Nationall or Provinciall, and Particular Councils. General, were called Oecumenicke Councils (*oikoumenikē* in the greek language signifieth the world) because from all quarters of the world wherein Christ was preached, Commissioners were sent to these Councils, and they were gathered by the authoritie of the Emperour. Nationall or Provinciall Councils were such as were gathered by the autho-

Of the Apo-
files & Elders
convention,
reade Acts
15.6.

authoritie of the Emperour in one Nation, with the assistance of other neere approaching Nations, for suppressing of heresies, deciding of questions, pacifying of schismes, and appointing Canons and Constitutions, for decent order to be kept in the Church. The third sort of Councils were particular Councils, by *Bullenger* called *τοπικα* or *μερικα* *ὀνόματι*. Such as the Councils of Gangra, Neocesaria, and many others, gathered usually by Patriarchs, and Bishops, in a corner of a Countrey, but for the like causes that nationall Councils were assembled. Let no man expect a recitall of particular Councils, except at such times as some matter of great moment enforceth me to speake of them.

The Council
of Ancyra
Tom. 1. Concil.

Ancyra is a towne of Galatia: in this towne were assembled Bishops of diverse Provinces, about the yeere of our Lord, 308. as is supposed. The principall cause of their meeting, was to constitute a forme of Ecclesiasticall discipline, according to which, they who either willingly or unwillingly, had sacrificed to Idols in time of persecution, should bee received into the bosome of the Church againe, when they were found penitent. There were many rancks of persons, who had defiled themselves with Heathenicke Idolatrie: such as Libellatici, Thurificati, Sacrificati, and Proditores. The Council of Ancyra took order chiefly with those, who were called Thurificati, and Sacrificati, that is, with them, who either had cast vp incense vpon idolatrous Altars, or else had eaten of meates sacrificed to Idols: to whom it was inioyned to testifie their repentance, a long time before they were received to the communion of Gods people, some one yeere, some two yeeres, others three or foure yeeres, some five or six yeeres, and aboue, according to the heauinesse of their transgression. In this Council it was ordained, that Deacons, who in time of their ordination did protest, that they had not the gift of continency, but were disposed to marrie, if they married, they should remaine in their Ministerie: but they who in time of imposition of hands by their silence had professed continencie,

if

if afterward they married, they should bee removed from their Ministerie. Also it was ordained, that *Chorepiscopi* (these were Countrey Bishops, in the Latine language called *Vicarii-Episcoporum*) These, I say, were commanded to abstaine from ordination of Elders and Deacons, and from vsurping of dōinion ouer the preaching Elders, who were in Cities. Likewise it was ordained, that whosoever did abstaine from eating of flesh, as from a creature in it selfe vncleane, he should be deprived of his dignity. This Council was subscribed by 38. Bishops. Canon. 13.
Canon. 14.
Tom. 1. Concil.

IN the yeere of our Lord 330. and in the 20. yeere of the raigne of *Constantine*, as *Eusebius* reckoneth (others referre it to the 333. yeere of our Lord, for there is great diuersitie in this counting) The Council of Nice in Bithynia was gathered not by *Silvester*, nor by *Iulius*, but by the authority of the Emperour. The name of the towne answered to the successe of the Council, for *νίκη* in the Greeke language signifieth victorie: and when the veritie encountered with the lie in this Council, the veritie preuailed and got the victorie. The matter entreated in the Council, was concerning the opinion of *Arrius* a presbyter in Alexandria, who denied that the Sonne of God was consubstantiall with the Father, but affirmed there was a time wherein the sonne was not, and that he was created of things not existent. This opinion was so vnquoth and abominable to the Fathers conueened in the Council of Nice, that they vtterly damned and anathematized the opinion of *Arrius*. Onely 17 Bishops adhered to his blasphemous opinion. The Emperour liked well the determination of the Council, and threatned to punish them with banishment, who did refuse to subscribe the determination of the Council: for they had concluded, that the sonne of God was *ὁμοούσιος*, that is consubstantiall with the Faith. Of the number of seuentene, who were fauourers of *Arrius*, only two, to wit, *Secundus* a Bishop of Ptolemaida in Egypt, and *Thomas* Bishop of *Marmarica*, adhered to *Arrius* vntill the end of the Council, with a

N n

few

Theod. l. 1. c. 7. a few more, whom the Fathers conuened at Nice, deliuered vnto Sathan, and the Emperour banished them: the rest for feare of punishment subscribed to the deposition of *Arrius* with their handes, but not with their hearts: such as *Eusebius* Bishop of Nicomedia, *Theogonius* of Nice, *Menophantus* of Ephesus, *Patrophilus* of Scythopolis, *Narcissus* of Neronias, otherwise called Irenopolis of Cilicia: these (I say) and some others, subscribed the summe of Faith set downe by the Nicene Councell, and the deposition of *Arrius*.

Exod. 12. verse, 2.

Ruffin. l. 1. c. 6.

About the controuersie of keeping the festiuitie of Easter day, a conclusion was taken, that it should be kept vpon the Lords day, and not vpon the fourteene day of the first month of the Iewes called Nisan. And this was done for keeping of vnitie and peace in the Church: for it was expedient, that that thing which was vniuersally done, should also bee vniuersally done, for auoiding of schismes in the Church. Neuerthelesse *Socrates* granteth, that it is but an ancient custome, not authorized by any Apostolike commandement.

Socras. l. 5. c. 22

About Marriage many were in the opinion, that Bishops, Elders, and Deacons, who were married before their ordination, should in time to come abstaine from the companie of their wiues. But *Paphnutius* a Bishop in a towne of Thebaida, a chaste man who neuer companied with a woman, entreated the Councell, that they should abstaine from making such an ordinance, because Marriage is honorable, and the cohabitation of a man with his married wife, is chastity. Likewise it was a difficult matter to be performed, and it opened a doore to vnchast liuing. Yet *Paphnutius* inclined too much to this opinion, That Bishops, Elders, and Deacons, who were vnmarried, should abstaine from marriage. The Council would make no constitution about such matters, but remitted marriage as a thing indifferent to euery mans free arbitrement.

90 Hom. l. 1. c. 12.

The Canons of the Nicene Councell pertaining to matters of discipline, in number 22. (reade them in the history of

Ruffin. l. 1. c. 6.

Ruffin.) The appointing of three Patriarches, one in Rome, an-

another in Alexandria, the third in Antiochia, with power to conuocate within their owne boundes particular Councells, for timous suppressing of heretikes: It was like vnto a faire morning presenting vnto the world the countenance of a faire day, but at Euen, the face of the Heauen is couered with blacke cloudes, troubling the earth with the tempest of changed weather. Euen so, these Patriarches, for the most part, became in the end chiefe propagators of notable heresies, as the historie following God willing shall declare.

THE Nationall Councell of Tyrus was gathered by the commandement of the Emperour *Constantine*, in the thirtieth yeere of his raigne. *Eusebius* by ouer-passing with silence a due commemoration of the malice and falsehood of the Arrians against *Athanasius*, giueth occasion to suspect, that *Eusebius Pamphili* was not a sound follower of the Nicene Councell. To this Nationall Council conuened threescore Bishops, from *Ægypt*, *Lybia*, *Asia*, & *Europe*. The most part of them were Arrians, who had solde themselues to iniquity. of purpose, with false accusations to oppresse the innocent seruant of Christ, *Athanasius*. The crimes laide vnto his charge, were fornication, the slaughter of *Arsenius*, and cutting off of his hand, the ouerthrowing of the holy Table, the breaking of the holy Cup and burning of the holy volumes. No assembly was so full of partialitie, confusion, clamour, and vnrighteous dealing, as this assembly at Tyrus: in so much, that *Paphnutius* a Bishop in Thebaida, arose, and left the Councell of vngodly men, and drew with him *Maximus* Bishop of Ierusalem, fearing lest his simplicitie should haue beene circumueened by the subtiltie of deceitfull Arrians.

How *Athanasius* fled to the Emp. and declared the vnrighteous proceedings of the Councell of Tyrus, it hath bin declared already. In this assembly *Porcion* Bishop of Heraclea, a man full of spirituall libertie, finding *Eusebius Pamphili* sitting as a Iudge, & *Athanasius* standing, outbraided *Eusebius*

Theod. lib. 1.
cap. 27.

Socras. l. 1. c. 32.

Theod. lib. 1.
cap. 30.
Theod. lib. 1.
cap. 35.
Euseb. lib. 4.
de vita Con-
stant.

as a man who in the persecution of *Dioclesian* was enclosed in that same prison with himselfe: but *Eusebius* escaped out of prison without the markes of the rebuke of Christ, which *Potamion* and other faithfull Confessors could not get done. In like manner, *Athanasius* refused to compeare in Cæsarea Palestinæ, where *Eusebius* was Bishop, as a place suspect for fauour carried to Arrians. All these things brought the name of *Euseb. Pamphilus* in some disliking. The issue of the Councell of Tyrus was this: the Arrians in his absence deposed him, and amongst the rest *Arsenius* was one of them, who subscribed the deposition of *Athanasius* with that same hand that the Arrians had alleadged was cut off by *Athanasius*: so effronted are Heretikes, defenders of false and lying doctrine. The Emperour *Constantine* commanded the bishops assembled at Tyrus, to adresse to Constantinople: but when they came thither, they durst make no mention of the fornication of *Athanasius*, of the hand of *Arsenius*, of the Table, Cuppe and bookes aboue mentioned: but they forged new accusations against him, whereunto the Emperour gaue too hastie credit, and banished *Athanasius* to Triere. Immediately after the Councell of Tyrus many Bishops were assembled at Ierusalem, for the dedication of the Temple, which the Emperour *Constantine* had builded at the place of the Lords sepulchre.

Concerning the Councell of Antiochia, wherein the Arrians deposed *Eustatius*, and the Councell of Arles, wherein *Cecilianus* was absolved from the accusation of the Donatists, no further discourse is needful then is contained in the history of the liues of these two Bishops.

The Councell
of Gangra.

CAngra is a towne of Paphlagonia. In this towne were assembled certaine Fathers, to the number of 16. about the yeere of our Lord 324. The occasiō of their meeting was the heretike *Eustatius*, who admiring the Monasticke life, or (as others affirme) fauouring the heresie of *Encratita*, and the Manicheas, he spake against Marriage, against eating of flesh, and hee damned the publicke Congregations of Gods people

people in Temples: and said, a man could not be saued, except he forsooke all his possessions, and renounced the world after the forme of monkish doing. These opinions were damned in the Councell of *Gangra*. The subscriptions of the fathers of this Councell after their Canons, are worthe to be remarked. These things (say they) haue wee subscribed, not vituperating them, who according to Scripture chooseth vnto themselves an holy purpose of a continent life: but them onely, who abuseth the purpose of their minds to pride, extolling themselves against the simpler sort: Yea, and damne and cut off all those, who contrary to Scripture & Ecclesiasticall rules, bring in new commandements. But wee admire humble Virginitie, and we approue continencie that is vnder taken with chastity and Religion: And we embrace the renunciation of secular businesse, with humilitie: And wee honour the chaste bōd of Marriage: And we despise not riches joined with righteousnesse, & good workes: And we comend a simple & course apparel, vsed for couering the body without Hypocrisie. Likewise we reject loose and dissolute garments: And we honour the houses of God, & assemblies, that are in them, as holy and profitable, not debarring men from exercises of pietie in their owne priuate houses. But places builded in the name of the Lord, we honour, and Congregations assembled in the places for the common vtilitie wee approue: And good workes, which are done to poore brethren, euen aboue mens abilitie, according to the Ecclesiasticall traditions, we blesse them: And we wish all things to be celebrated in the Church, according to holy Scriptures, and the ordinances of the Apostles.

In the time of the raigne of *Constantine* in Eliberis, a towne of Spaine, were assembled nineteene Bishops, & of Presbyters, thirty six. The end of their meeting was to reforme horrible abuses, both in Religion & manners, which in time of the ten Persecutions had preuailed in Spaine: And now in

The Councell
of Eliberis.

time of peace such enormities and festered manners could hardly be amended. Many Ecclesiasticall Canons were made in this Synode to the number of 81. Whereof wee shall rehearse but a few, and such as clearly pointeth out the principall end of their meeting.

Canon 4.

They ordained, the Heathnicke sacrificing Priests (called of old, *Flamines*) if they were content to abstaine from sacrificing to Idols, and to learne the groundes of Christian Religion, after three yeeres repentance, they should be admitted to baptisme.

Canon 15.

Likewise they ordained, that Christian Virgins should not be giuen in marriage to Pagans, lest in the floure of their youth they should be entangled with spiritual whooredome.

Canon 28.

In like maner, that Bishops should receiue no reward from men that did not communicate with the Church.

Canon 36.

They ordained, that nothing that is worshipped, should be pictured on the wall.

Canon 41.

And that in priuate houses no Idols should be found: And in case the masters of houses were afraid of the violence of their seruants, at least, they should keepe themselves pure and cleane: which if they did not, they should be counted strangers from the fellowship of the Church.

Canon 60.

And that if any man happen to be slayne, in the action of breaking downe images, his name shall bee enrolled in the catalogue of Martyrs, because it is not written in the history of the Gospell, that the Apostles vsed any such forme of reformation: whereby they signifie, that by wholsome doctrine images should be cast out of the hearts of men, rather than broken with popular violence, and with the tumultuary attempts of priuate men. Any iudicious man may perceiue by these Canons both the time when, and the cause wherefore this Councell was assembled.

The first
Councell of
Carthage.

They who count the first Councell of Carthage, to be that Councell whereinto *Cyprian*, with aduise of many other bishops of Numidia, Lybia, and other partes of Africa, ordained

ordained men who were baptized by Heretikes, to be rebaptized againe: they commit a great ouer-sight, to reckon the first Councell of Carthage to be holden vnder the raigne of *Constantine*, whereas it is certainly knowne, that *Cyprian* was martyred, in the dayes of *Valerian* the eight persecuting Emperour. But the first Councell of Carthage, that was kept in *Constantines* dayes, was that Councell whereinto the Donatistes cōdemned *Cacilianus*, Bishop of Carthage, whose innocencie afterward was tryed by many Iudges. In it there was no matter of great importance concluded, and therefore I ouer-passe it with few wordes, as an assemblie of little account. All these Councells aboue mentioned were assembled in the dayes of *Constantine* the Great: Now followeth Councells gathered in the dayes of his sonnes.

The cause pretended for the gathering of the Councell of Antiochia, in the dayes of *Constantinus* the sonne of *Constantine*, was the dedication of the Church of Antiochia: which albeit *Constantine* had builded, yet fise yeeres after his death, and in the seuenteenth yeere after the foundation of the Temple was laide, *Constantinus* his sonne finished and perfected the werke. And vnder pretence of dedication of this Temple (as said is) this Assemblie of Antiochia was gathered. Anno, 344. but indeed of purpose to supplant the true Faith. To this Assemblie resorted many Bishops, to the number of 90. But *Maximus* Bishop of Ierusalem, and *Iulius* Bishop of Rome, neither came they to the Councell; neither sent they any mellenger in their name, fearing as the truth was, that they were gathered for euill, and not for good. At this time *Placitus*, the succellour of *Euphronius*, gouerned Antiochia. Now when they were mer together, many accusations were heaped vp against *Athanasius*: First, that hee had accepted his place againe, without aduise of other Bishops: Secondlie, because at the time of his returning backe againe to Alexandria, there fell out great commotion amongst the peo-

ple, and some were slaine, others were contumeliouſlie beaten, and violently drawne befor juſtice ſeates. Mention alſo was made of the decreete of the Councell of Tyrus, againſt *Athanaſius*. It was an eaſie matter for the Arrians to imprint into the vlcerate mind of *Conſtantiuſ*, an hatred againſt *Athanaſius*. In this Councell they ſet downe diuers ſummes of Faith: firſt ſecretly couering the venome of their hereſie, but afterward, as it were repenting, they manifeſted themſelues more clearly in their owne colours. After this Councell followed terrible earth-quakes in the Eaſt, wherewith many townes were ſhakē, eſpecially the towne of Antiochia, with continuall earth-quakes was ſhaken for the ſpace of a whole yeere. The principall deſigne of the Councell was to eiection *Athanaſius*, out of his chaire, & to alter the ſum of Faith ſet downe in the Nicene Councell: as euidently appeared, by ſending of *Syriannus* to deſtroy *Athanaſius*, and to place *Gregorius* in his roome: but *Athanaſius* eſcaped the danger by the great prouidence of God, and fled to *Iulius* Biſhop of Rome: and the Arrians diſplaced againe *Gregorius*, and appointed *Georgius* a man of Cappadocia, and more fit for their purpoſe, to be biſhop of Alexandria.

Hiſt. Mag.
Cenſ. 4. cap. 9.

Other two
Councils holden in Antiochia by the Arrians.

Socras l. 2. c. 15

THe fauour that *Iulius* Biſhop of Rome ſhewed to *Athanaſius* Biſhop of Alexandria, *Paulus* Biſhop of Conſtantinople, *Aſclepas* Biſhop of Gaza, and *Lacius* Biſhop of Adrionopolis, was the cauſe mouing the Arrians to haue ſo frequent meetings in Antiochia: Very ſharpe letters paſſed betwixt *Iulius* and the Orientall Biſhops: *Iulius* blamed them, becauſe they had both raſhly and vnrighteouſly depoſed the fore-named biſhops. They on the other part expolulated with *Iulius*, becauſe he had receiued to his fellowſhip men depoſed by thē, whereas none of the Eaſt Church had admitted *Novatius* to their communion, whom the Biſhop of Rome had excommunicated.

Socras l. 2. c. 19
Hiſt. Mag.

After the iſſue of three yeere, another Councell was conueened in Antiochia, about the yeere of our Lord 348. wherein the Arrians ſet forth a newe ſumme of their Faith

Faith in very ample and prolix manner, and different from all other formes ſet downe before: the copie whereof they ſent to the Biſhops of Italy, by *Endoxius* Biſhop of Germanicia, and *Martyrius*, and *Macedonius*: but the Biſhops of Italy would not receiue it, contenting themſelues with the ſumme of Faith ſet downe in the Nicene Councell.

IN the yeere of our Lord, 351. by the commandement of *Conſtantiuſ*, and his brother *Conſtans*, a great nationall Councell was gathered in Sardica, a towne of Illyricum, of Dacia. Many Biſhops of the Weſt, to the number of three hundred, reſorted to this aſſembly, but from the Eaſt only ſeventy ſix. They who came from the Eaſterne parts, would not vouchſafe to be preſent in the Councell, except *Proſo-genes* Biſhop of Sardica, and *Oſius* Biſhop of Corduba, had ſeparated from their fellowſhip *Paulus* Biſhop of Conſtantinople, and *Athanaſius* Biſhoppe of Alexandria. But the cauſe of their abſenting themſelues from the Councell, indeed, was this (as *Theodoretus* prudently recordeth) becauſe the forgers of falſe accusations againſt the men of God, whoſe cauſe was appointed to be iudged in this Councell, durſt not abide the tryall of honeſt Iudges, and men of vnſuſpected credit. The Councell finding that the Arrians couiſted in conſcience, durſt not compeare to accuſe *Paulus*, and *Athanaſius* (whom notwithstanding they had depoſed in the Councils of Tyrus and Antiochia) proceeded to the tryall of their cauſe: and findeth all the accusations of the Arrians againſt *Paulus*, *Athanaſius*, *Aſclepas*, and the reſt, to bee but a maſſe of forged calumnies and lyes: *Arsenius* was found to be aliue, whom the Arrians had alledged, *Athanaſius* had ſlaine: As concerning the overthrowing of the holy Table, and breaking of the holy Cup, by *Macarius* (whom *Athanaſius* had imployed, and therefore the blame was layd vpon him) it was found to be a notable lye: becauſe when *Macarius* entred into the Church of Marcota (where this fact was alledged to bee done) κατηχούμενοι were preſent in the Church. And ſuch kinde of per-

The Councell
of Sardica.

Soc. l. 2. c. 10.

Theod. l. 2. c. 8.

persons were not permitted to be present at the celebration of divine mysteries. *Ishyras* also, who was the principall forger of all the afore-mentioned calumnies, was found to haue beene tyed to the bed by infirmity, at that time, when *Macarius* was alledged to haue done all these things. And finally, it was found, that *Ishyras* had received a Bishopricke, as the wages of iniquity from the Arrians, before hee had beene admitted Presbyter in any Church. Also the supplicant bills of *Paulus*, *Asclepas*, *Marcellus*, &c. were read, tryed, and examined, and they were all found honest and vpright men, and they were all recommended by the letters of the Councell of Sardica, to their owne flocks.

On the other part, the Bishops, whom the Arrians had intruded in the places of the fore-mentioned brethren, they deposed them, and abhorred their memorie: such as *Gregorius* in Alexandria, *Basilus* in Ancyra, and *Quintianus* in Gaza: of whom they discerned, that they were not worthy the name of common Christians, much lesse to bee called Bishops: commanding all people to forsake their fellowship, and neither to send letters to them, nor to receiue letters from them. The like sentence they pronounced against *Theodorus* of Heraclea, *Narcissus* of Neronias, *Acacius* of Caesarea Palestinæ, *Stephanus* of Antiochia, *Ursatius* of Sigidun in Mylia, *Valens* of Myrsa in Panonia, *Menophantus* of Ephesus, and *Georgius* of Laodicea, principall patrons of the Arrian heresie.

The Arrians on the other part assembled themselves in Philippopolis, a towne of Thracia, and there they damned of new againe, *Paulus* and *Athanasius*. Likewise they damned *Iulius* Bishop of Rome, *Osus* Bishop of Corduba, *Protogenes* Bishop of Sardica, *Maximinus* Bishop of Triere, and many others, whom they cursed also, because they had admitted to their fellowship those Bishops, whom they had deposed.

Sozomenus is in that opinion, that the Councell of Philippolis succeeded the Councell of Sardica. From 35. Provinces did Bishoppes resort vnto the Councell of Sardica.

from

Theod. ibid.

*Sozom. l. 3. c. 11
c. 12.*

From this time forward, there was added diversitie of affection, vnto diversity of opinion: and those who dwelt in the East, did not communicate with them who dwelt in the West. Some Arrian Bishoppes dwelt in the West, such as *Auxentius* Bishop of Millan, and *Ursatius*, and *Valens*: But by the vigilant travels of the Bishoppe of Rome, and other godly Bishops of the West, it came to passe, that these Seminaries of errors did not prevaile much in the Westerne parts. This is that Councell, wherein *Iulius* Bishop of Rome, for his good carriage, and good deservings, was appointed to be Iudge of Appellations, when the like case fell out, that righteous men were oppressed with the vnrighteous dealing of Heretiques. But remember, that this is a constitution of the Councell of Sardica, and not of the Nicene Councell: And this was a priuiledge both personall and temporall, for extraordinary causes, conferred to *Iulius*: but not to bee extended to all his successours, nor yet to continue at all times.

Athanas. epist. ad solitar. vii. argentes. Theod. l. 2. c. 8.

Canon 4.

IN the yeere of our Lord, 356. and five yeeres after the Councell of Sardica, by the commandement of the Emperour *Constantius*, a Councell was gathered in Sirmium, a towne of Illyria (*Bullenger* calleth it a towne of Pannonia) *Photinus* Bishop of Sirmium, had renued the heresies of *Sabellius*, and *Samosatenus*. A disputation was instituted betwixt *Basilus* Bishop of Ancyra, an Arrian Heretique, and *Photinus* a Sabellian Heretique: in which disputation *Photinus* was thought to be overcome, and was damned by the Councell as an Heretique, and banished by the Emperour. In this Councell they set downe summes of Faith, one in Greeke, and two in Latine; wherein, albeit they abstained from the word *ὁμοούσιος*: neverthelesse they gave great glorie to the Sonne of God. But in the end they repented, and by the Emperours authority, would haue recalled backe againe the copies of the summes of Faith, set forth at Sirmium: but the mandates of the Emperour commanding, in most rigorous forme, to deliver backe againe the copies that were

The Councell of Sirmium.

Bullen. de Conciliis. Soc. l. 2. c. 29.

Sec. l. 2. c. 30.

were

were past abroad, could not bring to passe, that, that thing which was once divulged, should be againe suppressed. The weaknesse of *Osius* Bishop of Corduba kythed in this Councell, hath been touched in the history of his life.

The Councell
of Millan.

Theod. l. 2. c. 15.

Soc. l. 2. c. 36.

Sozom. l. 4. c. 9.

Ruff. l. 1. c. 20.

Sozom. l. 4. c. 6.

After that the Emperour *Constans*, was slaine by *Magnentius*, the whole Sovereignty both of the East and West, was in the hands of *Constantius* alone. The Arrians moved him to assemble a Councell at Millan, partly for ratification of the sentence pronounced against *Athanasius* in Tyrus, and partly for the subversion of the Nicene Faith. The Occidentall Bishops to the number of three hundredth, at the Emperours commandement assembled at Millan. But neither would they ratifie the deposition of *Athanasius*, nor yet alter the summe of faith. And some of them with libertie and freedome, accused the Emperour of vnrighteous dealing. For this cause many worthie Bishops were banished, such as *Liberius*, Bishop of Rome, *Paulinus* B. of Triere, *Dionysius* B. of Alba, *Lucifer* B. of Calaris in Sardinia, *Eusebius* B. of Vercellis in Liguria. If in this Councell *Osius* B. of Corduba, was banished, as *Theodore* recordeth, it would appeare that the Councell of Millan preceded the Councell of Sirmium: because that *Osius* immediatly after he was reduced from banishment, was compelled to adresse to the Councell of Sirmium. But I haue followed the order of Ecclesiasticall writers.

The Councell
of Ariminum.

Soc. l. 2. c. 39.

Theod. l. 2. c. 26.

In the yeere of our Lord, 363. and in the two and twentieth yeere of the raigne of *Constantius*, the Arrians having a great vantage of the flexible minde of *Constantius* mooved him to appoint a place wherein a generall Councell should be gathered, for confirmation of their Faith. Whether this place was the towne of Nicomedia, or Nice, alwaies it was shaken with earth-quake, and the God of heaven hindered the purposes of their mindes.

Soc. l. 2. c. 37.

The next course was, that two nationall Councils should be convened, one at Ariminum in Italy, as a meet place for the

for the Bishops of the West to convene at, and another in Seleucia, of Maوريا, as a meet place for assembling of the Orientall Bishops. To the Councell of Ariminum, more then foure hundred Bishops did resort. In this nationall Councell compeared *Vrsatius* and *Valens*, with *Germanus*, *Auxentius*, and *Casus*, and *Demophilus*, desiring that the wordes *ὅμοια*, and *ὁμοούσιος*, as words not found in Scripture, and grounds of vnsupportable contention in the Church, should bee cancelled, and razed out of the summe of Faith: and that the Sonne of God should be called *ὁμοούσιος*, that is, of like substance with his Father. The Fathers convened at Ariminum, altogether disliked this proposition of *Vrsatius*, and *Valens*, and adhered for the most part of them closely to the Nicene Faith, and excluded from the fellowship of the Church, *Vrsatius*, and *Valens*, with their complices aboue men ioned, as the letter of the Councell written to the Emperour, cleerely beares. With the letter the Councell sent twenty Ambassadors, chosen and selected men, who should giue further instruction to the Emperour, concerning the matter of Faith. But *Vrsatius*, and *Valens* preuened the Ambassadors of the Councell, and by sinister informations, hindered them from access to the Emperour: onely their letter was read, whereunto the Emperour turned a differing answer, bearing, that for the present hee was busied with weighty affaires of the kingdome, but when hee should finde any breathing time, hee would hearken vnto them. The Councell sent the second time to the Emperour, desiring they might haue libertie, before the winter season, to returne to their owne flocks: and herewithall they assured the Emperour, that in the matter of Faith, they would adhere to that which was comprehended in the former letter. To this second message no answer was returned: Therefore the Bishops wearied with long attendance, returned every man to his owne flock: the Emperour counted this dissolution of the Councell, without warrant of his authority, to bee a contempt of his Sovereignty: Therefore he gaue charge to *Valens*, to publish the summe of

of the *Arrian* Faith read in *Ariminum*, albeit it was both disapproved and reiected: with power also to *Ursatius* and *Valens*, to eiekt those bishops out of their places, who would not subscribe to the *Arrian* Faith, and to ordaine others in their roome. *Ursatius* and *Valens*, being strengthened with the Emperours commandement, not onely troubled the Churches of the West; but also went to *Nica*, a towne in *Thracia*, where they gathered a number of Bishops of their owne faction, and approved the summe of Faith read by *Arrians* (in *Ariminum*, being first translated into the Greeke language) and this they called the *Nicene* Faith, deceiving themselves with vaine hopes, as if men had beene so senselesse, as to be altogether deceived by the similitude of words, *Nica* in *Thracia*, and *Nice* in *Bithinia*. Moreouer, *Athanasius* was as yet aliue, who could haue discovered both the blasphemie of the *Arrians* at *Sirmium*, and the fallshood of the *Arrians* at *Nica*: for at *Sirmium*, in the first Session of the Councell, it was written by the Clerke of the Councell, *Presente Constantio semperiterno, & Magna Augusto, Consulibus Eusebio & Hypatio*. Loe, saith *Athanasius*, writing to his friends, the *Arrians* will not call the Sonne of God everlasting, but they say, there was a time, wherein hee was not: but they call the Emperour *Constantius*, being a mortall man, everlasting Emperour.

The Councell
of Seleucia.
Acts 13, 42.
Soz. l. 4 c. 22.

SElucia is a towne of *Isauria*, or *Cilicia*, from whence *Paul* and *Barnabas* sayled to *Cyprus*. *Isauria* lyeth betwixt *Lycaonia* and *Cilicia*, and in an ample signification it comprehendeth *Cilicia*. In this towne convened 160. Bishops of the East, in the moneth of December, of that same yeere of our Lord, wherein the Councell of *Ariminum*, was assembled. *Leonas* one of the Princes of the Emperours court, and *Lucius*, otherwise called *Lauritius*, Captaine of the bands of souldiers in *Isauria*, were appointed to attend the peace of the assembly, and that all things should be done decently, and in order. The Emperour gaue commandement, that the matter of faith should be first intreated: but

but afterward hee gaue commandement, that the liues of them who were to bee accused, should first bee examined: *Soz. l. 2 c. 19.* Whereupon arose contention in the assemblie: some vrging the matter of Faith to be first entreated: others craving that the liues of such as were accused or deposed, should be first examined: and both parties grounded themselves vpon the warrant of the Emperours letters. The principall ring leaders of the one faction, were *Acacius* Bishop of *Cæsarea* *Palestinae*, *Georgius* Bishop of *Alexandria*, *Vranius* of *Tyrus*, *Eudoxius* of *Antiochia*, and their followers exceeded not the number of two and thirtie. On the other side were *Georgius* Bishoppe of *Laodicea* in *Syria*, *Sophronius* of *Pompeciopolis* in *Paphlagonia*, *Elenus* of *Cyzicus*: and the greatest number of the Councell followed the opinion of these Bishops. So it came to passe, that the most part thought it expedient, that the matter of Faith should be first entreated.

After this, the Councell was of new againe divided into three factions. *Acacius*, and his complices thought meete, that the forme of Faith should be altered. The most part were in a contrary opinion, that the summe of the *Nicene* Faith should be kept, onely the word *homousios*, should be left out. *Sylvanus* Bishoppe of *Tarsus*, was in the third opinion, that the summe of Faith compiled in *Antiochia*, at the dedication of the Temple, should be kept. Pluralitie of voyces prevayled, that the Sonne of God should neither be called *homousios*, nor yet *homoiousios*, but rather *homoios*, that is, like vnto his Father, because in Scripture hee is called the image of the invisible God. And they consented to excommunicate all those, who called the Sonne of God *homoios*, that is, vnlike vnto the Father. Now *Acacius*, and his complices, who were indeede *Anomai*, would haue seemed to accord with the rest of the Councell: but when it was demanded of them, in what sense they counted the Sonne alike vnto the Father? They answered, that hee was like in will, but not in substance. After that much disputation and little agreement had beene, *Leonas* a secret favou-

507. l. 4. c. 22.

favourer of *Acacius*, dissolved the assembly. Nevertheless, the Fathers of the Councell convened, to iudge the cause of *Cyrillus* Bishoppe of Hierusalem (whom the Acacians had deposed) and warned the Acacians to bee present, but they would not compeare. Therefore the Councell proceeded to the deposition of *Georgius* Bishop of Alexandria, *Acacius* Bishop of Cæsarea, *Vranius* Bishoppe of Tyrus, *Patrophylus* Bishoppe of Schythopolis, and *Endoxius* Bishop of Antiochia, in whose place they substituted *Avianus*, a Presbyter in Antiochia, others call him *Adrianus*. The Acacians layd hands on *Avianus*, and delivered him into the hands of *Leonas* and *Lauritius*, and they banished him. The Councell protested against *Leonas* and *Lauritius*, and the Acacians, that they violated the Decree of the Councell: and without further delay, they addresse to Constantinople, to giue information to the Emperour. But the Acacians prevented the rest, and misinformed the Emperour, and accused the Councell, and perswaded him to reiect the summe of Faith agreed vpon in Seleucia.

The Councell
of the Acaci-
ans at Con-
stantinople.

508. l. 2. c. 41.

THe wrath of the Emperour against the Fathers of the Councell of Seleucia, made the rest to bee dispersed: only the Acacians remained stil in Constantinople, and they gathered together fifty Bishops, out of Bithynia, and other neere adiacent places. In this Synode they confirmed the summe of Faith read by *Vrsatius*, and *Valens*, in Ariminum. It is iudiciously observed by *Socrates*, that after the Councell of Nice, the Arrians in the multiplyed conceits of their wauering minds, set forth nine diuers summes of faith, to wit, in the dedication of the Church of Antiochia, two formes. The third by those who adhered to *Narcissus*, was exhibited to Constance in France. The fourth was sent by *Endoxius* to Italy. In Sirmium three formes were indited: whereof one was read in Ariminum, with noting the names of the Consuls, in whose time it was written. The eight was the summe of Faith set forth in the Councell

of

of Seleucia. The ninth was the sum of faith, set downe in Constantinople, with this addition, that the words *ὁμοία* & *ὁμοούσιος* should be silenced when Preachers spake of God. Thus we see, that there is no end of wandering, when men haue once forsaken the narrow path of the truth of God.

THe Emp. *Constantius*, & the rest of the Arrians, were like vnto a troubled sea, that can not take rest: yet another Council must be gathered in Antiochia, for abjuring both the word *ὁμοούσιος* & the word *ἐτερόουσιος*, so that in time to come no man shall call the Son of God consubstantiall with the Father, nor yet of a different substance frō the Father. The bishops conueened thought expedient, before they intreated concerning the Faith, that the chaire of Antiochia, vacant at that time without a B. should first be provided: choise was made of *Meletius*, some-time B. of Sebastia, in Armenia. Hee receiued ordination by Arrians, who subscribed also to his admission, & their hand-writs were deliuered into the custody of *Eusebius Samosatensis*. But when *Meletius* disappointed the expectatiō of the Arrians, they procured his banishment, & that *Euzoius* should be placed in his stead. Likewise *Eusebius Samosatensis* for no minassings & threatnings of the Emp. would deliuer backe againe the subscriptions of the Arrians: so that the Emp. both commended & admired the magnanimous courage of *Eusebius*. This Coucel was holden in the 25 yeere of the raigne of *Constantius*. In it the Arrians could not perfect their intended purpose to inuent a new sum of faith, which would haue made not the tenth forme of faith indited by thē, because *Constantius* got knowledge of the seditious attempts of *Julian*, & he left the Council to preueene the enterprises of *Julian*, but he fell sicke by the way, and died at Cilicia.

Vnder the raigne of *Julian* & *Ioninian* some particular councils were assembled: such as a Council in Alexandria, gathered by *Atbanasius* & *Eusebius Vercellensis*, for dāning old heresies, and confirming the Faith. Another in *Palestina*, for dāning a B. in Maiuma. Another in Antiochia by the Aca-

Q O

cians

The fourth
Council of
Antiochia, ga-
thered by
Constantinus.

Theod. lib. 2.
cap. 31.

Theod. lib. 2.
cap. 32.

Hist. Magd.

or- 507. l. 5.

cap. 3.

*Socrat lib. 3.
cap. 25.*

The Council
of Laodicea.
Apocal. 3.

Hist. Magd.

*Gratian.
distinct. 16.*

Canon 35.

Canon 59.

A Council
in Illyricum.

*Sozom. lib. 4.
cap. 8. 9.*

The Council
of Lampfacum

cians, vnder the raigne of *Iovinian*. These wandering stars, accustomed to accommodate themselves to times, places, and persons, to gain favour at the Emperours hands, they subscribe the Nicene Faith. But I set forward to the rest.

L *Aodicea* is the Metropolitane towne of Phrygia, and one of the seven Churches of Asia, to whom the Apostle *Iohn*, when hee was banished in *Pathmos* for the word of God, did write his Epistles. This description I haue permitted, to distinguish *Laodicea* of Syria, a citie neere approaching to *Antiochia*, and whereof frequent mention is made in the Ecclesiasticall Historie, from *Laodicea* of Asia. In this towne, *Laodicea* of Asia, a Synode was gathered, after the death of *Iovinian*, about the yeere of our Lord 368. Nothing was determined in this Council concerning matters of Faith: but onely constitutions concerning Ecclesiasticall policie were made in number 59. In this assembly the worshipping of Angels is damned, as horrible idolatry, and a forsaking of Christ. And the bookes of holy Canonike Scripture which are to be read in time of holy Conuocations of people, are particularly reckoned out, both of olde & new Testament. And in this Catalogue of canonike bookes, no mention is made of the bookes of the *Machabees*, of Ecclesiasticus, and other Apocreeph bookes.

Vnder the raigne of the Emperours, *Valentinian* and *Valens*, and about the yeere of our Lord 370. With aduice of both the Emperours a Council was gathered in *Illyricum*, wherein the Nicene Faith had confirmation and allowance. The Emperour *Valens* was not as yet infected with the poison of the *Arrian* heresie.

L *Ampfacum* is a towne situated about the narrow passages of *Hellepontus*. The *Macedonia* heretikes sought liberty from the Emp. *Valens*, to meete in this towne, who granted their petition the more willingly, because he supposed that they had accorded in opinion with *Acacius* & *Eudoxius*: but they

they ratified the Council set forth at *Seleucia* & damned the Council holden at *Constantinople* by the *Acacians*. The Emp. *Valens* being deceived of his expectation, commanded them to be banished, and their Churches to be giuen to the fauourers of the opinion of *Eudoxius*. This dash constrained the *Macedonians* to take a new course, and to agree with *Liberius* Bishop of *Rome*. But these *Camelions* when they had changed many colours, they could neuer be white, that is, sincere and vpright in Religion.

Vnder the Emperour *Valentinian* in the West, *Damasus* Bishop of *Rome* gathered a Council in *Rome*, wherein he confirmed the Nicene Faith, and damned *Auxentius* Bishop of *Millan*, with *Vrsatius*, *Valens*, and *Caius*. Likewise hee damned *Apollinaris*, and his disciple *Timotheus*.

In the yeere of our Lord 383. or as *Bullinger* reckoneth, 385 in the third yeere of the raigne of *Theodosius*, a Generall Council was gathered at *Constantinople*, consisting of 150. Bishops, of whom 36. were entangled with the heresie of *Macedonius*, who called the Holy Spirit a creature, a minister, & seruant, but not consubstantiall with the Father and the Son. In this Council the *Macedonia* heretikes were louingly admonished to forsake their error, & to embrace the true faith and that so much the more, because they had once already sent messengers to *Liberius*, and professed the true Faith. But they continued obstinately in their error, & departed from the Council. The heresie of *Macedonius* was damned, the Nicene faith confirmed, with amplification of that part of the Symbole which concerned the holy Spirit, in this manner: *I beleene in the holy Spirit our Lord, giver of life, who proceedeth from the Father, & with the Father, and the Son, is to be worshipped, & glorified.* They ordained *Nectarius* B. of *Constantinople*, & that *Constantinople* shuld haue the prerogative of honour next to *Rome*. Great care was had of *Prouinces*, that they should not of new againe be infected with Heresies. For this cause the name of *Patriarches* in the Council of *Nice* appropriated to a few, in this Generall Council is communicated

Theod. ibid.

Sozom. lib. 7.
cap. 7. 8. 9.Another
Councell at
Constantino-
ple.
Theod. lib. 5.
cap. 9.

Theod. ibid.

maunicated to manie. To *Nectarius* *Megapolis* and *Thracia* was allotted: *Pontus* to *Hellodius*, *Cappadocia* to *Gregorius Nyssenus*, *Meletina* and *Armenia* to *Otreius*. *Amphilochius* attended vpon *Iconium* and *Lycaonia*, *Optimus* vpon *Antiochia* and *Pisidia*, *Timothens* vpon the Churches of *Egypt*. *Laodicea* was recommended to *Pelagius*, *Tarsus* to *Diodorus*, and *Antiochia* to *Meletius*, who was present at the Councell, and ended his life in *Constantinople*. To other Bishops a care and sollicitude of their owne boundes was committed, with this caueat, that no man should inuade the boundes belonging to another, but if necessitie so required, Synods should be assembled, and euery one being desired, should mutuallie assist his neighbour.

THE great affaires of the Church, & the care of their brethren in the West, compelled them to meete againe in *Constantinople*, where they wrote a Synodicke letter to *Damasus* B. of *Rome*, to *Ambrose*, *Britto*, *Valerianus*, *Acholius*, *Anemius*, *Basilus*, & to the rest of the Bishops coueened at *Rome*, wherein they declare the manifold troubles they had sustained by heretikes: & now albeit in the mercie of God they were ejected out of the sheepe-folds, yet like vnto rauening wolues they were lurking in woods, seeking oportunitie to deuour the sheepe of Christ. They excused their absence, because the infirmities of their Churches newly recovered from the hands of heretikes, could not permit many of their number to journey to *Rome*. Alwayes they sent their beloued brethren *Cyriacus*, *Ensebius*, & *Priscianus*, to countenance the assembly at *Rome*. In matters of Discipline they recommended vnto them the Canons of the Councell of *Nice*: namely, that Ecclesiasticall honours should be conferred to persons worthy, & that with the speciall aduice and consent of the Bishops of that same Prouince, with assistance of their confining neighbours, if neede required. After this manner was *Nectarius* B. of *Constantinople*, *Flavianus* B. of *Antiochia*, & *Cyrillus* B. of *Ierusalem*, ordained. Heere marke, that the consent of the Bishop of *Rome* was not necessarie to the ordination of the Bishops of

of the East. And the vsurped authoritie of the Bishop of *Rome* smelleth of Noueltie; and not of Antiquitie. This Synodicke letter sent from *Constantinople*, would seeme to import, that the Councell which *Damasus* gathered at *Rome*, was assembled in the dayes of *Theodosius*, or els that hee had gathered two assemblies in *Rome* at diuers times, and yet for owne purpose.

GODly Emperours and Kings, such as *Constantine*, *Theodosius*, and *David*, were very carefull of the vnitie of the Church, that it might be like vnto a compact Citie, as *Ierusalem* was when the tower of *Iebus* was conquered, then the people worshipped one God, were obedient to one Law, and subiect onely to one Soueraigne. *Theodosius* in the fifth yeere of his raigne, caring for the peace of the Church, conueened a great Nationall Councell at *Constantinople*, not onely of Homousians, but also of Arrians, Eunomians, and Macedonians, hoping that by mutuall conference possibly they might in end accord. The good Emperour consulted with *Nectarius* Bishop of *Constantinople*, *Nectarius* with *Agelius* a Bishop of the Novatians, *Agelius* with *Sisimius*, an eloquent man, and a mightie Teacher, and a Reader in his Church. This man considering, that by contentious disputations, Schismes were increased, but not quenched, gaue this aduice to *Nectarius*, that hee should counsell the Emperour to demande of Heretikes, in what account they had the holy Fathers, who preceeded their time. The Heretikes at the first spake reuerently of the Fathers: but when they were demaunded, if in matters of Faith they would giue credit to the testimonie of the Fathers, the Heretikes were diuided amongst themselues: Therefore the Emperour rent in pieces the summes of the Arrian, Eunomian, and Macedonian, faith: and ordained the Homousian Faith onely to haue place.

THE second Councell of *Carthage* was assembled vnder the raigne of *Theodosius*, neere vnto the time of the Generall Councell of *Carthage*.

Tom. 1. Concil.

Councell holden in Constantinople. In it, first the summe of the Nicene Faith is confirmed. The continencie of Bishops, Elders, and Deacons, is recommended, with abstinence euen from matrimoniall societie: so earlie began men to bee wiser then God: But in the twelfth Canon of the third Councell of Carthage, it may bee perceiued, that this constitution (as disagreeable from Gods word) was not regarded, because Bishops in Africa married, and had sonnes and daughters: and these are inhibite to marrie with Infidels and Heretikes in the Canons a fore-saide. The making of Chrisme, and consecrating of holie Virgins, is ordained onely to belong to Bishops. The Canons of this Councell, for the most part, tend to this, to aduance the authoritie of their Bishops, fore-smelling (as appeares) the vsurpation of preheminence in the Bishops beyond sea.

The third Councell of Carthage.

THe third Councell of Carthage was assembled in the yeere of the Lord 399. *Aurelius* Bishop of Carthage seemeth to haue bin Moderatour of the Councell: *Augustine* Bishop of Hippo was present. Many good constitutions were accorded vpon in this Councell: as namely, that the Sacramentes should not bee ministred to the dead.

Canon 6.

That the sonnes and daughters of Bishops, and others in spirituall offices, should not be giuen in mariage to Pagans, Heretikes, or Schismatikes.

Canon 12.

Canon 15.

The men in spirituall offices should not be intangled with secular businesse, according to the precept of the Apostle, *2. Tim. 2. verse, 4.*

Canon 16.

Canon 18.

That men of the Clergie should practise no kind of vsury. That no man shall be ordained Bishop, Elder, or Deacon, before hee haue brought all persons of his owne familie to the profession of Christian Religion.

Canon 19.

That Readers, who are come to perfect yeres shall either marrie, or els professe continencie.

Canon 24.

That in the ministracion of the Sacrament, or Sacrifice, (to wit, Eucharistike) nothing should bee offered, except bread and

and wine mixed with water, of the fruites of the Cornes and Grapes.

That the Bishop of Rome should bee called the Bishop of Canon 40. the first seate, but not the high Priest, nor the Prince of Priestes.

That nothing, except holy Canonike Scripture, should Canon 47. be read in the Churches, vnder the name of holy bookes.

ABout the yeere of our Lord 401. vnder the raigne of *Honorius*, was assembled againe a great nationall Councell in Carthage, of 214 Bishops. *Augustine* Bishop of Hippo was also present at this Councell. Manie Canons were set downe in this Councell, almost equall with the number of conuened Bishops.

The fourth Councell of Carthage.

That persons married, for reuerence of the blessing pronounced to the marriage, should not companie together the first night after their marriage. Canon 13.

That the Bishop should haue his dwelling place neere vnto the Church, his house-holde-stuffe should be vncoostly, his fare should be course, and vndelicate, and that hee should conqueise authoritie vnto himselfe by fidelitie and vprightnesse of an holy conuersation.

That a Bishop should not spend time in reading the bookes of Pagans: the bookes of Heretikes, if necessitie required, he might reade. Canon 16.

That a Bishop entangle not himselfe deeply with household businesse, to the end hee may attend vpon reading, Prayer, and Preaching. Canon 20.

That a Bishop admit no man vnto a spirituall office, without aduice of the Clergie, and consent of the people. Canon 22.

That a Bishop without aduice of his Clergie, pronounce no sentence, els it shall haue no force, except they confirme it. Canon 23.

That a Bishop sitting, shall not suffer a presbyter to stand. Canon 34.

That an assembly of Heretikes conuened together, shall not be called Concilium, but Conciliabulum. Canon 71.

That hee who communiceth with an Heretike, shall be excommunicate, whether he be of the number of the Laikes, or of the Clergie. Canon 73.

O o 4

That

Canon. 95.

That such as refuse to giue vnto the Church, the oblations of defunct persons, shall bee excommunicate, as murtherers of the poore. Heere marke what is meant by *Oblationes Defunctorum*, not soul-masses, said for the defunct, but the charitie which they haue in testamentall legacy to the poore, That no woman shal presume to baptize.

Canon. 100.

CENTVRIE V.



Concerning Councils gathered in the daies of *Arcadius* and *Honorius*, by *Epiphanius* in Cyprus, and *Theophilus* in Alexandria, vnder pretence of damning the bookes of *Origen*; and in Constantinople, first and last, by the malice of *Endoxia*, the Emperour *Arcadius* wife: to the deposition of *Iohn Chrysostome* Bishop of Constantinople: I hope I haue not need to make a new declaration of things, which are amply declared in the preceding history.

Councils at Constantinople against *Ioh. Chrysostome*.

About the yeere of our Lord, 419. a great number of Bishops were assembled in the Towne of Carthage, whose names are particularly expressed in their Synodicke letters, sent to *Innocentius* the first, Bishop of Rome. In this assemblie, they damned the opinions of *Pelagius*, and *Cælestius* (which hath been aboue rehearsed) as hereticall. The answer that *Innocentius* returned to the Councell, is intermixed with words of swelling pride, as if no Decree could be firme, vntill it had allowance of the Romane chaire: yet the fift Councell of Carthage had pronounced *Anathema* against the opinions of *Pelagius*, and *Cælestius*, before they sent their letter to *Innocentius*.

Aug. Epist. 90. & 91.

Amongst the canons of this Councell, the two last are to be remarked: namely, the fourteenth, and fifteenth canon. The one declareth, that no Church was consecrated without the reliques of the Martyrs: the other declareth, that adoration of reliques at this time, was the custome of *Ethnickes*: supplication is appointed to be made to the Emperors, that reliques which are found in Images, groues,

Canon 14.
Canon 15.

or

CEN

or trees, or such other places, should bee abolished.

The first
Council of
Toledo.

Canon 17.

The Council
called Mileui-
tanum,

Epist. 92. & 93

THe first Councell of Toledo in Spaine, was assembled vnder the raignes of *Arcadius* and *Honorius*. The yeere of our Lord wherein this Councell was gathered, is much contraverted: therefore I overpasse it, contenting my selfe with some notice of the time of the Emperour, in whose time the Councell was gathered. It seemeth to haue beene assembled for confirmation of the Nicene Councell, and refutation of some errors. The canons concerning prohibition of marriage to some persons, are foolish, and the admitting of a man to the communion, who wanteth a wife, and contenteth himselfe with one concubine onely, is foolish: so perilous a thing it is, in a iot to depart from the certaine rule of the written Word of God.

Milevum is a towne of Numidia: in it many Bishops were assembled vnder the raigne of *Arcadius*, whose names are particularly exprest in the letter sent from the Councell to *Innocentius* Bishop of Rome, which letter is inserted in the Epistles of *Augustine*; together with the answer of *Innocentius* the first. Two principall causes mooved them to assemble together. First, to finish the work they had begun, in the first Councell of Carthage, in condemning the heresies of *Pelagius*, and *Cælestius*, by whom, as yet, many were deceiued, and perverted from the true faith. *Augustine* Bishop of Hippo, was not onely present, but also President. The opinions of *Pelagius* and *Cælestius*, concerning the power of mans nature, not supported by the grace of God, and free-will of man to doe good of it selfe, is so solidly refuted, and that by arguments taken out of holy Scripture onely; that it is to be wished, that other Councils had followed the example of this Councell, wherein *Augustine* was President.

The other cause of the meeting of this Councell, was to constitute canons concerning Ecclesiasticall discipline, especially, that no man should make appellation from his owne Bishop

Bishop to Bishops beyond Sea, but in case his owne Bishop did him wrong, then hee should appeale vnto an assembly of African Bishops, but hee who would needes appeare to Bishoppes beyond Sea (meaning chiefly of the Bishop of Rome) let him be secluded from the communion of all African Bishops. The cause of *Apianus*, and his Bishop *Urbanus Siccentis* seemed already to bee awakened, and the Fathers of this Councell fore-smelled that he was to appeale to the Bishop of Rome; like as he did indeed, to *Zosymus* the successor of *Innocentius*: and therefore, like wise men in due time, they made this constitution. *Innocentius* received the Councils letter from a brother named *Iulius*, and approoved the condemnatory sentence, pronounced against *Pelagius* and *Cælestius*: but marke the words of *Innocentius* letter, *Frater, & Coepiscopus noster Iulius dilectianis vestraliteras, quas ex Milevitano cura fides propensiore misistis, mihi inopinanter suggestit*: that is to say, Our brother and fellowship *Iulius*, brought vnto mee vnawares your brotherly letters, which ye sent vnto me from the Councell Milevitanum, with a care very bent for the Faith. The word *inopinanter*, declareth, that hee received their letter before hee knew that any such Councell was gathered, for the Bishops of Rome as yet tooke not vpon them that authority, to bee the onely appointers of generall and nationall Councils. *Pelagius* after this Councell, compeared before a Councell in Palestina, and seemed to renounce his errors, but hee spake deceitfully, as Heretiques are accustomed to doe: but hee set forth nothing in writing to destroy the errour hee had builded, and to procure the safety of them whom hee had intangled with the snares of deceitfull errors, as the Epistle of *Aurelius*, *Alipius*, *Augustinus*, *Evodius*, and *Passidius*, written to *Innocentius*, doth declare. Obscure Councils I haue not overpassed with silence, and do minde, God willing, to keep the like order in time to come.

Canon 22.

Aug. Epist. 93.

IN the yeere of our Lord, 402. and vnder the raignes of *Honorius*, and *Theodosius*, the second, a great nationall

The first
Council of
Carthage.

Coun-

Hist. Magd.
cent. 5. cap. 9.

Councell was assembled in Carthage: two hundred and seventene bishops were present at this Councell, and it continued for the space of six yeeres. *Aurelius* Bishop of Carthage, was Moderator. Three Bishops of Rome, to wit, *Zosymus*, *Bonifacius* the first, and *Celestinus*, endeavoured with all their might to perswade the African Bishops, that they were vnder the souerainety and iurisdiction of the Bishops of Rome: but all in vaine, as the issue of this Councell will proue. The ground of the great controversie betwixt the Bishops of Rome, and the sixt Councell of Carthage, was *Apiarius Presbyter Siccencis*, a wicked man, and iustly excommunicate, not onely by his owne Bishoppe *Urbanus*, but also by a Synode of other neere approaching Bishops. Hee appealed to *Zosymus* Bishop of Rome, a Citie of refuge to all villanous men, as appeared by the insolent forme of his cariage, toward his brethren in Africke: for before hee had heard the causes wherefore they had excommunicated this wicked man *Apiarius*, hee absolved him, and admitted him to his communion. Moreover, vnderstanding that a Councell was to be convened in Carthage, hee sent thither Ambassadors to plead the cause of *Apiarius*, to procure the excommunication of *Urbanus*; and in case this succeeded not, to desire that this question might be remitted to the determination of the Romane Bishop, as vndoubted Iudge of appellations, according to an act of the Councell of Nice. The Fathers of the Councell of Carthage answered with great modesty that they knew no such act, to haue beene made in the Councell of Nice. Alwayes time is granted to the Bishop of Rome, to prooue that such right belongeth to him by an act, of the Councell of Nice. *Zosymus* the first allcadger of this false act, continued short time in office: for hee ended his course within the space of one yeere, and few moneths. *Bonifacius* the succellor of *Zosymus*, seriously vrging the same prerogatiue, to be iudges in all causes of appellation, according to the act of the Councell of Nice. When all the acts were read, both in the Latine and Greeke exemplars, and no such act was found, the Ambassadors of

Soc. l. 7. c. 11.

of *Bonifacius* returned to him with this answer, that the principall Registers ought to bee searched, which were to bee found in Constantinople, Alexandria, and Antiochia: and in the meane time no man should bee challenged for appealing to the Bishoppe of Rome, vntill this question had an end, by viewing of the authentique Registers. *Cyrillus* Bishop of Alexandria, and *Atticus* Bishop of Constantinople, sent to the Councell of Carthage, the iust copies of the acts of the Councell of Nice: but no such act was found, as was alledged by *Zosymus* and *Bonifacius*: and by this time *Bonifacius* also ended his life: for hee fate not about three yeeres. The Epistle sent from the sixt Councell of Carthage, declaring that they found the act aforesayd, alledged by the ambassadours of the Bishop of Rome, to bee supposititious and false, this Epistle (I say) was directed to *Bonifacius*: but seeing hee had ended his life, it came into the hands of *Celestinus*, the succellor of *Bonifacius*, who insisted by the same ambassadours, who were employed before, to wit, *Faustinus* a Bishop, and *Philippus* and *Asellus*, two Presbyters, to haue *Apiarius* received into fauour, and the African Bishops to bee subiect to the Bishop of Rome: but their travels were bestowed in vaine. The last period of this controversie was this, that *Apiarius* despairing of helpe from the Bishops of Rome, confessed his faults, and humbly submitted himselfe to the Councell of Carthage. And the Ambassadors of *Celestinus* returned with this answer, that the Bishop of Rome had no authoritie over the Bishops of Africa: but hee who thought himselfe to bee wronged, let him complaine to a nationall Councell, and if the nationall Council also did him wrong, then let him complaine to the generall Councell, but no appellation to be made in time to come from Africa to the Bishop of Rome.

Hist. Magd.
cent. 5. cap. 9.

Vnder the raignes of *Arcadius* and *Honorius*, and about theyeere of our Lord, 433. The Donatists assembled themselves in a towne of Africa called Bagaia, in frequen-

num-

number: for they are counted 340. who were present at this Councell. The principall purpose of their meeting, was for deposition of *Maximianus* Bishop of Bagata, who fell from their societie, and drew many others from their heresie: him they depofed and accursed. I haue made mention of this vnhappy Councell for two causes: First, to declare the vnconstant diligence of Heretiques, in advancing a doctrine of lies, for it was a strange thing, that for the deposition of one man, so many should assemble themselves in one towne: seldome were so many present at Oecumenicke Councils, as were at this convention. Secondly, to declare the effronied peartnelle of Heretiques, when they are met together, all that they doe is ascribed to the holy Spirit: for in their definitive sentence against *Maximianus*, they borrow the words of the holy Apostles, *Placuit Spiritui sancto qui in nobis est*: that is, It hath pleased the holy Spirit, who is in vs. Yet were they guided by Satan, and not by the holy Spirit, in all the actions of this Councell.

Acts 15.

The first
Councell of
Ephesus generall.

Soc. l. 7. c. 32.

IN the eight yeere of the raigne of *Theodosius* the second, was a general Councell assembled in Ephesus, against the Heretique *Nestorius* Bishop of Constantinople, of whom *Socrates* writeth, that the first ground of his heresie was the speeches of a Presbyter in his Church called *Anastatius*, whom hee had in reverent account. This *Anastatius* vpon a time teaching in the Church, sayd, let no man call the Virgin *Marse* the mother of God, whereupon ensued great trouble in the Church, for they were assured of the divinitie of Christ. And *Nestorius* not willing that the man should bee disesteemed, whom he so much regarded: he chopped oft in his Sermons, vpon the word *Θεοτόκος*, not willing to giue vnto the blessed Virgin so great an honour. When the Councell of Ephesus was assembled, consisting of the number of two hundred Bishops and aboue, and *Cyrillus* Bishop of Alexandria, was appointed Moderator, by the ordinance of the Emperours, who commanded the Councell to bee gathered; *Cyrillus* began to embarke, and to agitate the

the question, before *Iohn* Patriarch of Antiochia, and his companie could be present at the Councell. At the first meeting, *Nestorius* being present, in the towne of Ephesus, utterly spoyled his cause, and added to his former opinion borrowed from *Anastatius*, that they thought it an indignity done to the onely begotten Sonne of God, to speake of *χαλίστρα* and *γέννησις ἐκ πατρὸς*, and the words *ἀμηνάιος*, *τριμηνάιος*, were all reproachfull words to be spoken of the Sonne of God, that is, that hee was nourished vpon milke, that he was borne of a maide, that hee was two moneths or three moneths old, all these words hee counted to bee reproachfull words to be spoken of the Sonne of God. The Fathers of the Councell were all highly offended at these wordes, and warned him to bee personally present at the Councell, but hee refused to appeare, vntill the time that *Iohn* Patriarch of Antiochia, should be present at the Councell. *Cyrillus* Bishop of Alexandria, was a man prompt, and forward in all causes, both good and bad, and hee would not linger vntill the coming of *Iohn* Patriarch of Antiochia, and his company, but forthwith hee caused his books and writings to be examined, wherein it was cleerly found, that hee sayd the Sonne of the Virgin *Mary* was not God, but onely that God was with him: so hee denied the personall vnion of the diuine and humane Nature. The Fathers of the Councell vpon this ground damned *Nestorius* as an Heretique, and *Nestorius* on the other part gathered the Bishops of his owne faction, and damned *Cyrillus* Bishoppe of Alexandria, and *Memnon* Bishop of Ephesus.

Acta Synodi
Ephesina.

Soc. l. 7. c. 32.

After this, *Iohn* Patriarch of Antiochia came to Ephesus, whose coming rather increased, then diminished the schisme: for hee was so angry against the precipitation and hastinelle of *Cyrillus*, that hee would not adioyne himselfe to the Councell: hereupon followed mutuall excommunications: *Iohn* Patriarch of Antiochia, excommunicated *Cyrillus* and *Memnon*, and they on the other part excommunicated him, and his remouers, who came not to the Councell: yet in the mercy of God, this schisme that fell out last

amongst good men was cured, and they were reconciled, and the Heretique *Nestorius* was banished to Oasis.

The first
Councell of
Ephesus.

Eva. l. 1. c. 9. 10

*Hist. Magd.
cent. 5. c. 9.*

BEfore *Theodosius* the second had ended his life, *Flavianus* Bishop of Constantinople, had gathered a particular Councell, and damned *Eutyches* an Abbot of Constantinople, because hee affirmed, that in Christ, after the union of the divine and humane natures, there was no longer two natures. This absurd opinion *Flavianus* damned as hereticall. Notwithstanding, *Chrysaphius*, the chiefe Governour of the Emperours Palace, was a friend to *Eutyches*, and a favourer of his heresie. And hee procured at the Emperours hands, that *Eutyches* cause should bee iudged in a more frequent assembly, to bee gathered at Ephesus, and wherein *Dioscorus* Bishop of Alexandria should be Moderator. In this assembly *Dioscorus* dealt imperiously, like vnto an head-strong Heretique. Hee called vpon *Eutyches*, and required a confession of his faith, which when hee had given, not expecting the votes of others, who were present, with clamour and out-crying, hee gaue allowance vnto it, as if no more were requisite in a Councell, except onely the suffrage and vote of the Moderator. Likewise hee suffered not the letters of *Leo* Bishop of Rome, sent to the Councell, to be read. Thirdly, hee absolued *Eutyches*, and 300 Monks, all intangled with this heresie, whom *Flavianus* had iustly excommunicated: and last of all, he excommunicated *Flavianus*, and caused him by the tumult of his factioners, to be so rudely and discourteously entreated, that he was trod vnder foot, and was so wounded, that within three dayes after hee ended his life: for this cause, this Councell was called a Councell of brigandrie.

The Councell
of Berytus.

THe Council of Berytus in Phœnicia, wherein the cause of *Ibas* Bishop of Edessa (whom *Dioscorus* had deposed) was wakened, and he was iustified and absolued, I purposely passe by, because the controversie against *Ibas*, will be discussed in a greater assembly.

And

And the Councell called Agathense in France, wherein The Councell
albeit there be a great number of Constitutions, yet nothing called.
is more remarkable in it than this; that they grant they had Agthense.
libertie to meete together by cōmandement of *Alaricus* king of Gothes, who at that time had soueraigntie in that part of France called Gallia Narbonensis where the Councell was gathered: so that in al countries, Councils, both generall and nationall, were conuened by the authoritie of Princes.

IN the yeere of our Lord 454. and in the third yeere of the The generall
raigne of the Emperour *Martianus*: a generall Councell Councell of
was assembled at Chalcedon a towne of Bythinia, lying directly ouer against Constantinople. *Martianus* the Emperour was in person present at the Councell, and of Bishops, and reuerend Fathers, from all partes of the world sixe hundred and thirtie. The like whereof hapned not in any generall Councell preceeding this time. The Patriarches were all present at this Councell, either in proper person, or by *Euagr. lib. 2. cap. 4.*
their Ambassadors. *Anatolius* Bishop of Constantinople, *Dioscorus* Bishop of Alexandria, *Maximus* Bishop of Antiochia, *Inuenalis* Bishop of Ierusalem: and in stead of *Leo* Bishop of Rome, his Ambassadors *Paschasianus* a Bishop, *Lucentius*, *Bonifacius*, and *Basilius* Presbyters, with a Christian brother *Iulianus*.

Martianus entreated all the Fathers of the Councell to thinke that he gaue his presence to the conuention, not for ostentation of his power or vertue, but onely for desire that the true faith should be confirmed and established, and that by his authority all tumults of men disobedient to the Councell, might be repressed. Aboue all crauing of them, or rather charging & commanding them, that they should deerne nothing repugnāt to the actes of the Council of Nice.

The Ambassadors of *Leo* Bishop of Rome craued that *Euagr. lib. 2. cap. 4.*
Dioscorus Bishop of Alexandria should not sit in the Councell as a iudge, but that he should stand, and answer to things that were to be objected vnto him. Which petition being granted, *Eusebius* B. of Dorileum stood vp, and accused him

P p

of

of three things. First, that he had beene an aduersarie to the true faith, in absolving *Eutyches* a notable heretike, in the second Councell of *Ephesus*: Secondly that he was a murderer of *Flavianus* Bishop of Constantinople a constant defender of the true faith: and thirdly that hee had done himselfe wrong in deposing him without a cause, and therewith hee desired his letter to be read. The Councell not onely read his letter accusatorie, but also read all the acts of the second Councell of *Ephesus*, and heard the reports of Bishops, who were present at the Councell of *Brigandrie*, and consented against their hearts to the deposition of *Flavianus*, because *Dioscorus* had bands of souldiers sent by *Chrysaphius* in the name of the Emperour *Theodosius 2.* to compell simple men to obey all his desires. All this being considered, together with his vnmanerly rudenesse, who would not suffer the letter of *Leo* Bishop of Rome to be read in the Councell aforesaid, and finally that hee had most vniustly and vnadvisedly excommunicated *Leo* Bishop of Rome.

The Councell of *Chalcedon* cited *Dioscorus*, the ground of this controuersie, but he appeared not: therefore hee was condemned as an heretike, together with *Eutyches* and *Inuenentius* Bishops of *Ierusalem*, and it was ordained that men should beleue that the natures of Christ, albeit they were vnited, yet were they not confounded, as *Eutyches* heretically had affirmed. Likewise all the actes of the second Councell of *Ephesus* were abrogated & rescinded, except the deposition of *Damnus* Bishop of *Antiochia*, and substitution of *Maximus* in his place. Moreouer *Theodoretus* Bishop of *Cyns* and *Ibas* Bishop of *Edeffa*, who had beene vniustly deposed in the second Councell of *Ephesus*, were both restored to their places, after they had clearly damned the heresies of *Nestorius*, and *Eutyches*. In the cause of *Bassianus* and *Stephanus*, who contended both for the Bishopricke of *Ephesus*, it was ordained that both of them should be remooued from that dignitie, as men who by vnlawfull meanes had aspired to ecclesiasticke offices, and a third person should haue the office. Finally, it was appointed and ordained in this Councell,

Evagr. ibid.

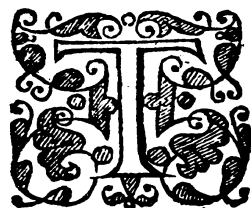
cell, that *Anatolius* Bishop of Constantinople, and his successors should haue the chiefe dignitie next vnto the chaire of Rome. It is to be marked that *Proterius* Bishop of Alexandria, to whom the place of old belonged, albeit hee was present in the Councell, yet he made none obstacle vnto this ordinance; but the Ambassadors of *Leo* Bishop of Rome spake against it, fearing lest the increasing magnificence of such an Emperiall towne, should in ende bring Constantinople to the preheminance of the first seat. Supremacie was long agoe the apple of their eye, and they could not abide that as farre off a diminution of this should be once pointed at. Neuerthelesse this ordinance had allowance of the Councell, notwithstanding of the contradiction of the Romane Ambassadors. In codice Romano, saith learned *Mornius*, all this action is left out. *Mysterium iniquitatis.*

In the sixt Session of this Councell the Emperour *Martianus* with *Pulcheria* the Empreisse, were both present, and craved of the Councell, that ordinances should be made for restraining the filthie lucre, and ambition of Monks and Clergie, who intangled themselves with secular businesse for desire of gaine and riches: wherevpon followed this constitution, that men who addicted themselves either to the Monastickelife, or the Clergie men, they should not be promoted to other dignities, meaning, mere ciuill offices, because that that is a distraction of them from their calling.

Canon 6.

CENTVRIE VI.

The Council
of Rauenna.



HE schisme that fell out in the election of *Symmachus* was the cause of the gathering of the Councell of *Rauenna*, *Laurentius*, was his competitour. In this Councell it was found that *Symmachus* was first ordained, and that the most part both of Clergie and people adhered to him: therefore hee was declared to bee Bishop of Rome, and *Laurentius* was ordained Bishop of Nuceria.

Sixe Councels holden
at Rome in
Symmachus
time.

Hist. Magd.
cent. 6 cap. 9.

The multiplied number of Councels in *Symmachus* time, al conuened by the authoritie of *Theodoricus* king of Gothes, who raigned in Italie. Al this number of Councels (I say) was assembled for matter of litle importance, except the fourth & fifth Councell, wherein a libel of accusations was giuen in against *Symmachus*, but he compeared not before the Councell to answer; yet was he absolued by the most part of the Councell (being his own fauourers) chiefly for this reason; because they thought that the high Priest should be iudged by no man, but his doings should be examined only before the Tribūal of God. Marke how this matter goeth: the B. of Rome are lying vnder the feete of the Gothes, neither haue they liberty to assemble themselues together, except that licence be sought, & obtained frō *Theodoricus* king of Gothes. Notwithstanding supremacie that great Idol, whereat they aimed continually, runneth so high in their heads, that the flatterers of the B. of Rome would absolue him, as a man whose actions came not vnder the indicature of mortall men. His accusers protested in write, that if the successours of *Peter* should bee iudged

protected in writing that if the successours of *Peter* should be iudged by no man, then with the rest of the priuiledges of their chaire, they had also a priuiledge to siene, and to doe what they please.

THE Councels of Spaine called *Ilerdense*, and *Valenti-* The Councels
num assembled in *Valentia*, are very obscure Councels. in Spaine cal-
In the one eight Bishops were present: in the other sixe led *Ilerdense*
Bishoppes. Many new and needeleffe Canons were made and *Valenti-*
in these assemblies, and farther I see nothing. In the first num.
called *Ilerdense*, a prohibition of marriage in time of Lent, and three weekes before the festiuitie of *Iohn* the *Baptist*, and betwixt the dayes of the Aduent of our Lord, and the dayes called *Epiphania*. In the other Councell it was appointed, that in the ordinarie seruice the Gospell should be read after the Epistle, partly in respect that all the people of God haue entresse to heare the wholesome precepts of their Sauiour, and partly, in respect that by such hearing, some were found to be conuerted to the faith, whereof it may be perceiued, that the Gospell was read vnto the people in a known and intelligible language, els it could not worke faith in the heartes of the hearers.

IN the 20. yeere of the Emp. *Anastatius* a nationall Coun- The Councell
cell was assembled at *Sidon* of eightie Bishops, by the pro- of *Sidon*.
curement of *Xenaeus* B. of *Hierapolis*, for vndoing the Councell of *Chalcedon*. The Emperour had already banished *Euphemius*, and *Macedonius* Bishops of *Constantinople*. Yet hee found that *Flavianus* B. of *Antiochia*, and *Helias* B. of *Ierusalem* altogether disliked & reprooued his proceedings, neither could they admit the law of obliuion, called in the Greeke language ἀμνηστια, which the Emperour would haue brought in, to pacifie controuersies in the Church, as ciuil controuersies, at sometimes haue bin pacified: for this cause the Emperour *Anastatius* set himselfe directly against the truth of God, and gathered this Councell, to vndo the authoritie of the Council of *Chalcedon*. *Flavianus*, and

Helias would not bee present at this vngodly Councell, wherein they damned the Councell of Chalcedon, yet they abstained from damning *Flavianus* and *Helias*, for a time. Neuerthelesse by continuall accusations of these two Bishops, as if they had beene mockers of all the Emperours doings, they procured their banishment, as hath beene declared in the preceding historie.

The first
Councell of
Aurelia.

IN the 22. yeere of the raigne of *Anastatius*, and vnder the raigne of *Clodonius* King of France, conueened 32. Bishops in the towne of Aurelia, of purpose to settle some order in Ecclesiasticall discipline, which through iniurie of time, and irruption of barbarous people into the countrie of France, had beene brought to great dissolution and disorder. The Canons of this Councell are coincident for the most part, with the Canons of all other Councells.

The Councell
of Gerunda
and Cæsaraugusta.

THE two former Councells assembled in Spaine, namely *Ilerdense*, and *Valentinum*, were vnder the raigne of *Theodoricus*. Now these two *Gerundense* and *Cæsaraugustanum* are celebrated vnder the same King, to wit, *Theodoricus* of the nation of the Gothes raigning in Spaine. In Gerunda seuen Bishops conueened, made Ecclesiasticall constitutions, chiefly about Baptisme, that *Catechumeni* should bee baptized on Easter day, and at Pentecost, when most solemne conuentions of people were gathered. They who were vnder infirmities and sicknesse, might bee baptized at any time, and the infant, which was likely to die, might be baptized the same day wherein it was borne. In Cæsaraugusta eleuen Bishops seemed to haue beene conueened. They forbid fasting vpon the Lords day, for superstition, or for respect of times, or for perswasion. It would appeare that this Councell had a desire to abolish the rites and customes of the Manichean heretikes, who were accustomed to fast vpon the Lords day.

The Councell
of Rome,

IN the dayes of *Hormisdas* by the mandat of *Theodoricus* King of Gothes raigning in Italie, a Councell was assembled

bled at Rome vpon this occasion. It was thought meet by the Emperour *Anastatius*, *Theodoricus* King of Italie and many others, that a Councell should be assembled at Heraclea for deciding controuersies in religion. Many Bishops resorted to Heraclea about the number of 200. but *Anastatius* suffered no Councell to be holden, thereby incurring the great blame of inconstancie, and carelesnesse in seeking out the truth: for this cause *Theodoricus* willed *Hormisdas* Bishop of Rome to gather a Councell at Rome, wherein the error of *Eutyches* is damned of new againe, & Ambassadors are ordained to be sent to *Anastatius* the Emperour, and to the Bishop of Constantinople, to diuert the, if it were possible from the error of *Eutyches*, but how inhumanely the Ambassadors were intreated, it hath beene declared in the description of the life of *Hormisdas*.

VNDER the raigne of the Emperour *Iustinus* a Synode was gathered in Constantinople by *Ioannes Cappadox*. Many grieuous accusations were giuen in against *Severus* Bishop of Antiochia, such as sacrilegious spoyling of Temples, vnder pretence of eschewing causes of Idolatrie, hee tooke away the golden doues that hung about the fontes, and the altars, and hee vttered many blasphemous speeches against the Councell of Chalcedon. *Ioannes Cappadox*, albeit hee was of a bad religion himselfe, yet the authoritie of the Emperour, and consent of the Councell procured that *Severus* should be damned of heresie, whom the Emperour also banished, and (as some affirme) punished him also by commanding that his blasphemous tongue should bee cut out. In like manner the Monks of Apamea in a Councell conueened in Syria secunda, accused *Severus* of bloody cruelty, and oppression, in besieging of Monasteries, slaying the Monks, and spoyling their goods. The like accusation was giuen in against *Peter* Bishop of Apamea, which accusations beeing sufficiently proued by vn suspect witnesses: this Councell damned *Severus*, and *Petrus* Bishop of Apamea.

The Council
of Constanti-
nople.
Hist. Magd.
cent. 6. cap. 9.

The Synode
Syria secunda.

The second
Councell of
Toledo.

IN the fifth yeere of King *Abnaricus* was the second Councell of Toledo conueened, partly for renewing the ancient constitutions of the Church, and partly for making new constitutions belonging to Ecclesiasticall discipline. It was ordained that children whom their parents had dedicated to the Church, they should not be admitted to the office of a Subdeacon, vntill they were eightene yeeres of age, neither to the office of a Deacon, before they were twentie five yeeres old, and at the beginning of their admission to the office of a Subdeacon, namely, when they were full eightene yeeres old (and not before that time) they should bee presented before the Clergie, and people to make an open declaration, whether they were of purpose to leade a continent life, or to marrie, and these who protested they had not the gift of continency, are tolerated by the first Canon of the second Councell of Toledo to marrie.

Canon 1.

The first gene-
rall Councell
holden at
Constantino-
ple.

IN the yeere of our Lord 551. and in the 94. yeere of the raigne of the Emperour *Iustinian*, was a generall Councell assembled at Constantinople. The principall causes of this meeting are expressly set downe by *Euagrius* lib. 4. cap. 38. First in respect of the controuersie betwixt *Eustochius* B. of Ierusalem, and *Theodorus Ascidus* B. of Cæsarea Cappadocia: *Eustochius* cast out the Monkes of Nova Laura, who obstinately defended the errors of *Origen*. *Theodorus Ascidus* assisted them, and said, that *Eustochius* Bishop of Ierusalem had dealt cruelly, and inhumanely with his brethren; to pacifie this controuersie was this Councell conueened: Also great disputation was in the Church about the bookes of *Origen*, of *Theodorus* Bishop of Mopsuesta, and some writings of *Theodoretus* Bishop of Cyrus, and *Ibas* Bishop of Edessa: this was the second cause of this great contention to put an ende vnto these contentious disputations. At this time *Menas* was Bishop of Constantinople, but he ended his life in the very time of the generall Councell. The first question mooued in the Councell was this: Whether or no, men who were dead, and had ended their course, might lawfully be cursed and excommunicated.

excommunicated. To this *Eutychius* (a man before this time of no great account) answered: That like as *Iosias* ^{2. Reg. 23. vers. 16.} not onely punished Idolatrous Priestes who were aliuē, but also opened the graues of them who were dead, to dishonour them after their death, who had dishonoured God in their life-time: euen so the memorialls of men might be accursed after their death, who had harmed Christes Church in their life-time. This was thought by the Fathers ^{*Euag. lib. 4. cap. 38.*} of the Councell to be pertinently spoken, and when his answer came to the eares of the Emperour *Iustinian*, hee appointed that hee should be ordained Bishop of Constantinople, for *Menas* died suddenly in time of the Councell. *Vigilius* Bishop of Rome was in Constantinople in time of this Councell, but would not be present at the Councell, lest the dignitie of the Romane chaire should bee impaired, if the Patriarch of Constantinople had bene equalled with him in honour, for *Eutychius*, after *Menas*, was moderator of the Councell. The generall conuention tooke this effect, That the writings of *Theodorus* Bishop of Mopsuesta were vtterly condemned, and the replies of *Theodoretus* to the 12. heades of *Cyrrillus*, with the letter of *Ibas* written to *Maris* a Persiā were damned. Finally the errors of *Origen* were damned, & *Theodorus Ascidus*, together with the Monks of Nova Laura, who defended the errors of *Origen*, all were excommunicated, and the 4. preceeding generall Councils were confirmed with full allowance. The Councell of Mopsuesta immediatly following, tended onely to this, to know when the name of *Theodorus* sometime B. of Mopsuesta a towne of Cilicia, was razed out of the roll called *sacra diptycha*. And the ancients both of Clergie and people, assured the Emperour *Iustinian* that the name of *Theodorus* was razed out of the roll of holy Bishops before their time.

Vnder the raigne of *Gildebertus* king of France, were frequent meetings of Bishops in Aurelia a town of France commonly called Orleans. Many superstitious constitutions were hatched amongst them, especially about prohibition of marriage, ^{The second, third, fourth and fifth Councils of Aurelia,}

marriage, for this doctrine of deuils had now gotten the vpper hand in the West. The verse of *Homer* may be written in the frontispice of these Councils *Αἰσχρόν γ' ἔσθ' ἔμειν, κενεότεν γένοιαι*: that is, It is a shame to tarie long, and to returne emptie. If they meet so oft, some fruites worthy of their meeting should haue beene brought out to the world, but it is a wearisome thing to trauell a long time in the wilderness of Arabia, albeit in it there bee large fieldes, yet it is a barren ground, and the paine of wearisome traouelling is not recompensed with the delight of any refreshment that can be had there. This I write, not to hinder any man from the reading of these Councils also: for some good things are to bee found in them, but to wish that the short time wee haue to liue in this world should not be vnfruitfully spent.

Canon 4. In the second Council Simonie is damned, and the receiuing of money for admitting a man to a spirituall office is vtterly detested.

Canon 8. In the third Councell Periurie is abhorred in a man hauing a spirituall calling, but softly punished by 2.yeeres excluding of him from the communion.

Canon 4. In the fourth Councell, it is ordained that in the offering of the holy Calice, nothing shall be presented, except wine onely, vnmixed with water, because it is a sacrilegious thing to transgresse the holy mandate and institution of our Sauiour Christ.

Canon 10. In the fifth Councell it is condescended, that no man shall be ordained Bishop, without consent of King, Clergie and people, according to the ancient constitutions of the Church, and that no spirituall office shall be bought by money.

The heape of constitutions about the keeping of Pasche day and Lent, about the prohibition of marriage betwixt Christians and vnconuerted Iewes, about seruants not to bee admitted to Ecclesiasticall orders, about assemblies to be at the least yeerely conuocated by Bishops, about Ecclesiasticall rents not to be dilapidated. The nature of

a short Compend cannot permit mee to insift in such things.

Vnder the raigne of *Theodobertus* king of France, the Fathers who were present at the Councils of Aurelia, conuened also in the Councell of Overnie, and ordained that no man should presume to the office of a Bishop, by the fauour of men in credit, but by the merites of an honest and vnreprouable life. The Council of Overnie. Canon 2.

That the dead body of a Bishop in time of his funerall should be couered with the pall, otherwise called *Opertorium Dominici corporis* which couered the Altar, lest the honour done to the body, should be a polluting of the Altar, with many other constitutions, which of purpose I ouerpasse with silence. Canon 4.

Vnder the raigne of *Aribertus* king of France, a Councell was assembled at Tours. In this Councell it was ordained, that the Clergie and people in euery Congregation should prouide support for their owne poore, and not permit them to wander to vncouth places: for indeed this custome of wandering hath brought in Atheisme amongst the poore, when they leaue their owne Congregation, they leaue also their owne Pastor, who attended vpon their conuersation, and they fall into the snare of the deuil. The Councell of Tours. Canon 5.

It was also statute and ordained that a Bishop should count his wife as his sister, and that he should no manner of way companie with her: and for this cause hee should haue Presbyters, and Deacons so familiarly conuersant with him, that they might beare testimonie of his honest behauiour, to wit, that he neuer companied with his wife. The Romanists who count the prohibition of marriage to be the soule of their religion, could not ouerpasse this Canon without a censure. Now let vs heare what *Censura* saith. *Intellige hunc Canonem iuxta usum Orientalis Ecclesie, in qua coniugatus promouebatur ad sacerdotium*: that is, Vnderstand this Canon according to the custome of the Orientall Church, wherein a married man

man was promoted to the Priesthood: well excused. The B. of Rowen, Burges, Tours, &c. are conueened in the towne of Tours, to prescribe rules to the Orientall Church, or at least rules vnto their own bishops to liue after the forme of the Orientall Church, which neuer came in their minde to doe, as may evidently be knowne by the sixt generall Councell.

Canon 15.

Moreouer, it was ordained, that no Priest, or Monke should receiue in bed with him another Priest or Monke, to the end they might be, so vnreproouable, that they would abstaine from all appearance of euill.

Canon 25.

In this Councell was set-downe very strict prohibitions, that no man should oppresse the Church, and conuert vnto his owne vse any thing duely belonging to them, lest hee incurre the malediction of *Iudas* who was a thiefe, and kept the bag, and conuerted to his owne vse a part of that mony which belonged to the poore.

The Councell of Paris.

IN the Councell holden at Paris, order was taken concerning admitting of Bishops to their offices, that no man should be admitted Bishop, without the full consent of Clergie and people, and that no man should presume by fauour of Princes onely, without the consents aforesaid, to become Bishop in any place.

The third Councell of Toledo.

Recaredus king of Spaine, & of the discent of the Gothes, who were miserably infected with the Arrian heresie, assembled a Councell of 62. Bishops at Toledo, where he renounced the Arrian heresie, and embraced the true faith, & the whole nation of the West Gothes in Spaine did the like, about the yeere of our Lord 585.

Hist. Magd. cent. 6. cap. 9. A Councell at Constantinople.

Vnder the raigne of *Mauritius* a Councell was assembled at Constantinople, for trying of the cause of *Gregorius* Bishop of Antiochia, whom *Asterius* Deputie in the East had accused of incest: but *Gregorius* was declared to be innocent, & his accuser was scourged with rodde, and was banished. In this Councell the name of *Oecumenick* Bishop, was attributed to *Iohn* Patriarch of Constantinople. The

The first Councell of Matiscon was assembled about the time of *Pelagius* 2, as the second Tome of Coucels recordeth. In it commandement was giuen, that no man of the Clergie should cite another man hauing a spirituall office, before a secular iudge.

Three Councils at Matiscon. Canon 8.

And that a Bishop or Presbyter should not intangle himselfe with carnall lust, after hee is promoted to so high dignitie, but the woman who before was his wife, now let her be his sister, and let the husband be changed into a brother. Marke how subtilly Sathan vnder pretence of lothing matrimoniall chastitie, is bringing in, all kinde of vncleannesse into the Church.

Canon 11.

The second Councell of Matiscon was conueened in the twentieth foure yeere of the raigne of *Gunthraus* king of France. In it complaint was made, that Baptisme was ministred vsually vpon euery holy day, insomuch, that vpon Easter day, scarce were two or three found to be presented to Baptisme. This they ordained to be amended, and that no man (except vpon occasion of infirmities) presume to present his child to Baptisme, but to attend vpon the festiuall dayes prescribed of olde, that is, *Easter* and *Whitsunday*.

Canon 3.

Also it was appointed and ordained, that the Sacrament of the altar should be ministred before any communicant person had tasted of meat or drinke.

Canon 6.

That no person who fleeth to the Church as to a citie of refuge, be drawne backe againe by violence, from the bosom of the Church, or be harmed in that holy place.

Canon 4.

That a bishop must not be attached before a secular iudge. That the houses of Bishops shall be kept holy with exercises of prayers and singing of Psalmes, and shall not be defiled with the barking of dogges, and muting of haukes.

Canon 3.

Canon 5.

That secular men shall doe reuerence to those who are of the Clergie, euen vnto the lowest degree of the, in such sort that if the secular man doe meete any of the Clergie walking on foot, he shall honour him by vncouering his head: but if the secular man be riding on horsebacke, and the Clergie man

Canon 17.

man on foote, then the secular man shall light downe from his horse, and shall doe reuerence to the Church-man: this age smelleth of Antichristian pride.

In the third Councell at *Mariscon* there is nothing to be read but a contentious disputation betwixt two Bishops, *Palladius* and *Bertramus*, & foolish questions scarce worthy to be disputed in Grammer schooles. Whether or no a woman may be called *Homo*.

A Councell
at Rome.

IN the yeere of our Lord 595. and in the thirteene yeere of the raigne of the Emperour *Mauritius*: *Gregorius* first Bishop of Rome assembled a Councell at Rome of twentie foure bishops, thirty foure Presbyters, wherein first of all he confirmed the first foure generall Councils.

He ordained that at the celebration of the Sacrament there should be lesse singing and more reading of Psalmes and Gospel: because weake people transported with the delight of a sweet and delicate voyce, marked not how men of a lewd life drew neere vnto the Altar of God.

He ordained also that laicke boyes should not be cubiculars to the bishops or Rome: but that Presbyters, Deacons, or Monkes should be witnessers of the honestie of their conuersation.

And that the Beare wherein the body of the Bishop of Rome is brought forth to be buried, shall not be ouerspred with any couering aboute the Beare.

That for ordination of men in spirituall offices, no reward shall be craued. For like as the Bishop should not sell the imposition of his hands, euen so the minister or notare should not sell his voyce and pen. If hee who is ordained, voluntarily giueth any thing as a testimonie of his thankfulness, this is not forbidden to be receiued.

Gregorius standing before the place where the body of Saint *Peter* is buried, pronounced many Anathems, wherevnto the rest of the assemblie with vniforme consent, said Amen. Amongst the rest, the Presbyter or Deacon, who marrieth a wife is deliuered to the deuill, and a man who marrieth

marrieth his owne spirituall sister (whom in our language, we call his goslope) hee is likewise deliuered to an euill Heard to be kept. Albeit *Gregorius* be not counted the worst amongst the bishops of Rome, yet when hee followeth not the certaine rule of the written word of God, hee is wandering in the mist as boldly as others did before him.

THe Councils which I haue ouerpassed with silence, such as Gradenſe, Braccarenſe, Lateranenſe, Lugdunenſe, Pictavienſe, Metenſe: leſt I ſhould ouercharge a litle booke with an vnneceſſarie burthen, or trouble the reader of ſuperſtitious rites, damning of old heresies, and of euery contentious diſputation, more duely belonging to ciuill iudges than to spirituall conuentions, I referre mine excuſe in this to the wiſdome of the iudicious Reader.

CENTVRIE VII.

A Councell
at Rome by
Bonifacius the
third.
*Plain. in vit.
Bonif. 3.*



IN the yeere of our Lord 607. and vnder the raigne of the Emperour *Phocas*, a Councell was assembled at Rome of 72. Bishops, 30. Presbiters, and 3. Deacons. In this councell the priuiledge of supremacie giuen by *Phocas* to the Roman Church, was published. Likewise it was ordained vnder paine of cursing, that during the life-time of a Bishop, no man should talke of the election of another: That no man by largition of money should purchase vnto himselfe a spirituall office, and that no man should consult concerning the election of another Bishop or Pope before three dayes were expired, after the death of the defunct: and that the Bishop should be elected by the Clergie & people, and their electiō should be ratified by the Magistrate of the Citie and the Pope: by these words, *Volumus et iubemus*, that is we will and we command, otherwise the election shall be voyde, and of none effect.

Another as-
semblic hol-
den at Rome
by Bonifacius
the fourth.

Note.

The first
Councell of
Bracara coun-
ted the second
by *CARAXE*.

Bonifacius the fourth gathered another assemblie in the eight (that is in the last) yeere of the raigne of *Phocas*: where- in he gaue power to Monkes to preach, to minister the Sacraments, to heare Confessions, to bind and loose, and associ- ated them in equall authoritie with the Clergie.

BRacara or Bracara, vulgarly called Braga, is a towne in Portugall. In the yeere of our Lord 610. and vnder the raigne of *Gundemarus*, king of Gothes, raigning at that time in the countrey of Spaine, assembled some Bishops of Gallicia, Lusitania, and of the Prouince called Lucensis of olde. It was ordained, That euery Bishop should visit the Churches

of

of his diocse, and see that baptisme was duly ministred, and that *Catechumens* twenty dayes before their baptisme should resort to the purifications of Exorcismes, and should bee instructed in the knowledge of the Apostolick Symbol, and that the people should bee exhorted to beware of Idolatry, adultery, murder, periury, and all other deadly sins. Canon 1.

That Bishops should not lift vp the third part of the ob- lations of the people, but that it should remaine in the parish Church, for furnishing light, and for repairing the fabrick of the Church: and that the Bishop should compell none of the Clergie to attend vpon him in seruire workes. Canon 2.

That Bishops, for ordination of the Clergie, should re- ceiue no rewards. Canon 3.

That neither a little balme, nor yet the price thereof should be exacted from the people for their baptisme, in any time to come: lest they should seeme (with *Simon Magus*) to sell the gift of God for money. Canon 4.

That Bishops, before the dedication of Churches, shall see a charter, containing a sufficient maintenance for them, who shall serue in the Church, and for a substantiall furniture of lights thereunto. Canon 5.

A Church builded for gaine, and contribution of the people, redounding to the vantage of the builder, shall not be consecrated. Canon 6.

Parents, who are poore, and present their children to bap- tisme, if they offer any thing voluntarily, it shal be accepted: but they shall not be compelled to pay any thing, neither shall a pledge be required from them, lest poore people fear- ing this, with-hold their children from baptisme. Canon 7.

If any of the Clergie bee accused of fornication, let the accuser proue his accusation, by two or three witnesses, ac- cording to the precept of the Apostle, else let the accuser be excommunicate. Canon 8.

That Metropolitane Bishops, shall signifie to others of the Clergie, the time of the obseruation of Easter, or Pasch day: and the Clergie, after the reading of the Gospell, in like manner intimate the day vnto the people. Canon 9.

Qq

That

Canon 10.

That whosoever tasteth meate or drink, before he consecrate the oblation of the Altar, shall be depoyed from his office.

The Councell
of Altiſſidoru.

IN the yeere of our Lord, 613. assembled in a towne of France, called Altiſſidorum, otherwise Antissidorum, vulgarly Auxerre, a number of Abbots and Presbyters, with one Bishop, and three Deacons. In this Councell they damned Sorcerie, and the seeking of consultation at Sorcerers, in the first, third, fourth, and fift Canons: wherby it appeareth, that Sorcery hath been in frequent vse in France. Many superstitious constitutions were set down in this Synod, concerning the number of Masses, prohibition of tasting meate before Masse, concerning buriall, prohibition of Baptisme before the festivity of Easter-day, except vpon necessity, and feare of approaching death, prohibition of Matrimoniall copulation with their owne wiues, to Presbyters and Deacons, after their blessing and consecration; with prohibition of marriage also, to the widowes of the defunct Presbyters, Deacons, or Sub-deacons: this was a yoke of Antichristian subiection indeed. Brothers and sisters children are forbidden to marrie.

Canon 31.

It is not lawfull for a Presbyter to sit in iudgement, when any man is condemned to death.

Canon 35.

It is not lawfull for a Clergie-man to cite another of the Clergie before a secular Iudge.

Canon 36.

It is not lawfull for a woman with a naked hand, to touch the holy Eucharist.

Canon 38.

It is not lawfull to take refreshment of meate, with an excommunicate person.

Canon 39.

If any of the Clergie receiue an excommunicate man, without the knowledge of him who did excommunicate him, he shall receiue the like sentence, that is, he shall likewise be excommunicated.

Canon 40.

It is not lawfull for a Presbyter in banqueting time, to sing or dance.

Many Canons, to the number of 45. were concluded in this Councell: but I haue determined not to over-lade a little

little booke, with commemoration of an heape of vnprofitable, vnecessary, and superstitious Canons.

IN the yeere of our Lord, 364. and in the 24. yeere of the raigne of the Emp. *Heracius*, a Councell was gathered in Hispalis a towne of Spaine, vulgarly called Civill la grand. ^{The Councell of Hispalis, vnder Sisebutus.} It was gathered by *Isidorus* Bishop of Hispalis, at the command of King *Sisebutus*, who was both present & President, in this Councell. For two principall causes was this Synod convened: namely, for suppressing the heresie of *Aneapaloi*, which was a branch of the heresie of *Eutyches*: secondly, for decission of questions, which arose amongst Bishops, concerning the marches & bounds of their dioceses, with some other Ecclesiasticall causes. They had 13. Sessions, or meetings, as is declared, 2. *Tom. Council.*

In the first action *Theodulphus* Bishop of Malaca, complained, that by iniury of warres an ancient parish Church was separated from his towne, and possessed by others. It was concluded, that he should be repossessed againe into his ancient priuiledges, and that prescription of time should haue no place, if it were knowne, that hostility and war-fare had hurt a man in his rights.

In the 2. Session, the controversie betwixt *Fulgentius* B. of Astigita, and *Honorius* B. of Corduba, concerning the marches of their dioceses, was debated: and men were chosen to visite the bounds, and to decide the controuersie.

In the 3. Session compeared *Cambra* B. of Italica, a towne of the province of Spain, of old called Bætica: he complained against one of his Clergie, named *Passandus*, that hee being brought vp frō his infancy in the Church of Italica, yet had fled without any iust cause to Corduba. It was ordained, that whosoever fled from his owne Church vnto another, should be sent back againe, and be put into a Monastery, & should be deuested of his honor for a time, to the end, that the sharpnesse of discipline might correct the licentious liberty of vagring and wandering.

In the 4. Session, it was complained, that some were consecrated to bee Levites in the Church of Astigita, who had

married widowes: This ordination was annulled; and it was ordained, that none of these Levites should be promoted to the honor of a Deacon.

In the 5. Session, a Deacon of the Church of Agabra complained of the ordination of three persons in that Church: one was ordained to bee Presbyter, and two to bee Levites. The Bishop being blind, laid his hands vpon them, but one of the Presbyters pronounced the blessing: Now the Presbyter who had pronounced the blessing, was dead before the Councell of Hispalis, therefore they remitted him to his owne Iudge: but the three persons afore-said admitted to Church-offices, they deposed them from their offices, as persons vnlawfully admitted.

In the 6. Session, it was found, that *Fragitanus*, a Presbyter of the Church of Corduba, was most vniustly both deposed and banished, by his Bishop. For remedy, that the like mis-order should haue no place in time to come, it was statuted & ordained, that a Bishop, without advice of his Synode, should not presume to depose a Presbyter.

In the 7. Session, Chore-episcopi, & Presbyters are debarred frō the high priuiledges of the Episcopal office: namely, from the consecration of Presbyters, of holy Virgins, Churches, & Altars, from laying hand vpon men converted from heresie, & conferring vnto them the holy Spirit, frō making of Chrisme, & signating with it the fore-heads of them who are baptized, from absolving publickly in time of Masse, any penitent person, and sending testimonials to forraigne parts, called *Formata epistole*: and finally, from baptizing, consecrating the Sacrament, blessing the people, and teaching them, receiving penitents, when the Bishop was present.

The 8. Session intreated concerning *Heliseus*, a servant, whom the Bishop of Agabra had set at liberty, and hee on the other part abused his liberty, so farre, that he presumed by Magicall Art to cut off the Bishoppe who had bene so beneficiall vnto him: he was ordained to be deposed againe to his former seruil estate, that hee might learne obedience to his superiours, by the heauie yoke of seruil subiection.

In

In the ninth Session, it is forbidden, that Bishops should haue Leke-men to be masters of their house, but onely some of their owne Clergie, should be dispensators of their household affaires, because it is written, *Thou shalt not plow with an Oxe and an Asse together.* By the way marke, that nothing was so miserably abused at this time, as testimonies of holy Scripture.

In the tenth Session, the Monasteries lately builded in the Bætiike Province, were allowed, and confirmed.

In the eleventh Session, the Monasteries of Virgins are recommended to the over-sight of the Abbot governing the Monastery of Monkes, with caveats, that all appearance of euill should be providently eschewed.

In the twelfth Session, one professing the heresie of *Acephali* compeared, who denied the distinction of two natures in Christ, and affirmed, that the divinity of Christ did suffer vpon the Crosse: but he was seriously dealt withall, and convicted by testimonies of holy Scripture, and Fathers: so that hee renounced his hereticall opinion, and embraced the true faith; and the whole Councell gaue thankes and praise vnto God, for conuersion.

In the thirteenth Session, there is a prolix refutation of the opinion of those who supposed, that the two natures of Christ were confounded, and that the divinity suffered. *Isidorus* seemeth to be the compiler of this Treatise, against *Acephali*, given into the Councell of Hispalis: and many do thinke, that hee collected into one volume the Councils *Hisp. Magd.* that preceded his time: for he was a man more learned than *Cent. 7. cap. 10.* his fellowes, in his dayes.

IN the yeere of our Lord, 639. and vnder the raigne of *Si-* *senandus*, King of Spaine, by the Kings commandement, moe then 70. Bishops and Presbyters were conuened in the towne of Toledo, vpon occasion of diversity of ceremonies and discipline, in the countrey of Spaine.

First, they set downe a short confession of the true Faith, which they ordayned to be embraced and kept.

Qq 3

Secondly,

Canon 2.

Secondly, that there should be an vniforme order of praying, singing of Psalmes, solemnities of Masses, Euen-song, seruice, throughout al Spaine & Gallicia, like as they all professed one faith, & dwelt in one kingdome, lest diuersitie of ceremonies & rites should offend ignorant people, & make them to thinke that there was a schisme in the Church.

Canon 3.

It was statuted and ordained, That at least once in the yeere prouinciall Councils should be assembled: and in case any controuersie should fall out in matters of Faith, a generall Council of al the prouinces of Spaine should be assembled. Here let the judicious Reader marke, that in proesse of time almost all thinges are subject to alteration; and Councils, of old called Nationall, now abusiue begin to be called Generall. The order of incomming of Bishops to the Council, sitting in the first place, and of the Presbyters after them, and sitting in a place behinde the Bishops: and of Deacons, who should stand in presence of Bishops and Presbyters, is described at length in the third Canon.

Canon 4.

That the Festiuitie of Easter, or Pashe day, should be kept vpon the day of Christes resurrection.

Canon 5.

Concerning the diuersitie of rites vsed in Baptisme, some vsing the ceremonie of thrise dipping in water, others one dipping only. It was thought most expedient to be content with one dipping, because the Trinitie is so viuely represented in the name of the Father, Sonne, and holy Ghost, that there is no necessitie by three dippings in water to represent the Trinitie: and for eschewing all appearance of schisme, and lest Christians should seeme to assent vnto heretikes who diuide the Trinitie: For all these causes it was expedient to keepe vniformitie in the ceremonies of Baptisme.

Canon 6.

It was statuted and ordained, That vpon Fryday immediately preceeding Easter day, the doctrine of the suffering of Christ, of repentance, and remission of sinnes, should be clearly taught vnto the people, to the end, that they being purged by the remission of sins, might the more worthily celebrate the feast of the Lords resurrection, and receiue the holie Sacrament of the Lords bodie and blood.

The

The custome of putting an ende vnto the fasting of Lent vpon fryday at nine a clocke, as damned, because in the day of the Lords suffering, the Sunne was couered with darknesse and the elementes were troubled: and for honour of the Lords suffering that day should be spent in fasting, mourning, and abstinence: and he who spendeth any part of that day in banquetting, let him be debarred from the Sacrament of Christs bodie and blood on Pashe day.

That the Tapers and Torchcs, which shined in the church in the night preceeding the day of the resurrection should be solemnly blessed, to the end, that the mystery of the holy resurrection might be expected with consecrated lights. Such voluntary seruice inuented by the braine of man, had great sway at this time.

That in the daylie Church-seruice the Lords prayer (vulgarly called *Pater noster*) should be rehearsed, because it is vsually called *Oratio quotidiana*, that is, a daylie prayer.

That Alleluiah be not sung in time of Lent, because it is a time of mourning, and humiliation, vntill the dayes of resurrection be celebrated, which is a time of ioy and gladnesse.

That after the Epistle a part of the Gospell should be read.

That Hymnes and spirituall songes, not contained in holy Scripture, may be sung in the Church.

The song of the three Children shall be sung in all Churches of Spaine and Gallicia.

In the end of Spirituall songes it shall not be simply saide, Glorie to the Father, and to the Son, &c. but, Glorie and honour to the Father, and to the Son, and to the Holy Spirit, to the end, that hymnes sung in earth, may be correspondent to the song of the Elders in Heauen, *ἀξιοῦσι κύριε λαβεῖν τὴν δόξαν, καὶ τὴν τιμὴν, καὶ τὴν δύναμιν: Apocal. 4. 11.*

In Responsories, if it be a matter of gladnesse, the end shall be, Gloria, &c. and if it be a matter of sadnesse, the end shall be, Principium, &c.

The booke of the *Apocalyps* of Saint Iohn, is declared

to be a booke of Canonick Scripture, and to be preached in open audience of the Church, betwixt Easter and Whitsonday.

Canon 17. It is forbidden, that the holy Communion should be celebrated immediatly after the saying of the Lords Prayer: but let the blessing bee first giuen, and then let the Priestes and Levites communicate before the Altar, the Clergie within the Quire, and the people without the Quire.

Canon 18. No man shall be promoted to the honour of Priesthood, who is infamous, who hath beene baptized in heresie, who hath gelded himselfe, who hath married the second wife, or a widow, who hath had concubines, who is in a servile condition, who is vnknowne, Neophycus, who is given to war-fare, or an attender in Court, who is vnlearned, or hath not attained to the age of thirtie yeares, who hath not proceeded to honour by ascending degrees, who by ambition, or bribes, hath presumed to honour, who hath been elected by his predecessor, who hath not beene elected by the Clergie and people of his owne citie: He who is approved, shall be consecrated on the Lords day, by all the comprovinciall Bishops, at least by three of them.

Canon 19. Let Levites be of the age of 25. yeeres before their admission, and Presbyters of 30.

Canon 20. Let Bishops be vnreproveable, according to the precept of the Apostle, 1 Tim. 3.

Canon 21. Let Bishops not onely haue the testimony of a Good conscience in the sight of God, but also the testimony of an vnreproveable conversation amongst men.

Canon 22. Presbyters & Levites, whom infirmity of old age permits not to abide in their secret chambers: yet let them haue witness of their honest conversation and remaining places.

Canon 23. Youth-hood is prone and bent to evill: therefore let them that are young, be all brought vp in one conclaue, vnder the instruction and government of some well approved Senior. But they who shall be found lascivious and incorrigible, let them bee thrust into a Monastery, to the end, that stricter discipline may correct the proud minds of insolent youths.

Seeing

Seeing that ignorance is the mother of all errors, it becommeth Presbyters, who haue vndertaken the office of teaching, continually to meditate vpon holy Scripture, according to the words of the Apostle, *Take heed to reading, exhortation, and doctrine, 1 Tim. 4.* for by meditation of holy Scripture, and the Canons of the Church, men are made able to instruct others in knowledge, and in precepts of good manners.

Presbyters shal receiue from their owne Bishops an official booke, to the end, that through ignorance they doe nothing amisse, neither in celebration of the Sacraments, nor in their Letanies, nor in their forme of coming to Councils.

When Presbyters and Deacons are admitted to their offices, they must vow chastitie, and binde themselues to their Bishops, to lead a continent life: and after such profession, let them retaine the discipline of an holy life.

A Bishop, Presbyter, or Deacon, who shall happen to be vniustly deposed, if they bee found innocent by the tryall of the Synode, let them be restored to their former dignities before the Altar, by the hands of Bishops, in this manner. If hee bee a Bishop, let him be restored to his Orarium, with Staffe and Ring: If hee be a Presbyter, to his Orarium and Planeta: If he be a Deacon, to his orarium and Alba: If he be a Sub-deacon, to his Plate and Chalice: and other orders, let them receiue in their restitution, that which was given vnto them in their ordination.

If any of the Clergy be found to haue consulted with diuiners & forcerers, let him be deposed from his dignity, & put into a Monastery, to make continual penance for his sacrilege.

Church-men who dwell in borders, confining to a Nation that is vnder hostility with their owne countrey, let them neither receiue from the enemies of the countrey, nor direct any secret message vnto the enemies.

If any Church-man sit in iudgement, or be iudge in a sentence of blood, let him bee depriued of his dignity in the Church.

Let Bishoppes haue a care of such as are oppressed, to re-
proue

Canon 31.

prooue the mightie men who oppresse them: and if the word of wholesome reproofe profite nothing, let them complaine to the king, to the ende, that by regall authoritie impietie may be subdued.

Canon 32.

Seeing auarice is the roote of all euill, let Bishops so gouerne their dioceses, that they spoyle the not of their rights: but according to the determination of anteriour Councils, let them haue the third part of Oblations, Tithes, Tributes, & Cornes: the rest let it remaine vnto the Paroches free, and vntouched.

Canon 33.

That thing which one Bishop possesseth, without interpellation, for the space of thirtie yeeres, let no man in that same Prouince be heard in an action of repetition: But as concerning them who dwell in diuerse Prouinces, the case standeth otherwise, lest while Dioceses are defended, the boundes of Prouinces be confounded.

Canon 34.

A Church newly builded, shall appertaine vnto that Bishop, in whose diocesse it is knowne that spiritual conuentions haue beene kept.

Canon 35.

A Bishop shall visit yeerelie all the paroches of his diocesse, and in case he be hindered by infirmitie, or by weightie businesse, he shall appoint faithfull Presbyters and Deacons, to take inspection of the fabrick of the Churches, and of their rentes.

Canon 36.

Whatsoeuer reward a Prelate promisseth to a man who vndertaketh any worke tending to the vtilitie of the Church, let him faithfully performe his promise.

Canon 37.

Seeing that a part of Church-rentes is bestowed vpon sustentation of strangers, and of poore and indigent people, if it shall happen at any time, those persons, or their children, to be indigent, who haue rendered any rent to the Church, let them render a just deserved retribution to their benefactors, in sustaining them, to whose beneuolence they are adored.

Canon 38.

The Deacons are decerned to be inferiour to Presbyters.

Canon 39.

Let the Leuites be content to be cloathed with their *Orarum* onely vpon the left shoulder, and not vpon their right shoulder

shoulders: and let it neither be beausified with colours, nor with gold: *Platina* in the life of *Zosimus*, calleth it *Linastrina*.

Let Clergie-men haue the vpper-most part of their heads bare and shauen, and the lower part rounded, not following the example of the Readers of Gallicia, who did shauie onely a litle of the vpper-most part of the haire of their head: conforming themselves, in so doing, to the custome of some Heretikes; which dishonour is to bee remoued from the Churches of Spaine.

No strange women shall cohabite with Church-men, onely their mother, or sister, or her daughter, or fathers sister, may dwell with them, amongst which persons the bandes of nature permitteth not to suspect any sinne, according to the constitutions of auncient Fathers.

Some of the Clergie, who are not married, are intangled with the forbidden lust of strange women, let the Bishop separate them, sell the women, and redact the men infected with their lust, for a space, vnto penance.

If a man of the Clergie marrie a wife, or a widow, or a deuorced woman, or an harlot, without aduise of his Bishop, let the Bishop separate them againe.

Clergie-men, who haue cloathed themselves with armour voluntarilie, and haue gone to warre-fare, let them be deposed from their office, and bee thrust into a Monasterie, there to remaine all the dayes of their life.

Church-men, who are found spoyling the sepulchers of persons departed, let them be deposed, and be subject vnto three yeeres penance.

By the commandement of king *Sisemundus*, Churchmen are exempted from all publike indictions and labours, to the end with great libertie they may attend vpon spirituall seruice.

Let Bishops haue some of their owne Clergie to be rulers of their house-holde-affaires, according as the Councell of Chalcedon hath ordained.

A man is made a monke either by his parents deuotion, or by his own profession: but whether he be embarked into the

Note.

Canon 41.

Canon 42.

Canon 43.

Canon 44.

Canon 45.

Canon 46.

Canon 47.

Canon 48.

Note.

the Monasticke life, the one way or the other, there is no redreffe againe vnto a secular estate.

Canon 49.

Note.

Pertons of the Clergie, who are desirous to enter into a Monasterie, and to leade a contemplatiue life, let not their Bishops hinder the purpose of their minde, because they haue intention to enter into a better trade of living.

Canon 50.

Bishops haue power to constitute Abbots, to governe Monasteries, and to correct enormities, that shall happen to fall out amongst them: but not to redact them to servile offices, nor to convert the rents of the Abbie to their owne vse, as a possession duly belonging to themselves.

Canon 51.

The Monks who leauing their Monastery, returne againe to a secular life, and marrie wiues, let them be brought back againe to their owne Monasterie, there to doe penance, and to lament for their by past sins.

Canon 52.

Religious men, who wander vp and downe in a Nation, and are neither members of the Clergie, nor Monkes of any Monasterie; let the Bishops restraints their licentious libertie, and appoint them either to serue in the Clergie, or in a Monasterie, except such as through infirmity, or age, haue gotten an exemption.

Canon 53.

They who haue confessed the committing of any deadly sinne, cannot be promoted to Ecclesiasticall honors.

Canon 54.

Secular men, who in receiving their penance, haue been content to be shaven, and to put on a religious habit, if they revolt againe, and will needs become Laickes, and be incorrigible, then let them be counted apostates, and excommunicate from the fellowship of the Church.

Canon 55.

Widowes who haue put on a religious habit, and vowed chastitie, if they marrie, they haue damnation, according to the wordes of the Apostle, *1 Tim. 5. 12.*

Canon 56.

Iewes are not to bee compelled to receiue the Christian faith: but these who already by constraint, haue received it in the dayes of the noble King *Sisebutus*, seeing they haue been already partakers of our Sacraments, let them be compelled to persevere, lest the Name of the Lord Iesus bee blasphemed, and the Faith, which they haue embraced, bee

bee counted vile and contemptible.

They who receiue the bribes and rewards from the Iewes, to cloake their vngodlinesse, and to foster them in their infidelity, let them be accursed, and counted strangers from the Church of Christ.

Iewes, after their conversion to the Christian faith, if they be found to haue circumcised their sonnes or servants: by the commandement of the most religious King *Sisenandus*, it is ordained, that the circumcised children of the Iewes, shall be separated from the fellowship of their parents, and the servants shall bee set at liberty, for the iniury done vnto their body, by circumcision.

Iewes, who are punished to death for any contempt done by them against Christ, after their baptisme, this punishment shall not preiudge their children from right to enioy their goods, if they be faithfull, because it is written, *The sonne shall not beare the iniquity of the father, Ezech. 18. 20.*

Let not Iewes, after their conversion, haunt the company of other superstitious Iewes, as yet addicted to the abolished law of ceremonies, lest they be perverted: if they transgreesse this ordinance, such of them as haue professed Christianity, shall be given in service to Christians, others shall be appointed to be publicly scourged.

Iewes, who haue married Christian women, if they will not embrace Christian religion, let them be separated from their wiues company, and let the children be brought vp in the faith of their Christian mothers.

Iewes, who haue once professed Christian Faith, and haue sliden backe againe from it, shall not bee admitted witnesses before a Iudge, albeit they professe themselves to be Christians, because like as their faith is suspected, so in like manner, their humane testimony is to be doubted of.

Let no Iew be preferred to any publique office.

Let no Iew presume to buy a Christian servant, which if hee doe, the servant shall be taken from him, and shall be set at liberty.

Bishops, who haue not benefited the Church, by any proper

per donation of their owne goods, they should not impoverish their Church, by setting at liberty Church-servants, which thing if hee presume to doe, his successour shall reduce those servants againe to the possession of the Church, whom iniquity without any iust right hath absolved.

Canon 67. A Bishop, who setteth a servant at liberty, having first by permutation set another of the like worth, and merit, in his place, shall deny liberty to the fore-said servant, either to accuse or to beare witness against the Church, wherein hee was a servant; else he shall forfeit his liberty, and bee reduced to his former servile condition, in that same Church, which he would haue harmed; and in the meane time, the permutation afore sayd, shall stand firme and stable.

Canon 68. Hee who hath augmented Church-rents, either by conferring, or acquiring some augmentation vnto it, hath some liberty to set Church-servants at liberty, providing alwayes, they abide vnder the patrociny of the Church.

Canon 69, and 70, and 71. Because the patronage of the Church never dieth, let those servants, whom the Church hath set at liberty, and their posterity, be obedient to the Church, & depend vpon their patrociny. If they be vnthankfull, let their liberty bee forfeit, and let the Church defend them, from all insolency and wrong.

Canon 72, and 73. Servants, who are set at so full liberty, that their patrons haue kept no band of subiection over their heads, if they be vnspotted, and vnreprovable, they may bee promoted to Ecclesiasticall offices. But it is vnseemly, that any man shal be received into a spirituall office, who is bound vnto the servile subiection of an earthly Master.

Canon 74. In the end, earnest supplications are ordained to be made to God, for preservation of King *Sisenandus*, and the Nation of the Gothes: and many *Anathems* are pronounced against them, who shall presume to violate the oath of allegiance, made to the King. In the end, the Acts of this Councell are subscribed, by *Isidorus*, Bishoppe of Hispalis, and seventie other Bishops.

In

IN the first yeare of *Ghimilla*, King of the Gothes, and about the time of the raigne of the Emperour *Heracleon*, convened with *Eugenius* Bishoppe of Toledo, twenty other Bishops. In this Councell nothing was entreated, except a mandate was given, concerning the yeerely Letanies that should be made, three dayes immediatly following the Ides of December; and if the Lords day intervned these three dayes, Letanies should be deferred, vntill the beginning of the next weeke. In these three dayes, pardon for sins should be humbly begged at the hands of God, with teares. The rest of the ordinances of this Councell, appoint supplications to be made to God, for the preservation of the King and his children: and that they shall be accursed, who dare presume to seeke the kingly authority, without the consent of the whole countrey of Spaine, and the Nobility of the nation of the Gothes: and that no man shal raile vpon the King, or lie in waite for his life.

IN the yeere of our Lord, 652. or as others reckon, 650. Pope *Martinus* gathered a Councell at Rome, of more then an hundred Bishops. The error of the Monothelites, obstinately defended by *Paulus* Bishop of Constantinople, was the occasion of this Councell, together with the impious edict of the Emperour *Constans*, set out in favour of the heresie of the Monothelites.

In this Councell, over and besides an ample confession of Faith, many decrees and constitutions were made; all tending to damne those who denyed the Trinity, or the divine vnity in the divine nature, or the manifestation of the second person of the Trinitie, and his suffering in the flesh, or the perpetuall virginity of the Lords mother, or the two natiuities of Christ, one before all times, and another in time, by the operation of the holy spirit, or the distinction of the two natures after the ineffable vnity, or the distinction of wils, and operations in Christ. In like manner, all were damned who made opposition to the five preceding generall Councils. In particular, *Theodorus* of Phararitica, *Cyrus* of

The 5. Councell of Toledo.

The Councell of Rome in the dayes of Pope *Martin*.

of Alexandria, *Sergius Pyrrhus*, and *Paulus*, Bishops of Constantinople, were condemned, as patrons and obstinate defenders of the heresie of the Monothelites. There is more frequent mention of Fathers, than of Scriptures in this Councell; a perilous example to the posterity.

The 6. Councell of Toledo.

IN the yeere of our Lord 653. and in the third yeere of *Chinilla*, King of the Gothes in Spaine, the sixt Councell of Toledo was assembled, of 52. Bishops, *Eugenius* Bishop of Toledo, being President. The occasion seemeth to haue beene the renovation of old heresies, and contradiction to preceding Councils. After a confession of the Faith, Letanies are ordained to be said, as was appointed yearly, for preservation of the King.

Canon 2.

Canon 3.

It was ordained, by the advice of the Councell, with consent of the King and his Nobles, that no man should be tolerated to dwell in the kingdome of Spaine, who did not professe the Catholike Faith, and that Kings in all time to come, before they were placed in their royall seate, should be bound by the obligation of a solemne oath, to interpose their authority, that this act might bee obeyed: Otherwise, let the King, refusing to put this act in execution, be counted accursed, and be a faggot of the flames of everlasting fire. What *Ferdinandus*, King of Spaine, did, in driving out of his dominions, the Jewes, and the Saracens; some alledge, that it was done vpon the ground of this act: but now it is not a fit time to examine that question.

Canon 4.

Canon 5.

No man shall presume, by Simony or largition of mony, to attaine to Ecclesiasticall offices.

If any of the Clergie obtaine a pension, out of the Church-rents, let him possesse it vnder the title of *Præcaria*, lest by long possession, the Church rents be diminished.

Canon 6.

If any person be cloathed with a religious habite, which hee hath voluntarily accepted, if afterward hee forsake it, let him be excommunicated, if hee returne not againe vnto his order.

Canon 7.

The seuenth Canon, is a renewing of the foure and fifty Canon

Canon of the fourth Councell of Toledo.

Canon 7.

A married man, who voweth chastitie in time of sicknesse, if he recouer health, and haue not the gift of continencie, let him cohabite againe with his wife: but if shee die, he is debarred from the second marriage, which notwithstanding is permitted to the wife, if shee haue not vowed. This Canon is not set downe by precept and commandement, but permissiue, through indulgence, and a consideration of humane infirmitie.

Canon 9.

Seruants, whom the Church hath set at libertie, when one Prelate dieth, and another succeedeth, they are bound to renew the charters of their land which they possesse, else their charters shall be voyde, and of none effect, if they be not renewed within the space of a yeere next after the election of the new Prelate.

Canon 10.

The children of them whom the Church hath set at libertie, if their parents bring them vp in learning, they shall be brought vp in that same Church from which their libertie did arise, and shall serue the Bishop of that Church, alwayes without prejudice of their libertie.

Canon 11.

Let no man, vpon occasion of an accusation, be punished, vnlesse his accuser be presented: and in case he be a vile and infamous person, let no sentence be giuen out vpon the ground of such accusation, except in an action of treason against the life of the King.

Canon 12.

He who hath committed hainous offences, and fearing punishment, fleeth to the enemies of his countrey for refuge, let him be excommunicated.

Canon 13.

Let young men honour them who are in great credite and fauour with Princes: And let Seniors louingly cherish the younger sort, and present vnto them profitable examples of a good conuersation.

Canon 14. and

The 14. and 15. Canon intreate of the reward due to them who are found faithfull seruants to the King, in whatsoever estate, especially in the Church: and that rentes and landes bestowed vpon the Church, shall abide firmly in their possession without reuocation.

Canon 16.
and 17. 18.
and 19.

In the 16. 17. 18. and 19. Canons, there is a commemoration of the bountifull kindnesse of king *Chintilla* toward the Church, a prouision, that no Church-men should be allured by no deceitfull perswasion, to take a course against the king. A protestation before God, his Angels, Prophets, Apostles, Martyrs, and whole Church. That no man should enterprise any attempt against the King & his Noble estate: And they who shall presume to do to the contrarie, are appointed to eternall damnation. In the end, prayers are made to God to giue a good successe to their meeting: and thanks are giuen to the King, by whose authoritie they were assembled. So it is manifest, that by the authoritie of Princes, Nationall Assemblies were conueened at this time.

The seventh
Councell of
Toledo.

IN the yeere of our Lord 662. as *Fuñtius* reckoneth, and in the 6. yeere of *Chindasvindu*, king of Spaine, the 7. Councell of Toledo was assembled, consisting of 4. Archbishops, 30. Bishops, and a great number of presbyters, and messengers from them who could not be present. The occasion of this meeting was *Theodiscus* Bishop of Hispalis, a Græcia borne: He had corrupted the bookes of *Isidorus*, and dispersed many errors in his Church: & he contended for supermacie with the Bishop of Toledo. In this Councell *Theodiscus* was remooued from his office. The prioritie of dignitie was conferred to the Bishop of Toledo.

Canon 1.

In the second Tome of Councils, six Canons are referred to this meeting: First Laikes, and men also in spirituall office, are forbidden to attempt any thing against the estate of their countrie, either by sedition or treason.

Canon 2.

Secondlie, it is appointed and ordained, That in case any man, ministring the Sacrament of the Lords holy Supper, be hindred by any superuenient sicknesse, that another shall bee readie to finish the worke which hee hath begonne.

Canon 3.

Thirdly, That the Presbyters, and the whole Clergie shall be present at the funerall of a bishop.

Canon 4.

Fourthly, It is forbidden, that Bishops in their visitation should

should extort or oppresse the Churches which they visite.

Fiftly, That men inclosed into a Monasterie, should first receiue instruction in their Monasteries, before they presume to teach others.

Sixty, A commandement is giuen, That the Bishops in Canon 6. neare adjacent places, should bee obedient to the Bishop of Toledo, and at his commaundement they should appeare in the towne of Toledo.

CABillonum, vulgarlie called Chalon, is a towne in Burgunnie, nor farre distant from Matiscone. In this towne, by the commandement of *Clodouens* king of France conue. ned 44. Bishops. *Gandericus* Bishop of Lions was President, and *Landilennus* Bishop of Vienne. *Theodorus* Bishop of Arls, because hee refused to appeare before the Councell, was suspended from his office, vntill the next Councell. The Councell
of Cabillonum.

In this Synode the Canons of the Councell of Nice had great allowance. It was forbidden, that two Bishops should be ordained in one towne: That no man should sel a Christian seruant to a Iew: And, that two Abbots should not be chosen to gouerne one Monasterie: That no labouring of the ground, or other secular worke, should be done on the Lords day: with many other Canons, coincident with the Canons of other Councils.

IN the dayes of the Emperour *Constantinus Pogonatus*, and vnder the Popedom of *Agatho*, a Councell was gathered at Rome, about the question of the willes and operations of Christ: wherein it was decreed, by the suffrages of 125. Bishops of Italy, France, Lombardy, of the nation of the Gothes, of Britanes, and Schlaunians, That two willes and two operations were to bee acknowledged in Christ: And the opinions of *Theodorus*, *Cyrus*, *Sergius*, *Pyrrhus*, and *Pantenus*, defenders of the heresie of the Monothelites was damned. The vaunting words of the letter of *Agatho*, written to the sixe generall Councell, wherein he braggeth, that the Bishops of Rome neuer erred in matters of Faith, lay

lay them aside at this time, for they are false, and vnttrue, as I haue already prooued, and shall prooue hereafter, if it please the Lord.

The eighth
Councell of
Toledo,

IN the yeere of our Lord 671. and in the fift yeere of *Receswinthus* King of Gothes, the eight Councell of Toledo was conuened.

To this Assemblie resorted two and fiftie Bishops: Great disputation was in this Councell, concerning perjurie. In end it was resolved; That no necessitie bindeth a man to performe an vnlawfull oath: For *Herod* and *Iephthah* sinned, in making vnlawfull oathes, but they sinned more grieuouſlie in performing vnlawfull oathes.

Canon 4. 5. 6.
and 7.

Marriage is vtterlie forbidden to Bishops: and places of Scripture are miserable abused to confirme this interdiction of marriage. *Be ye holy, as I am holy,* 1 Pet. 1. 16. And in another place, *Mortifie your members which are on the earth,* Coloss. 3. 5. Miserable ignorance in this age counteth mariage to be *ἀκαθάρτια*, that is, vncleanenelle, a member of the bodie of sin, which the Apostle commandeth to mortifie. Yea, and the sub-deacons, who pleaded for retaining of their wiues, in regard that in their admission, no such condition was required of them, are in most seuerer manner interdicted from the companie of their wiues, or else to be thrust into a Monastery, to suffer penance vntill the last period of their liues.

Canon 8.

Vnlearned men are not to be admitted to the celebration of diuine misteries, especially such as are not well acquainted with the Psalter.

Canon 9.

Eating of flesh is forbidden in Lent, for three principall causes: First, Because the fourtie dayes of Lent are the tithes of all the dayes of the yeeres, and the tithes should be consecrated to God: Secondlie, because that Christ, by fasting fourtie dayes expiated the sinnes of mankind: Thirdly, because it is conuenient, that a man, made of the 4. elementes, for breaking the ten precepts of the decalogue, should afflict his bodie foure times ten, dayes.

In

In the 10. Canon, the vertues wherewith the king shall be indewed, who shall be chosen to raigne in Spaine, are rehearsed.

In the last Canon, the ordinances of preceding Councells are to be obeyed; and the Iewes are to be dealt with, according to the actes of the 4. Councell of Toledo. Can. 56. 57. 58. 59. and 60. &c.

IN the yeere of our Lord 673. and in the 7. yeere of the *Receswinthus* king of Gothes, by the commandement of the King, 16. Bishops conuened in Toledo, and made these ordinances following:

First, That founders of Churches, and bestowers of rentes vpon the Church, and their posteritie should haue a sollicitous care, that Church-rentes be not abused with disorder; if it shall happen to fall out, let complaint be made to the Bishop, to the Metropolitane, or to the king of the countrey.

Founders of Churches, during their life-time, haue power to appoint men who shall attend vpon the fabrick of the Church or Monasterie which is builded, that it decay not.

If any Church-man bestow any part of Church-rent, vnder the colour of preſtation, let the cause be clearly contained in an euidence, or else it shall be void.

Let the goods of the defunct administrator of the Church-affaires, be equally diuided betwixt his heires and the Church.

If a Bishop build a Monasterie, let him not bestow about the fiftie part of the rent of his prelatie in the charges of building; and in case he build a paroch Church, for honour of his buriall place, let him not bestow about the hundredth part of his rent for charges of building.

To the Bishop belongeth the third part of rent of euery paroch Church in his diocesse, and whether he leaue that third part to the Church it selfe, out of which it is raised, or to any other Church, his gift shall stand firme without reuocation.

Let no man, vnder pretence of propinquitie, and becauſe

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he is heire intromet with the goods of the defunct Bishop, without the fore-knowledge and consent of the Metropolitan, and in case the Metropolitan depart this life, let no intermeddling with his goods bee made, without the fore-knowledge of his succellour, lest by fraud and deceit the Church be damnified.

Canon 8.

If any man ministring in a Church-office, alienate a part of Church-rents, the supputation of time shall begin to bee reckoned from the houre of his death, and not from the time wherein the charter was subscribed: and so after his death, let the prescription run on.

Canon 9.

The ninth Canon measureth the commodity which a Bishop shall receiue, who hath taken paines to burie another Bishop.

Canon 10.

Children procreated by Bishops, Presbyters, Deacons, &c. shall not onely be deprived of the heritage some time belonging to their parents: but also they shall be mancipiated to perpetuall service of those Churches, wherein their fathers served. Let the reader marke, that there is a greater businesse in Councils to procure obedience to one Antichristian precept, concerning prohibition of marriage; than to all the ten Commandements of Gods law.

Canon 11.

Let not a servant be accepted to serue in the Ministry of the Church, before he be first set at liberty.

Canon 22.

When servants are set at liberty, let the supputation of time begin at the death of him, who set them at liberty, and not at the time when the charter was made.

Canon 13.

Servants set at liberty, shall neither marry a woman of the Romane, nor of the Gothes blood: and they shall be subiect to the Church that set them at liberty: and if necessity compell them to sell lands, let the land be first offered for a competent price to one Minister in that Church, from which their liberty did arise.

Canon 17.

Jewes, who are baptized, shall in time of solemne feastes attend vpon the Bishop of the parts where their dwelling is, to the end, that hee may beare testimony of the integrity of their faith. If this commandment be angred, the Bishop shall

shall ordaine the Jew either to be scourged, or to be subiect to such abstinence, as he thinketh most fit.

In the end, thanks being rendered to God for their meeting, and for the vnitie of their iudgements: and supplications being made to God for the weale of the King *Recesuindus*, in soule and body, the Councell was dissolved.

IN the eight yeere of the raigne of *Recesuindus*, King of The 10. Coun-
Gothes, assembled in Toledo one and twenty Bishops: cel of Toledo.
They decerned concerning the Feasts of the nativity of our Lord, and of the Lords mother, at what times they should be kept. Punishments are appointed for men of the Clergy, and Monkes, who are not found dutifull to the King, and the Countrey: That men vnmeet for spirituall offices, should not bee intruded into the Church, neither for propinquity of blood, nor for hope of lucre and gaine: That widowes, professing a religious order, shall receiue an habit convenient for that order: And that women, who depart againe from their professed order, shall be punished: That Parents shall not render their chidren to religious orders, before they be eightene yeeres of age. Finally, *Protadius* Bishop of Bracara, being conuict of adultery, was removed from his office, and *Fructuosus* was placed in his roome.

IN the seventh yeere of the raigne of *Bamba*, King of the The 11. Cou-
Gothes, nineteene Bishops, and seven Abbots were assem- cel of Toledo.
bled in Toledo, by the Kings Commandement, *Quiricus* Bishop of Toledo, being President. In the beginning, after a protestation of a decent order to be kept in their Assembly, that no tumult nor contentious disputation, nor indecent laughter should disturb the comely modesty of their Assembly: they set downe a prolix confession of Faith, and Canons belonging to Ecclesiasticall discipline, in the forme following:

1. That Bishops should bee well acquainted with Scriptures, and apt to teach. 2. That Metropolitan Bishoppes should try how the Pastors of their Dioces increase in

knowledge. 3. That the forme of singing, vsed in the Metropolitane Church, shall be likewise vsed in other inferiour Churches. 4. That persons who haue discorded, shall not stand at the Altar, vntill the time they bee reconciled againe. 5. That Church-men shall not judge in actions of blood. 6. That Bishops should not giue sentence before a sufficient triall of the cause. 7. Bishops, who commit adulterie or murther, shall be deposed, and excommunicated, beside the punishment to be inflicted by the secular Iudge. 8. No reward shall be taken for ministration of the Sacramentes. 9. Bishops, before their ordination, shall giue their oath that they haue not acquired that dignitie by rewards either giuen or to be giuen. 10. He who is to be preferred to any Ecclesiasticall office, let him first sweare that hee shall continue constantly in that true Catholicke faith, and that hee shall be obedient to Ecclesiasticall Canons. 11. Let no man refuse to receiue the Sacrament of the Supper when it is offered by him who hath a lawfull calling to ministrare it. 12. Absolution should bee pronounced when perill of death impendeth, albeit complet satisfaction be not made. 13. The holy Sacrifice shall not be ministered by persons possessed with devils, or transported with the passions of madnesse. 14. He who ministreth at the Altar, shall haue other concurring with him, to the end, that if he be suddenly oppressed with any infirmitie, the other assistant brother may supply his place. 15. Councils are ordained yeerely to bee kept.

The second
Councell of
Brac.

IF order of time be not precisely kept in commemoration of the Councils of Bracara and Toledo, let no man maruell, some regard must be had to the memorie of the Reader: and it is not meete that the Councils of Toledo, being many in number, and so frequently conuened, following vpon the necke of another (except the eleuenth Councell, conuened twelue yeeres after the 10) should be miserably disioyned: if such things be not comported with, by the fauorable Reader, it will bee hard to abridge this head of Councils

Councils to the contentment of a learned Reader.

This Councell of Bracara, by *Caranza*, is called the first Councell of Bracara. In it many old opinions of the Priscillianists, and Manicheans, concerning prohibition of marriage, and meates, are condemned, together with the heresies of *Samosatenus*, *Photinus*, *Cerdon*, and *Marcion*. Canons set forth in this Councell, are so coincident with the Canons of other Councils, that there is no necessity to make rehearfall of them.

In the 30. Canon of this Councell, it is ordained; That no poesie shall be sung in the Church, except the Psalter of the old Testament.

IN the 4. yeere of *Bambas*, King of Gothes, eight Bishops were assembled in Braga. In the beginning of the Councell, for confession of their Faith, they made a new rehearfall of the summe of the Nicene Faith. After this, they set downe eight ordinances, in manner following:

1. That all superstitious opinions being reiected, bread and wine mixed with water, onely should be offered in the Sacrifice, and not the liquor of milke, nor pure vnmixed wine, nor bread dipped in wine. Here marke, that the giuing of vnmixed wine to the people, in the Sacrament or Sacrifice, is called superstition: such bitter fruits do ensue vpon magnifying the traditions of men, that Christs owne institution, is called superstition.

2. That vessels dedicated to God, bee not abused, and employed to secular and humane vses.

3. A Presbyter, when he sayeth masse, let him bee cloathed with his Orarium on both his shoulders, and be signat on his brest, with the sigle of the Crosse.

4. Let no person of the Clergy cohabit with women, no not with their owne sisters, without witnelles of their conversation.

5. Vpon Festivall dayes, reliques enclosed in an Arke, shall be borne vpon the shoulders of the Levites, as the Arke of God in the old Testament was accustomed to bee borne;

1 Chron.

1 *Chron.* 15. 15. and not about the necke of a Bishop: and in case the Bishop will needs carry them himselfe, then shall he walke on foot with the rest of the people, and not be carryed in a coach by his Deacons. Here marke how mens traditions are equalled to the commandements of God.

6. Presbyters, Abbots, and Levites, for the dignity of their calling, shall not bee punished with stripes by the Bishoppe, lest in disperſing the principall members of his owne body, hee bring himselfe into contempt of his subiectes.

7. Let no honour be sold for promise of rewards.

8. Let governours of Churches haue a greater regard to the weale of the Church, then to their owne particular affaires.

In the end, thanks is given to God, and the King, for their meeting. & they subscribe the fore named ordinances. Here marke, that in the country of Spain, the King still keepeth in his owne hand, power of convocating Councils.

The 6. Council holden at Constantinople.

IN the yeere of our Lord, 681. and in the 12. yeare of the raigne of *Constantinus Pogonatus*, a general Council was assembled at Constantinople, by the authority of the Emperour, and not by the commandement of Pope *Donus*, nor *Agatho* his successor, nor of *Leo* the 2. the successor of *Agatho*, as the Divall letter of *Constantine*, directed to Pope *Donus* and received and obeyed by Pope *Agatho*, cleerly testifies. As for the number of Bishops convened, there is an infinite discrepance betwixt the authors, who make rehearſall of their number: the least number reckoned, is 150. The question discussed in this Assembly, was about the wils and actions of Christ. *Macarius* Patriarch of Antiochia, and *Stephanus* his disciple, pertinaciously defended the errour of the Monothelites: confirming also their opinion by the testimony of *Honorius*, sometime Bishop of Rome, whose letters written to *Sergius*, sometime Bishop of Constantinople, being read in the open audience of the Council, made it cleerly knowne, that he also was infected with the erour of the

the Monothelites. For this cause *Honorius* Bishop of Rome, *Sergius*, *Pyrrhus*, and *Paulus* Bishops of Constantinople, *Cyrus* Bishop of Alexandria, and *Macarius* Bishop of Antiochia, were all excommunicated: likewise *Polychronius*, a ridiculous Monke, and his complices were excommunicated, and with great shame and ignominy, reiected from the fellowship of the Church: For he offered to proue the opinion of the Monothelites to bee the truth of God, by writing the summe of that opinion in a paper, and over spreading it vpon a beere, wherein a dead man was laid, hee put the Council in hope, that hee would raise the dead man to life againe: but after tryall, hee was found to be a lying and a deceitfull fellow, and he likewise was excommunicated.

This Council made no Canons and Constitutions concerning Church-discipline, as other Councils had done before: For this cause *Iustinian* the 2. the son of *Pogonatus* gathered these same Fathers, who had beene in the preceding Council, to perfect the worke which they had begun.

They made many Constitutions, but two in special, which displeased the Romane Church: First, they annulled the doctrine of the Church of Rome, concerning prohibition of marriage to men in spirituall offices. Secondly, they ordained the Patriarch of Constantinople, to bee in equall authority with the Pope of Rome. These Constitutions and Canons, Pope *Sergius* refused to subscribe, albeit his ambassadors in his name had subscribed them in Constantinople.

B *Ambas* King of the Goths, resigned the title of his royall authority to *Enringius*, and he was content to be shaven, and enter into a Monastery In the first yeere of the raigne of *Enringius*, 33. Bishops, with some Abbots, and 13. Noblemen of the Court, convened at Toledo. The King, amongst many other things, protested, that he was content, that whatsoever thing in his lawes seemed repugnant to reason, it should be corrected by the prudent advice of this Council. The Fathers of this Council, for confession of Faith, adhered vnto the Council of Nice. After this, the hand-writings,

The 12. Council of Toledo.

tings and scales of *Bambas*, and the Nobles of his Court, and the testimony of *Iulianus*, ArchBishop of Toledo, are presented: whereby it is knowne, that *Bambas*, had resigned his government in favour of *Euringius*, willing them to chuse him to be his successor. So it came to passe, that *Euringius* was solemnly proclaimed to be King, and the people were alsoyled from the oath of allegiance made to *Bambas*, and were astricted to the obedience of King *Euringius*.

In this Councell it was forbidden, that new Bishopricks should be created in villages: and the Bishop of Emerita begged pardon for this, that he had ordayned a Bishop in a certaine village, being compelled so to doe, by the commandement of King *Bambas*. They who stand at the Altar, and sacrificeth, are commanded to eate of the sacrifice, as often as they offer it. The acts, made in preceeding Councils, against the Iewes, were renewed and amplified in this Councell: and thanks was given to God, and the King, for their meeting.

Other Councils of Toledo, vnder the raignes of *Euringius*, and *Egita*, seeing there is little written of them, worthy of Commemoration, I over-passe with silence.

CEN.

CENTVRIE VIII.



IN the yeere of our Lord, 712. a Councell was assembled at London, where *Bonifacius* was present, and *Brithwaldus* the chiefe Prelate of England; and the Kings of Saxons ruling in England, were commanded vnder pain of cursing, to be present at this Councell. The purposes intreated in this Councell were two; to wit, concerning the adoration of Images, and prohibition of marriage to men in spirituall offices. About worshipping of Images no disputation was heard, whether that service did agree with the written word of God, or not. This was counted a sufficient warrant for bringing Images into places of adoration, and for worshipping them (especially the Image of the Virgin *Mary*) that *Eguvinus*, a superstitious Monke in England, of the order of Saint *Benet*, who afterwards was made a Bishoppe: affirmed that the Virgine *Marie* appeared vnto him in a dreame, and declared, that it was her will, that her Image should bee set vp in the Churches, and worshipped. These dreames once confirmed by the oath of *Eguvinus*, and approved by *Constantine* Bishop of Rome, and obtruded by *Bonifacius* the Popes Legate, they were embraced in England, with little contradiction in such a corrupt time.

The other purpose entreated in this Councell, was prohibition of marriage, to men in spirituall offices. This doctrine of the Romane Church, was not received without resolution of the Clergie. Onely, a ground was laid, whereupon followed a building of the doctrine of Devils.

About

The Council
of Constanti-
nople, vnder
Philippicus.

ABout the sametime, that is, about the yere of our Lord 712. it is supposed, that the Emperour *Philippicus* gathered a Council at Constantinople, for vndoing of the sixt generall Council, in the which the error of the Monothelites was condemned: and that hee did this according to a promise made to a Monke, named *Iohn*, who fore-told him that hee would bee made Emperour, and craved this promise of him, that when hee should bee advanced to the Imperiall dignity, he should vndoe the sixt generall Council. But the writers of this History doe not make particular mention of the Fathers, who were present at this Council. The rest of the History is cleere, that *Philippicus* razed the pictures of the Fathers, who had been present at this Council, and were pictured in the Temple of Sophia: and that on the other part, Pope *Constantine* the first, not onely caused the same effigies to bee pictured in the porch of the Church of Saint *Peter* at Rome, but also procured that the Emperours name should be razed out of charters, and that his effigie should not bee ingraved in any kinde of coyned metall. Also it is cleere, that *Philippicus* remooued *Cyrus* from his office, and placed in his roome *Iohn*, who fore-told him that he should be Emperour.

A Council
at Rome, as-
sembled by
Gregorie 2.

*Siebert, in
Chron.*

IN the yere of our Lord, 714. Pope *Gregorie* the second, assembled a Council, in the which two Bishops of Britaine, to wit, *Sedulius*, and *Fergusius*, were present. It was ordained, that masses should bee celebrated publicly in Temples, which custome was not in vse before. In the second Tome of Councils, this Synod is referred to *Gregorie* the third. A great number of the Canons of this Council doe concerne marriage, That no man should take in marriage a woman, who was a relict of a Presbyter or Deacon, or a Nunne, or his spirituall sister, or his brothers wife, or his neece, or his mother in law, or daughter in law, or his neare consens, or a woman whom by theft or ravishing hee hath led away. And that no man should consult with Ichanters and Sorcerers. And that no man should violate the

the mandates of the Apostolicke Chaires: no, not in a matter of an haire.

G*regorie* the third, after he had received a mandate from the Emperour *Leo*, concerning abolishing of Images, hee assembled a great Council at Rome, of 903. Bishops: in the which the Emperour *Leo* was excommunicated, and deprived of his Imperiall dignity. Here marke the tyranny and fiercenesse of Antichrist, Who gaue such authority to a Roman Preacher, to dismount the Monarches of the world from their royall thrones? Yet *Gregorie* the third attempted such high matters, because the Emperour *Leo* had disallowed the worshipping of Images. Likewise, by his instigation the whole countrey of Italy refused to pay tribute to the Emperour. Now is the banner of Antichrist displayed against the Emperour, and this is a fore-running token, of the hatefull enmity which is to ensue betwixt the Popes and the Emperours, which (God willing) shall bee declared in its owne time. Likewise, *Anastatius* Patriarch of Constantinople, was condemned and excommunicated in this Council. To favour the Emperour, and to dislike the worshipping of Images, were two irremissable sinnes, and meriting the great *Anathems* of the Bishop of Rome.

IN the yere of our Lord, 742. and in time of the raigne of *Charles* the Great, and vnder the Popedome of *Zacharias* the first, *Bonifacius* Archbishop of Mentz, assembled a Council, of the Bishops, Presbyters, and Clergy of France, for reformation of abuses in that countrey: or rather, as the truth is, to bring the countrey of France (as hee had already brought many parts of Germany) to a conformity with the superstitious rites of the Romane Church. It is to bee marked, that this nationall Council was assembled by the mandate of King *Charles*, howsoever *Bonifacius* ordered the affaires of the Council.

It was ordained, that Synodes should be kept yearly, and that Clergie-men should not put on armour, and goe to warre-

A Council at
Rome, assem-
bled by *Grego-
rie* the third.

A Council
holden in
France, by *Bo-
niface*, Arch-
bishop of
Mentz.

Canon 1.

warre-fare, except one or two Bishops, with their Presbyters & Chaplens, to prescribe penance to them who should happen to confesse their sinnes: And that hunting and hauking, and such idle pastimes, should not be vsed by the Clergie.

Canon 2.

That every Presbyter shall be ready to giue account of his ministry to his owne Bishop, in time of Lent, especially concerning his ministratiō of Baptisme, the summe of his Catholicke Faith, the forme of his prayers, and the order of his saying of masses.

Canon 3.

That no vncouth Bishop or Presbyter, be admitted without the tryall, and allowance of a Synode.

Canon 4.

That Presbyters and Deacons be not cloathed as secular men, with short cloakes; but with the habit of men who are in spirituall offices: And that no woman cohabite in the house with them.

Canon 5.

That every Bishop haue a care within his owne bounds, to abolish all heathenish superstitions.

The 7. general
Councell as-
sembled at
Constantino-
ple.

IN the yeere of our Lord, 755. and in the thirteenth yeere of the Empire of *Constantinus Copronymus*, a general Councell of 338. Bishops, was assembled at Constantinople, by the commandement of the Emperour. In this Councell the worshipping of Images was damned, and the placing of them in Oratories and Temples, where the diuine Maiesty is worshipped, was forbidden, as a custome borrowed from Pagans, who had no hope of the resurrection, and therefore solaced theselues with pictured similitudes of their friends, as if they had beene bodily present with them. Yea, for three principall causes they damned the worshipping of Images: First, because the worshipping of them is repugnant vnto holy Scripture. Secondly, because the diuine and humane nature being vnseparably vaited in Christ, and the diuine nature cannot be presented by an Image: therefore it is not meete to represent his humane nature by an Image, lest we should seeme to separate the two natures in Christ. And thirdly, because the writings of ancient Fa-

thers

thers doe vterlic condemne the worshipping of Images, such as *Epiphanius*, *Eusebius*, *Gregorius Theologus*, *Athanasius*, *Amphilochius*, *Chrysostomus*, and *Theodorus* Bishop of Ancyra. It were a prolix thing to make a rehearsall of the sentences of all the forenamed Fathers: therefore, for breuities cause, I will heere onely make choise of one place, which is this: *Eusebius Pamphili*, writing to *Constantia* the Empreſſe, who was desirous that the image of Christ should be sent her, ^{Hist. Magd. cent. 8. cap. 9.} hee returneth vnto hir this answer: *Because yee haue written vnto mee to send vnto you the Image of Christ, I would gladly vnderstand what image of Christ yee are inquiring for: whether it bee that true and vchangeable nature, bearing the character and ingrauen similitude of the person of the Father? or if it bee the image of the shape of a seruant, which Christ tooke vpon him for our sakes? As concerning His diuine nature, I hope yee are not sollicitous to seeke the image thereof, beeing sufficientlie instructed, that no man knoweth the Father, except the Sonne, and on the other part, no man knoweth the Sonne, except the Father. But if yee desire the similitude of mans nature, wherewith He clad Himselfe for our sakes, vnderstand, that the splendor and shining brightnesse of his glorie cannot be represented with dead coloures, and shadowed pictures: For euen his Disciples in the mountaine were not able to abide the brightnesse of His shining face (Mat. Chap. 17. vers. 1. Mark. Chap. 9. vers. 2. Luk. Chap. 9. vers. 28.) how much lesse are we now able to abide the celeſtiall splendor of his glorified bodie?*

In this Councell *Germanus* Bishop of Constantinople, *Georgius Cyprus*, and *Damasene* a Monke, who were principall defenders of the worshipping of images, were excommunicated.

In the Canons of this Councell, which were 19. in number; inuocation of Saints hath allowance in the 15. & 17. Canon. So that in this Councell also is presented vnto vs a viue patterne of the weakenesse of Councells. Like as in euery sacrifice there was dungue, so likewise in euery Councell there is found some note of infirmitie and weakenesse. And it is a foolish thing to adhere to all the ordinances of

S f

Councils,

Councils, except they doe agree in all pointes with the written word of God.

The second
Council of
Nice.

IN the yeere of our Lord, 788. and in the eight yeere of the raigne of *Irene*, and her sonne *Constantine*, a Councell was assembled at Nice in Bythania, of three hundredth and fiftie Bishops. The Ambassadors of *Adrian* the first, Bishop of Rome, were present in this Assemblée. *Basilus*, Bishop of Ancyra, *Theodorus*, Bishop of Myra, and *Theodosius*, Bishop of Amorium; offered to the Councell their supplicant letters, confessing, that they had sinned in condemning the worshipping of images in the Synode assembled by *Constantinus Copronymus*. These reedes, shaken with the winde, and vnconstant fooles, were accepted in fauour, as a preamble vnto this malignant Councell. The Epistle of *Adrian* Bishop of Rome, was openly read in the Councell, approving the worshipping of images. His letter was full of fables and lies, such as the fable of the leprosie of *Constantine*, and of the shedding of the blood of innocent babes to procure remedie against his sicknesse, and baptisme of *Constantine* by *Syluester*, the miraculous restoring of the Emperour to health after his Baptisme, and of the images of *Peter* and *Paul*, produced to *Constantine* before his baptisme. Such a Legend of lyes no Councell could haue heard read in their audience, if it had not bin a time in the which the mystery of iniquity was effectually working: For the history of the life of *Constantine*, written by *Eusebius*, expressely proueth the contrary: to wit, that *Constantine* was not leprous, but rather a man of a cleane and vnspotted body: and that hee was not baptized by *Syluester* in Rome, but by *Eusebius* in Nicomedia. Notwithstanding, the letter of Pope *Adrian* was accepted and allowed by the Councell. And it was ordained, That the image of Christ, of the blessed Virgine *Mary*, and of the Saints, should not onely bee receiued into places of Adoration, but also should bee adored and worshipped: And the honour done to the image, is thought to redound to him (or her) who is present by the image, according to the words of *Basilus Magnus*.

Magnus. But *Basilus Magnus* is writing in that place of Christ, the image of the inuisible God, and not of images made with mens hands. *Basil. contra Eunomium, l. 1.*

THE Fathers of this Councell, as it were bewitched by the delusions of the Deuill, were not ashamed to confirme the adoration of images, by lying miracles, and by a foolish confabulation betwixt the Deuill and a Monke, whom Satan ceased not to tempt continuallie to the lust of vncleanesse, and would make none end of tempting him, except he would promise to desist from worshipping the image of the Virgin *Mary*. But argumentes taken from the fables of Monkes, and delusions of the Deuill, are not to be hearkened vnto, in a matter expressely repugnant to the written word of God.

IN the yeere of our Lord 794. *Charles* the Great, King of France, assembled a great Councell at Frankford: partly in regard of the heretike *Felix*, who called Christ the adoptiue Sonne of God in his humane nature, and was condemned in a Councell assembled at Ratibona, Anno. 742. but hee was returned to his vomite againe: and therefore was of new againe condemned, as a notable heretike, in the Councell of Frankford: partly also in respect of the great disputation that arose euerie where concerning the worshipping of images, disallowed in the councell of Constantinople, and allowed in the second Councell of Nice. *The Council of Frankford.*

Not onely the Bishops of France, but also of Germanie & Lombardie, as Prouinces subdued to the King of France, were present at this Councell. Likewise, Pope *Adrian* sent his Ambassadors, *Theophilactus* & *Stephanus*, to the Councell. And *Charles* himselfe, King of France, was present in the Councell of Frankford. The Ambassadors of Pope *Adrian* produced, the actes of the second Councell of Nice, hoping that the Councell of Frankford should haue giuen consent

and allowance vnto the same. But the Fathers of this Councell collationed the actes of the Councell of Constantinople, with the actes of the second Councell of Nice. And they disallowed in the Councell of Constantinople the strict prohibition to picture images, either in Temples or other places. And in the second Councell of Nice they disallowed the Act of worshipping of images, and of honouring them with garments, incense, candles, and kneeling vnto them: counting the afore-saide Act to be so impious, that the Councell in the which it was concluded, was neither worthy to be called Catholicke nor Oecumenicke. The arguments whereby the second Councell of Nice endeouored to approue the adoration of images, are all refuted in the Councell of Frankford, as I haue declared already in a treatise concerning worshipping of Images.

Concerning the argument taken from the authoritie of *Epiphanius*, who in his book called *Panarium*, reckoneth not the worshippers of images in the roll of Heretikes: it is answered by the Councell of Frankford, that in case *Epiphanius* had counted the haters of the worshippers of images, Heretikes; hee had likewise inserted their names in the catalogue of Heretikes: but seeing he hath not so done, the Councell of Nice had no just cause to triumph so much in this frivolous argument, which maketh more against them, than it maketh for them.

Moreouer, in the Councell of Frankford, the Epistle of *Epiphanius*, written to *Ibonne* Bishop of Ierusalem, was read; wherein hee disalloweth the verie bringing in of images into Churches: and this Epistle was translated out of the Greeke into Latine language, by *Ierom*. The Epistle is worthie to be read. Reade it in the *Magdeburg Historie*, Cent. 8. Chap. 9.

CEN.

CENTVRIE IX.



IN the yeere of our Lord, 813. by the commandement of *Carolus Magnus*, in the Towne of Mentz, were assembled 30. Bishops 25. Abbots, with a great number of Priests, Monkes, Countes, and Iudges, about reformation of the dissolute manners, of Ecclesiasticke and Laicke persons. The Councell of Mentz.

After three dayes abstinence and fasting, joyned with Litanies, publicke Prayers, and imploring the helpe of God, they diuided themselues into three companies: In the first company were the Bishops, with some Noters, reading the history of the Euangell, and the Epistles, and the Actes of the Apostles, together with the Canons and workes of ancient Fathers, and the Pastorals booke of *Gregorie*, to the ende that by the Preceptes contained in these bookes, the enormitie of mens liues might be corrected. In the second companie were Abbots and Monkes, reading the rules of *S. Benedict*, for the reformation of the liues of Monkes. In the third company were Lords and Iudges, pondering the causes of all men, who came to complaine, that wrong was done vnto them.

The 1. 2. and 3. Canons of this Councell, intreat concerning Faith, Hope, and Charitie. 4. Concerning the Sacraments, to be ministred chiefly at Easter and Whitsunday, except necessitie & feare of death require preuening of these times. 5. That vnitie and concord should bee kept in the Church, because we haue one common Father in heauen: one Mother, to wit, the Church in earth: one Faith, one Baptisme, and one Celestiall inheritance prepared for vs: Yea, and God is not the God of dissention, but

of peace, according as it is said, *Blessed be the peace-makers, for they shall be called the children of God.* The first and seventh Canons, intreat of Orphanes, and poore people, whose weaknesse is to be supported: but no man should take vantage of their poore and desolate estate. The eight Canon recommendeth vnitie to be kept betwixt men in spirituall offices, and ciuill Iudges: a Canon indeede, if it had bene obserued, verie necessarie for the estate of this time. The ninth & tenth Canon, prescribeth to the Clergie, Preceptes of a modest and sober life, with abstinence from the delicate pleasures of the world, and from Theatricall Spectacles, from pompes, and vn honest banquets: and to bee more readie to goe to the house of mourning, to comfort them who are heauie hearted, than to the house of banquetting. Vsurie, avarice, ambition, and taking of rewardes, for the benefites of God, such as vse to be taken for medicinall cures, is forbidden. To be ware of deceit and conjurations: to flee hatred, emulation, backe-biting, and enuying, wandering eyes, and an vnbridled tongue: a petulant, and proude gesture are forbidden: filthie words, and workes, are altogether abhorred: chastitie is recommended: the frequent visitations of the houses of Widowes, and Virgines, is prohibited: due obedience is to bee giuen to Seniors: to take heede to doctrine, reading, and spirituall songes; as it becommeth men, who haue addicted themselues vnto diuine seruice.

Precepts, concerning the behauour of Monkes & Nunnes, and the fabricke of their dwelling places, I ouer-passe with silence, lest I should ouercharge a short Compend with an heape of vnnecessarie things.

In the 32. Canon, the difference betwixt *ἀλανεῖα*, and *ἐξομολογησις*, is set downe. 33. The great Litanie or Rogations, to bee obserued three dayes, by all Christians, with fasting, sackecloath, ashes, walking barefooted, and all kinde of humble carriage. 34. 35. and 36. Publicke Fastings, and keeping of Festiuall dayes is commanded. 37. The Sabbath day is to be kept holy. In it no Merchant Wares to be sold, and

no criminall cause to be judged. 38. and 39. Tythes are precisely to be payed. And men, fleeing to Churches for safeguard, are not to be violentlie drawne out of their refuge. 40. In Churches, and the portches thereof, let no secular judgments be exercised. 41. Let no ancient Church be spoyled of tythes and possessions, for the building of new Oratories. 42. Concerning Church-rentes bestowed for reparation and vpholding of Churches. 43. and 44. That no Priest say Masse himselfe alone: for if hee haue no person present except himselfe, how can hee say, *Dominus vobiscum*, or *Sursum corda*, or such other passages? Also frequent offering of the Sacrifice of the Masse, and presenting of the Paxe, is recommended to Christian people. 45. That euery person bee acquainted with the Lords Prayer, and the Beliefe: and they who can no otherwise comprehend these things, let them learne them in their owne vulgar language. 46. Drunkennesse is detested: and they who continue in this sinne, without amendement, are ordained to be excommunicated. 57. God-fathers shall attend, that their spirituall children bee brought vp in the true Faith. 48. Filthie, libidinous, songes are not to bee sung about Churches. 49. The cohabitation with women is forbidden to all the members of the Clergie. 50. Let all Bishops, Abbots, and Church men, haue such Aduocates and Agentes in their affaires, who are men that feare God, and are haters of all vnrighteous dealing. 51. Let not the dead bodies of the Saints be transported from place to place, without the aduice of the Princes of the countrey, or the Bishop, and Synode. 52. No dead bodie shall bee buried within the Church, except the bodie of a Bishop, or of an Abbot, or of a worthie Presbyter, or of a faithfull Laicke person. 53. Incestuous persons are to bee searched out, and separated from the fellowship of the Church, except they bee penitent. 54. 55. and 56. Marriage, in the fourth degree of consanguinitie, is forbidden: and that no man shall marrie his spirituall daughter, or sister, neither the woman, whose sonne or daughter hee hath led to the Sacrament of Confirmation: and, in case they be found to

of peace, according as it is said, *Blessed be the peace-makers, for they shall be called the children of God.* The first and seventh Canons, intreat of Orphanes, and poore people, whose weaknesse is to be supported: but no man should take vantage of their poore and desolate estate. The eight Canon recommendeth vnitie to be kept betwixt men in spirituall offices, and ciuill Iudges: a Canon indeede, if it had bene obserued, verie necessarie for the estate of this time. The ninth & tenth Canon, prescribeth to the Clergie, Preceptes of a modest and sober life, with abstinence from the delicate pleasures of the world, and from Theatricall Spectacles, from pompes, and vn honest banquets: and to bee more readie to goe to the house of mourning, to comfort them who are heauie hearted, than to the house of banquetting. Vsurie, auarice, ambition, and taking of rewardes, for the benefites of God, such as vse to be taken for medicinall cures, is forbidden. To beware of deceit and conjurations: to flee hatred, emulation, backe-biting, and enuying, wandering eyes, and an vnbridled tongue: a petulant, and proude gesture are forbidden: filthie words, and workes, are altogether abhorred: chastitie is recommended: the frequent visitations of the houses of Widowes, and Virgines, is prohibited: due obedience is to bee giuen to Seniors: to take heede to doctrine, reading, and spirituall songes; as it becommeth men, who haue addicted themselves vnto diuine seruice.

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be married, they shall be separated againe. And no man shall take in marriage his wiues sister: neither shall a woman marrie her husbands brother.

The eighth
Council of
Rhemes.

IN the yeere of our Lord 813. a Councell was assembled at Rhemes, by the cōmandement of *Charles* the great: for it is to be remarked, that he not only assēbled that famous Cōuncell of Frankford, *Anno. 794.* in the which adoration of Images was condemned: but also, when he was now aged, & saw many abuses in the Church, hee endeouored by all meanes possible, to procure reformation of the lewd manners of Church-men. Therefore, he appointed, at one time, to wit. *Anno. 813.* five National Cōuncels, to be conueened in diuers places, for reformatiō of the Clergie & people: One was conueened at Mentz, as hath bin declared: Another at Rhemes: the third at Towrs: the fourth at Cabilone, or Chalons: & the fift at Arles. In all these Councils no opposition is made to the Councell of Frankford: neither was the adoration of Images auowed in any of these Councils. So much auaileth the authority of a Prince for suppressing of false doctrine and heresie. In this Councell at Rhemes, *Wulfarius*, Archbishop was president. 44. canons are rehearsed in the 2. Tome of Councils made in this Councell.

In the 1. Can. it was cōcluded, That euery man should diligently acquaint himself with the Articles of his faith. 2. That euery man shuld learn the Lords Praier, & cōprehēd the meaning thereof. 3. That euery man, promoted to Ecclesiasticall orders, shal walke worthily, cōforme to his calling. 4. The Epistles of *Paul* were read, to giue instructiōs to sub-deacons, how they shuld behaue theselues. Yet is there not one word in all the Epistles of *Paul* of a sub-deacon. 5. The Gospell was read to giue instructiō to Deacons, to minister condignly in their office. 6. Ignorant Priests are instructed to celebrate the Seruice with great vnderstanding. 7. In like manner, they are instructed how to prepare *καλὴν μνηοί* to the Sacramēt of Baptisme. 8. The holy Canons were read out of the Decretall of *Innocentius*, for ordering the life of Chanons. 9. The rule of Saint *Benedict* was read, to reduce Abbots, and their Conuents, to a remembrance of their order. 10. The Pastorall

Pastorall booke of *Gregorius* was read, to admonish Pastors of their dutie. 11. Sentences of diuers ancient Fathers were read, to admonish men of all rankes, both Prelates and subiects, to bring forth the fruit of a good conversation. 12. These things being done, they set downe a forme of receiuing of confessions, and prescribing of penance, according to the Canonickall institutions. 13. They reasoned about the eight principall vices, to the end, their diuersitie being distinguished, every man might know what vices he should eschew, and teach others to beware of the same. 14. That Bishops should take heed of the reading of the bookes of the Canonicke Scripture, and the bookes of Fathers: and should attend vpon the preaching of the Word of God. 15. That Bishops should preach the Sermons and Homilies of holy Fathers, in such sort as all the people might vnderstand them. The 16. Canon is coincident with the 12. 17. That Bishops, and Abbots, permit no man to solace the company with filthy getting in their presence: but let poore and indigent people be refreshed at their tables with lectures of diuine Scripture, and praising of God, according to the Precept of the Apostle, that *whether wee eate or drinke, let all things be done to the glory of God.* 18. Gluttony and Drunkenesse forbidden to Bishops, and the Ministers of God. 19. Let not Bishops bee rash to iudge in things secret, which are to bee referred to the iudgement of God, who can manifest things hid vp in darknesse, and discover the secrets of the heart. 20. Presbyters shall not transport themselues from a low place to a greater. 21. Whosoever by paying money, procureth a preferment in the Church, shall be deposed. 22. No Church-man shall cohabite with a woman, except it be with his mother or sister, or such like persons, by whose company no suspicion of vncleannesse can arise. Precepts given to Monkes, and Nunnes, I passe by, as I did in the former Councell.

Canon 35. The Sabbath day shall be kept holy, and in it no servile worke shall bee done, according to the Lords commandement. 36. Let no man bestow vpon the Church
that

that thing which by vnlawfull meanes hee hath fraudulent-ly with-drawne from others. 37. Nor yet by lies and deceitfull meanes, with-draw any thing duly belonging to the Church. 38. Let tythes be precisely payed. 39. Let no man presume to receiue rewards for his decreet and sentence. 40. Let prayers and oblations be made for the Emperour, and his noble race, that it would please God to preserve them in all happines, in this present life, and vouchsafe vnto them celestiall ioyes in company of the Angels, in the life to come. In the 41. Canon, mention is made of a certain rent, left by King *Pipinus* of Good memory; which they with the Emperour *Charles*, *Pipinus* sonne, should not alter, nor transerre into another summe, in respect, that by so doing, many periuries and false testimonies might ensue. 42. And that no man should be remoued from his mansion, to whom the Emperours almes is distributed. 43. And that the statute may bee confirmed by his Highnesse allowance, whereby all contentions and strifes are ordained to haue a decision, and end. 44. And that the statute made in Bononia, concerning false witnesses, may be ratified and confirmed: with augmentation, if neede require, for eschewing of periuries, false testimonies, and many other inconueniences.

The Ceuncell
of Towrs.

IN the yeere of our Lord, 813. and at the commandement of the Emperour *Carolus Magnus*, a Councell of many Bishops and Abbots, was assembled, about establishing of Ecclesiasticall discipline, in the towne of Towrs.

In the first Canon, all men are admonished to be obedient to the Emperour *Charles* the Great, and to keepe the oath of allegiance made vnto him, and to make prayers, and supplications for his prosperity and wel-fare. 2. All Bishoppes shall diligently reade, and frequently peruse, the bookes of holy Scripture, the histories of the Euangels, and the Epistles of *Paul*, together with the bookes of ancient Fathers written thereupon. 3. It is not lawfull for any Bishop to bee ignorant of the Canons of the Church, and of the

the Pastorall booke of *Gregorius*, in the which every man, as in a liuely mirrour might see himselfe. 4. Let every Bishop feede the flocke committed vnto him, not onely with doctrine, but also with examples of good conversation. 5. A Bishop must not be giuen to sumptuous banquets, but be content with a moderate diet, lest hee should seeme to abuse the counsell of our Lord, saying; *Take heed, that your hearts be not surfeited with gluttony, or drunkennesse*: but let holy lecture be at his table, rather then the idle wordes of flattering fellowes. 6. Let strangers and indigent people bee at Bishops tables: whom they may refresh, both with corporall and spirituall repast. 7. The delicate pleasure of the eare and eyes, are to bee eschewed, lest by such pleasures, the minde be effeminate, and enchanted. 8. Let not the Lords servants delight in vaine getting, nor in hunting, nor hawking. 9. Let Presbyters and Deacons follow the foot-steps of their Bishops, assuring themselues, that the good conuersation enioyned vnto their Bishops, is also enioyned vnto them. 10. Let Bishops haue a great sollicitude and care towards the poore: and be faithfull dispensators of Ecclesiasticall goods, as the Ministers of God, and not as hunters after filthy lucre. 11. It is lawfull for Bishops, with consent of Presbyters and Deacons, to bestow out of the Church treasure, to support indigent people of that same Church. 12. A Presbyter is not to be ordained vntill hee bee thirtie yeere old. 13. Let the Bishop make diligent inquisition in his owne parish Church, that no Presbyter, coming from any other parts, make seruice in his Church, without letters of recommendation. 14. Let a Presbyter, leaving a low place, and presuming to an higher, incurre that same punishment, which a Bishop, deprehended in the like fault, should incurre. 15. A Presbyter, who attaineth to a Church, by giving money for it, let him bee deposed. 16. Let tythes bestowed vpon Churches, by advice of Bishops, be faithfully distributed to the poore, by the Presbyters. 17. The families of Bishops shall be instructed in the summe of the true faith. In the knowledge of the retribu-
tion

tion to be given to good men, and the condemnation of people, and of the resurrection and last iudgement, and by what kinde of workes eternall life may be promerited: and that the Homilies, containing these instructions, shall bee translated into Rusticke-Latine-language: to the end that every person may vnderstand them. Marke in what estimation the Latine language hath beene at this time: that instructions in Rusticke and barbarous Latine, are counted better then instructions in good French language. 18. It is the dutie of the Bishop, to instruct his Presbyter concerning the Sacrament of Baptisme, what it is that they should desire the people baptized to renounce: namely, that they should renounce the diuell, and all his workes, and his pomps. Now the workes of the Diuell, are murther, fornication, adulterie, drunkennesse, and other such like faults. But the pompes of the Diuell, are pride, ostentation, swelling conceits, vaine-glory, loftinesse, and such other faults, as spring vp from such grounds. 19. Presbyters are precisely to be admonished, that when they say the masse, and do communicate, they doe not distribute the Lords bodie indiscreetly, to children, and to all persons, who happen to be present, who if they be entangled with great sinnes, they procure vnto themselues rather damnation, then any remedie to their soules, according to the saying of the Apostle, *Whosoever eateth this Bread, and drinketh this Cup unworthily, hee shall be guilty of the bodie and blood of the Lord: Let a man therefore try himselfe, and so let him eate of this Bread, and drinke of this Cup.* By this let the iudicious Reader marke, that even in the dayes of *Carolus Magnus*, priuate masses had no place: but they who were duly prepared, did communicate with the Priest. 20. Presbyters shall not suffer the holy Chrisme to be touched by every man. 21. Presbyters shall not resort to Tavernes, to eate or drinke. 22. Bishops and Presbyters, shall prescribe to sinners, who haue confessed their sinnes, penance, discretely, according to the waightynesse of their fault. 23. Chanons, who dwell in Cities, let them eate in one Cloyster, and sleepe vnder one roofe, to the

Note.

the end they may bee ready to celebrate their Canonically houres. From the 24. Canon vnto the 32. are contained constitutions concerning Monkes and Nunnes, which I ouer-passe with silence, fearing to be prolix.

Canon 32. All men should studie to peace and concord, but especially Christians: forsaking hatred, discord, and envie. 33. Lords and Iudges should be obedient to the wholesome admonitions of their Bishops: and Bishops on the other part, should reverently regard them, to the end they may be mutually supported, every one with the consolations one of another. 34. Lords and Iudges are to bee admonished, that they admit not vile and naughty persons to beare witnesse in their iudicatories, because there are many, who for a contemptible price, are ready to make shipwracke of a good conscience. 35. Let no man for his decreet, receiue a reward: For diuine Scripture in many places forbiddeth this, *as a thing that blindeth the eyes of the blind.* 36. Let euery man be carefull to support indigent persons of his owne family and kindred: for it is an impious and abominable thing in the sight of God, that men abounding in riches, should neglect their owne. 37. Christians when they make supplications to God, let them in humble manner bow downe their knees, following the example of the Martyr *Steven*, and of the Apostle *Paul*: Except vpon the Lords day, and other solemne dayes, on the which the vniuersall Church keepeth a memoriall of the Lords resurrection: and at such times they are accustomed to stand and pray. 38. Faithfull people must be admonished, not to enter into the Church, with tumult and noyse: and in time of prayer, and celebration of the masse, not to be occupied in vaine confabulations, and idle speeches: but even to abstain from wicked cogitations. 39. Let not the Consistories and Iudgement-seates of secular Iudges be in the Church, or portches thereof, in any time to come: because the house of God should bee an house of Prayer, as our Lord Iesus Christ saith. 40. Let it be forbidden, that Merchandize be vsed vpon the Lords day, or Iustice-Courts, because all men.

men should abstaine from servile labours, to the end this day may be spent in praising and thanking God, from morning till evening. 41. Incestuous persons, parricides, and murtherers, are found, who will not hearken to the wholesome admonitions of Church-men, but persevere in their vicious conversation, who must be reduced to order by the discipline of the secular power. 42. Let the people be admonished to abstaine from Magicall Arts, which can bring no support and helpe to the infirmities of men, and beasts: but they are the deceitfull snares of the Divell, whereby he deceiveth man-kinde. 43. A frequent custome of swearing is forbidden, wherein men, vpon euery light occasion willing to purchase credit to that which they speake, they take God to be witnesse of the verity of their speeches. 44. Many free subiects, by the oppression of their Masters, are redacted to extreame pouerty, whose causes, if our element Soveraigne please to examine, hee shall finde, that they are vniustly redacted to extreame indigence. 45. A false measure, and a false ballance, is an abomination vnto the Lord, as *Salomon* recordeth.

The 46. Canon containeth a regrade, that tithes were not duly payed to the Church: notwithstanding, that the Church had giuen in, their complaint to the civil Magistrate: whereby it came to passe, that not only lights in the Church, and stipends to the Clergie, began to inlacke, but also the very parish Churches became ruinous. 47. When generall Fastings are appointed, for any impendent calamity, let man neglect the fellowship of the humble Church, for desire to feed his belly with delicate foode. 48. Drunkennes and surfeiting are forbidden, as offensive both to soule and bodie, and the ground of many other sinites. 49. Lords and Masters are to be admonished, not to deale cruelly and vnmmercifully with their subiects: yea, and not to seeke that which is due vnto themselves, with excessiue rigour. 50. Let Laicke people communicate at least thrise in a yeere, vnlesse they be hindred by some grievous sinnes committed by them. 51. In the last Canon mention is made, that they

they diligently examined the cause of them who complained to the Emperour, that they were disinherited by the donation of lands, which their Fathers and friends had bestowed vpon the Church: and in their bounds they found no man who did complaine. Alwaies, in that matter, if any thing was done amisse, they humbly submitted themselves to be corrected by their Soveraigne Lord and King.

THE Councell of Chalons was the fourth Councell, convened in the yeere of our Lord, 813. by the commandement of *Charles* the Great, for the reformation of the Ecclesiasticall Estate. Many of the Canons of this Councell are coincident with the Canons of the former: therefore I shall be the shorter in the commemoration thereof.

The Councell
of Chalons.

1. That Bishops acquaint themselves diligently with reading the bookes of holy Scripture, and the Bookes of ancient Fathers, together with the Pastorall bookes of *Gregorius*. 2. Let Bishops practice in their workes, the knowledge which they haue attained vnto by reading. 3. Let them also constitute Schooles, wherein learning may be increased, and men brought vp in them, that may be like to the salt of the earth, to season the corrupt manners of the people, and to stop the mouthes of Heretiques, according as it is said, to the commendation of the Church, *A thousand Targets are hung up in it, even all the Armour of the strong*, Cant. chap. 4 vers. 4. 4. Let Church-men shew humility, in word, deed, countenance, and habite. 5. Let Priests be vnreprouable, adorned with good manners, and not given to filthy lucre. 6. The blame of filthy lucre, wherewith many Church-men were charged, for this, that they allured secular men to renounce the world, and to bring their goods to the Church, they endeavour, with multiplied number of words, to remove. 7. Bishops, and Abbots, who with deceitfull speeches, haue circumvened simple men, and shaven their heads, and by such meanes doe possesse their goods, in respect of their covetous desire of filthy lucre, let them be subject to Canonically, or regular repentance.

tance. But let those simple men, who have layd downe their haire, as men destitute of vnderstanding, who cannot gouerne their owne affaires, let them remaine in that estate, which they haue once vndertaken: but let the goods given by negligent Parents, and received, or rather reaved by avaritious Church-men, be restored againe to their children & heires. 8. If Church men lay vp provision of come in Victuall-houses, let it not be to keepe them to a dearth, but to support the poore in time of need, therewith. 9. Hunting and hawking, and the insolency of foolish and filthy iests, are to bee forsaken of Church-men. 10. Gluttony and drunkennesse is forbidden. 11. The Bishop or Abbot, must not resort to civill iudicators, to plead their owne cause, except it be to support the poore and oppressed. Presbyters, Deacons, and Monkes, having obtained licence from the Bishop, may compeare in Civill iudgement-seats, accompanied with their Advocate. 12. Let not Presbyters, Deacons, or Monkes, bee farmers or labourers of the ground. 13. It is reported of some brethren, that they compell the persons who are to be admitted, in time of their ordination to sweare, that they are worthy: and that they shall do nothing repugnant to the Canons: and that they shall be obedient to the Bishop, who ordaineth them, and to the Church, in the which they are ordayned: which oath, in regard it is perilous, we all inhibit, and discharge it. 14. Bishops in visiting of their Parishioners, let them not be chargeable vnto them, but rather comfortable, by preaching the Word, and by correcting things that are disordered. 15. It is reported, that some Arch-deacons vse domination over the Presbyters, and take tribute from them, which smelleth rather of tyranny, then of due order. For if the Bishoppe should not vse domination over the Clergie, but by examples to the flocke, as the Apostle *Peter* writeth: much lesse should these presume to doe any such like thing. 16. Like as in dedication of Churches, and for receiving of orders, no money is received: even so, for buying of Balme to make Chrisme, Presbyters (keepers of Chrisme) shall be-

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stowe no money: but Bishops, of their owne rents, shall furnish Baulme for the making of Chrisme, and Lightes to the Church. 17. It hath beene found in some places, that Presbyters haue payed 12. or 14. pennies in yeerely tribute to the Bishop: which custome wee haue ordained altogether to be abolished. 18. The receiuing of paunds from incestuous persons, and from men who pay not their Tythes, and from negligent Presbyters, is forbidden, as a thing which openeth a doore to auarice: but rather let Ecclesiasticall discipline strike vpon transgressours. 19. Let people giue their Tythes to those Churches wherein their children are baptized, & whereunto they resort all the yeere long, to heare Church-seruice. 20. Let peace bee kept amongst all men, but in speciall betwixt Bilhops & Countes; whereby euery one of them may mutually support another. 21. Ciuill Iudges ought to judge righteously, without exception of persons, and without receiuing of rewards: and let their Officers, Vicars, and Centenaries, bee righteous men: least, by their auarice and greedinesse, the people bee grieued, and impouerished. And let the witnesses be of vn-suspect credite: for by false witnesses the Countrey is greatly damnified. 22. The Abbots and Monkes, in this part of the Countrey, seeing they haue addicted themselues to the Order of Saint *Benedict*: let them endeuour to conforme themselues vnto his institution and rules. 23. The ordination of Presbyters, Deacons, and other inferiours, is to bee made at a certaine prescribed time. 24. Concerning Bishops, Presbyters, Deacons, and Monkes, who shall happen to be llaine, let the Emperour giue determination to whom the satisfacton of blood shall belong. 25. In many places, the auncient custome of publicke repentance hath ceased: neither is the auncient custome of excommunicatiō and reconciliation in vse. Therefore, the Emperour is to be entreated, that the ancient discipline may be restored againe, and they who sinne publikely, may be brought to publicke repentance: and euery man, according as hee deserueth, may either bee excommunicated, or reconciled. 26. It

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is reported, that in some Churches there is contention and strife for diuiding of Church rents: It is ordained, therefore, That no Masse shall be said in those Churches, vntill they, who are at variance, be reconciled againe. 27. Neither the Sacrament of Baptisme, nor the Sacrament of Confirmation, should be reiterated. 28. Concerning the decrees of affinity, and in what degree Marriage may be bound vp, euery man is sent to the Canons of the Church to seeke resolution. 29. Seeing that the man and the woman are counted in Scripture as one flesh, their Parentage is to be reckoned by like degrees in the matter of Marriage. 30. The Marriage offeruants is not to bee dissolued which is bound vp with consent of both their masters, euerie seruant remaining obedient to his owne master. 31. It is rumoured, that some women by negligence, and others fraudulently, doe present their owne children to the Sacrament of Confirmation, to the ende they may bee separated from the companie of their husbandes. Therefore, wee statute and ordaine, that such women as either negligently or fraudulently present their owne children to the Sacrament of Confirmation, they shall bee compelled to doe penance all the dayes of their life: neither shall they in any wise be separated from their husbandes. 32. Let a sinner confesse vnto his Father-Confessor, all his sinnes which hee hath committed either in thought, word, or deede: because that hatred, enuye, and pride, are such pestilentious botches of the soule: and the more secretly that they are couched, the more periculously they hurt. 33. Sinnes should not onely bee confessed to God, according to the example of *David*, who saith, *I will confesse against my selfe my wickednesse vnto the Lord, and thou forgavest the punishment of my sinne, Psal. 32. vers. 5.* But also wee should confesse our sinnes to our Father-Confessor, according to the precept of the Apostle, *Acknowledge your fautes one to another and pray one for another, that ye may bee healed, Iac. 5. 16.* 34. In prescribing of penance, let fauour and hatred of any person be laide aside, and let the injunctions be giuen according

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according to the rule of holy Scripture, and according to the Canons and custome of the Church, following the example of the Physicians of the body, who without exception of persons doe adhibit cuttings, burnings, and vehement remedies, to perillous diseases. 35. Many in doing of penance, are not so desirous of remission of sinnes, as of the accomplishment of the prescribed time of their humiliation: and beeing forbidden to eate flesh, or drinke wine, they haue the greater desire of other delicate meates and drinckes: but spirituall abstinence, which should bee in penitent persons, excludeth all bodily delights. 36. Let no man sinne of purpose, to the ende hee maye abolishe his sinnes by Almes-deedes: for that is all one as if a man should hyre God to grant vnto him a libertie to sinne. 37. Seeing all Canons of Councils are to be diligently read, in speciall such as appertaine vnto faith, and reformation of manners, should bee most frequently perused. 38. Bookes, called *Libelli Pœnitentiales*, are to abolished, because the errors of these Bookes are certaine, howbeit the authors of them be vncertaine: and they prepare pillowes to lay vnder the heads of them, who are sleeping in sinne. 39. In the solemnities of the Masse, Prayers are to bee made for the soules of them who are departed, as well as for them who are aliue. 40. Presbyters, who are degraded, & liue like seculare men, neglecting repentance, whereby they might procure restitution to their office, let them be excommunicated. 41. A Presbyter, who transporteth himselfe from his owne place, shall not be receiued in any other Church, except hee prooue, both with witness and letters sealed with lead, & containing the name of the Bishop, and of the Citie which he liued in, that he hath liued innocently in his own Church, and had a iust cause of transportation. 42. Let no Church bee committed to a Presbyter, without consent of the Bishop. 43. In some places are found Scots-men, who call themselues Bishops, & they ordaine Presbyters & Deacons, whose ordination we altogether disallowe. 44. Presbyters must not drinke in Tavernes, walder in Markets, nor goe

to visite Cities, without aduise of their Bishop. 45. Many both of the Clergie & Laickes, goe to holy places, such as Rome, & Turon: imagining, that by the sight of these places, their sins are remitted: and not attending to the sentence of *Ierome*, *It is a more commendable thing to liue well in Hierusalem, than to haue seene Hierusalem.* 46. In receiuing the Sacrament of the bodie and blood of Christ, great discretion is to be vsed: Neither let the taking of it be long differred, because Christ saith, *Except yee eate the flesh of the sonne of man, and drinke his blood, yee haue no life in you:* Neither let vs come without due preparation, because the Apostle saith, *He who eateth and drinketh unworthily, eateth and drinketh his owne damnation.* 47. The Sacrament of the body & blood of Christ which in one day is accustomed to be receiued of all Christians: let no man neglect to receiue it, except some grieuous crime doe hinder him from receiuing of it. 48. According to the precept of the Apostle *Iames*, *Weake persons should be anointed with oyle by the Elders, (which oyle is blessed by the Bishop)* these words inclosed in a parenthesis are added to the Text: for he saith, *Is any man sicke amongst you, let him call for the Elders of the Church, and let them pray for him, and anoint him with oyle, in the Name of the Lord: And the prayer of faith shall saue the sicke, and the Lord shall raise him up: And if he haue committed sin, it shall be forgiven him, I am. cap. 5. vers. 14. 15.* Such a medicine as cureth both bodily & spirituall maladies is not to be neglected. 49. In the Councell of Laodicea it was forbidden, that Masses should bee said, and Oblations offered by Bishops, or Presbyters, in priuate houses. This question also was disputed in this Councell. 50. The authoritie of the Emperour, is to be interponed for reuerent keeping of the Lords day. 51. Because the Church is constituted of persons of diuerse conditions, some are Noble, others are ignoble, some are seruants, vassalles, strangers, &c. It becommeth them who are in eminent rowmes, to deale mercifully with their inferiours, knowing that they are their brethren, because God is one common Father to both, and the Church is one common mother to both.

both. From the 52. Canon vnto the 66. are contained precepts of chaste and honest liuing prescribed to Priorelles and Nunnes. which I ouer-passe, as I haue done in the preceeding Councells. 66. It is ordained, that prayers and supplications shall be made for the Emperour and his children, and for their well-fare both in soule and bodie. 67. These things haue we touched shortly, to be exhibited to our Soueraigne Lord the Emperour. Hee who desireth a more ample declaration of all vertues to be followed, and vices to be eschewed, let him read the volume of the holy Scriptures of God.

IN the same yeere of our Lord, wherein the preceding The Councell of Arles. foure Councells were conueened, & by the mandate of the Emperour *Charles* the Great, another Councell was conueened at Arles. The Canons of this Councell were in number. 25.

1. They set downe a Confession of their Faith. 2. They ordaine, That Prayers shall bee made for the Emperour, and his children. 3. They admonish Bishops and Pastors diligently to reade the booke of holy Scripture: To teach the Lords people in all truth: and, To administrate the Sacraments rightly. 4. Laick people are admonished, not to remooue their Presbyters from their Churches, without consent of their Bishops. 5. That Presbyters be not admitted for rewards. 6. It is ordained, That Bishops shall attend, that euery person liue ordinately: that is, according to a prescribed rule. The 7. and 8. Canons belong to the ordering of Monkes and Nunnes. The 9. Canon pertaineth to the payment of Tythes, and first fruits. 10. It is ordained, That Presbyters shall preach the word of God, not only in Cities, but also in euery Parochin. 11. Incestuous copulations are to be utterly abhorred. 12. Peace is to be kept with all men, according to the words of the Apostle, *Fellow peace, and sanctification, without which no man shall see God, Heb. cap. 12. vers. 14.* 13. Let Lords, Iudges, and the rest of the people, be obedient to their Bishops: & let our vnrighteous Iudgment

be vsed: and no bribes receiued, nor false testimonie be admitted. 14. In time of Famine, let euery man support the necessitie of his owne. 15. Let all weightes and measures be equall and iust. 16. Let the Sabbath day be kept holy, without Markets, Iustice Courtes, and seruile labour. 17. Let euery Bishop visite his boundes once in the yeere: & if he finde the poore to be oppressed by the violence of the mightie, then let the Bishop with wholesome admonitions, exhort them to desist from such oppression: and in case they will not desist from their violence, then let the Bishop bring the cause to the eares of the Prince. 18. Let Presbyters keepe the Chrisme, and giue it to no man, vnder pretence of Medicine. 19. Parentes and Wicneses, shall bring vp baptized children in the knowledge of God, because God hath giuen them vnto Parents, and Wicneses haue pawned their word for their faith. 20. Ancient Churches shall not be depriued of Tythes, nor of none other possession. 21. That the constitution of ancient Fathers shal be kept concerning Buriall in Churches. 22. Ciuill Iudgment-seates shall not bee in Churches. 23. The goods belonging vnto the poore, if they bee bought, let it bee done openly in sight of the Nobles and Iudges of the Citie. 24. Let fugitiue Presbyters and Church-men bee inquired, and sent backe againe vnto their Bishop. 25. He who hath a benefice bestowed vpon him, for helping the fabricke of Churches, let him support the building of them. 26. They who sinne publickely, let them make their publicke repentance, according to the Canons. These things haue wee shortly touched, to bee presented vnto our Lord the Emperour, and to be corrected by his Highnesse wisdome.

The eight
general Coun-
cell.

IN the yere of our Lord 843. and in the third yeere of the raigne of *Basilus*, Emperour of the East: and vnder the raigne of *Leuis* the second Emperour of the West the Ambassadors of Pope *Adrian* the second came to Constantinople. *Basilus* the Emperour gathered a Councell against

gainst *Photius*, the Patriarch of Constantinople. In this Councell great policie was vsed, to haue all things framed to the contentment of *Adrian* Bishop of Rome: For no man was admitted to the Councell, except only they who had subscribed the supremacie of the Bishop of Rome, aboue all other Bishops. They who refused to subscribe the fore-saide supremacie, were contemptuously reject.d, and not admitted to the Councell. So did the authoritie of the Bishop of Rome proceede to further growth, by flattering of *Basilus*, who slew his associate *Michael*: as it was founded in the flatterie of *Bonifacius* the third, who flattered that vile murderer *Phocas*, who slew his master *Mauritius*. In this Councell *Photius* was deposed and excommunicated, & his bookes which he wrote against the supremacie of the Bishop of Rome were commanded to be burnt. *Photius* was accused for this, that he had accepted the office of a Bishop, before hee he receiued other Ecclesiasticall orders. *Photius* alleadged, that this was no sufficient cause of deposition, in respect that *Ambrose*, Bishop of Millan; *Nectarius*, bishop of Constantinople; and of late dayes *Tarasius*, with consent of the Bishop of Rome; of Laickes were made Bishops. The Ambassadors of Pope *Adrian* the second answered, that *Ambrose* was endewed with extraordinarie giftes, *Nectarius* was called at an extraordinarie time, to wit, when heresie was so ouerspred, that it was an harde thing to finde out a man who was not spotted with heresie: and concerning the aduancement of *Tarasius* to be Bishop of Constantinople, to whose admission *Adrian* the first gaue consent, they answered, That it was done for a speciall cause, in regard hee was a zealous maintainer of the adoration of Images. This answer declarereth, that in case *Photius* also had beene a zealous maintainer of the adoration of Images, the Roman Bishop and his Ambassadors could haue dispensed with the want of Ecclesiasticall orders preceeding his admission to his Bishopricke, as they did in the person of *Tarasius*.

In this Councell also the Ambassadors of *Adrian*, magnifying the authoritie of the Pope, affirmed, that the Bishop of Rome

Rome might judge of the actions of all other Bishops: but no man might judge of him. And albeit the Orientall Bishops in the sixt Generall Council, cursed Pope *Honorius* after his death: yet it is to be marked (say they) that hee was accused of heresie: And in this case onely it is lawfull for inferiours to resist their superiours, and to disclaime their peruerse opinions. In this point, also they said, That none of the Patriarches and Bishops proceeded against the defunct Bishop of Rome, without the consent of the Roman Chaire going before them. Now obserue (good Reader) with what fidelitie *Onuphrius* defendeth the name of *Honorius* the first: as free of all suspicion of heresie: when as the Ambassadors of *Adrian* the second, for verie shame durst not presume to doe it.

More-ouer, the worshipping of Images in this Council got a new allowance againe, and it was commanded, That the image of Christ should be holden in no lesse reuerence than the bookes of the Gospell.

The Bulgarians also were made subiect to the Romane Bishop. And *Ignatius* Patriarch of Constantinople, in regarde he was restored to his place againe by the meanes of the Bishop of Rome, hee made no opposition to the contrarie. Neuerthelesse, this alteration continued but short time: for the Bulgarians droue out of their bounds the Latine Priests, and were serued with Greeke Priests againe.

Diuers Canons were constituted in this Council, but so coincident with the Canons of other Councils, that it is a superfluous thing to make a rehearsall of them. In the subscription of the Actes of the Council, great controuersie fell out: for the Grecians could not abide the name of *Ludonike*, Emp. of the West, because they thought, that the honourable name of an Emp. only belonged to their owne Soueraigne Lord, who was Emp. of Constantinople. More-ouer, a number of them came to the Emp. *Basilus*, and requested him, that their subscriptions might be redeliuered vnto them againe, wherein they had subscribed to the supremacie of the Romane Bishop, or else the Church of Constantinople would be

Hist. Magd.
cent. 9. cap. 9.
Caranza de
Conciliis.

be in perpetuall subiection to the chaire of Rome. These subscriptions afore-sayd were restored againe, but with great difficulty.

C*arolus Caluus* convoked a Council in France, at *Acciniacum*, consisting of ten Bishops. The Bishops of *Lions*, *Vason*, and *Trier*, were chiefe Presidents in the Council. *Hincmarus* Bishop of Rhemes, accused in this convention his owne nephew, *Hincmarus* Bishop of *Laudunum*, as a man disobedient to his Metropolitan, and a man who for private iniuries had excommunicated all the Presbyters of his Church, debarring them from saying masse, baptizing Infants, absolving of Penitents, and burying of the dead. And *Hincmarus* Bishop of Rhemes, proponed vnto the Council, 50. Canons, which he desired to be read, in the Synode: and they allowed all the Canons written by the Bishop of Rhemes. Also, they condemned *Hincmarus* Bishop of *Laudunum*, of petulancy, and compelled him to subscribe obedience to *Charles* his King, and to his Metropolitan: hee was also deprived of his office, and his eyes were thrust out. But Pope *John* the ninth, vnder the raigne of *Carolus Crassus*, restored him to his office againe, being the more affectioned vnto him, because hee had appealed from his owne Bishop, and from the decreet of a Synode in his owne countrey, to be iudged by the chaire of Rome.

Hist. Magd.
cent. 9. cap. 9.

In the yeere of our Lord, 899. and in the eight yeere of the raigne of the Emperour *Arnulphus*, in the Towne of *Triburium*, twenty and two Bishops of Germany, were assembled, who made many constitutions, a great number whereof, *Caranza* is compelled to over-passe with silence, lest he should make a superfluous repetition of Canons mentioned before.

First, it was concluded in this Council, that excommunicate persons, if they repent not, are to be subdued by the Emperour. Canon 10. That a Bishop shall not be deposed, before his cause be iudged by twelue Bishops: and a Pres.

The Council
of Triburium,
or Strasburg.

Presbyter by sixe Bishoppes: and a Deacon by three Bishops. 11. A Church-man, who committeth slaughter, shall bee depofed, albeit hee hath beene enforced vnto it. 12. Baptisme shall not bee ministred, except at Easter and Whitfunday, without necessity require. 13. Tythes are to be paid for the sustentation of the Ministry, the support of the poore, and the fabricke of the Church. 15. Let mens bodies be buried in that Parish, vnto the which they payed their tythes. 16. No buriall place shall be sold for mony. 17. Let Laicke people be buried in the Church-yard, not in the Church: but if they be buried already, let not their bodies be remooved. 18. The vessels wherein holy mysteries are celebrated, are Challices and Platters: wherof Saint *Bonifacius*, a Bishop and Martyr, being demanded, if it was lawfull to celebrate the Sacrament in vessels of wood? Hee answered, that of old there were golden Bishops, and wooden vessels: but now by the contrary, saith hee, the Bishops are wooden Bishops, and the vessels are vessels of gold. And *Sepherinus* ministred the Sacrament in vessels of glasse. Neverthelesse, this Councell straitly inhibiteth the Sacrament to be consecrated in vessels of wood. 19. Let not wine without water be offered in the holy Challice, because both blood and water flowed out of the side of Christ. 20. Priests are shaven, to the end they may carry vpon their heads a similitude of the crowne (to wit, of thornes, wherewith the Lord was crowned) who is their lot and portion. 21. Let not Presbyters, who are called before Iustice-seats, be compelled to sweare, but let them bee put in remembrance of their holy consecration, in stead of an oath. 22. The tryall of persons detamed, by the burning iron is ceased: but let no man giue out rash iudgement in secret matters. 27. They who haue vndertaken a spirituall office, should not goe to war-fare, nor accept vpon them ciuill offices, according to the seventh Canon, of the Councell of Chalcedon. 31. A theefe, or a robber, who is slaine in the perpetration of his diabolicall fact, let no man pray for his soule, nor distribute almes for his reliefe. 35. Let no iustice

iustice-Courts be holden on the Lords day, neither of Festi-
vall nor Fasting dayes. 39. A man who marieth a woman
of a strange countrey, but not of a strange religion, shall bee
compelled to cohabite with her. 40. It shall not bee law-
full for a man to marrie a woman whom hee hath polluted
in adultery, during her husbands life-time. 45. Hee who
hath defiled two sisters, let him be subiect to penance all his
dayes, and remaine continent. 46. A woman that hath
committed adultery, and for feare of her husband, who
pursueth her vnto the death, shee fleeth vnto Bishoppes to
seeke reliefe: let them travell seriously for the safety of her
her life: and if that can be obtained, let her bee restored to
her husband againe: but if that cannot be obtained,
let her not bee restored: but her husband du-
ring his life-time, shall not marrie another.
54. A forme of externall repentance is
prescribed to them, who of preco-
gitate malice, and of purpose,
haue committed
slaughter.

CENTVRIE X.

The Council
of Ravenna.



N the yeere of our Lord, 903. a Councell was convened at Ravenna, of 74. Bishops. It seemeth to bee assembled by *Iohn* the tenth, whereat was present *Carolus Simplex*, the King of France. In this Councell the acts of Pope *Formosus* had allowance, and the Decrees of *Stephanus* the sixth were condemned and burnt.

The Council
of Rhemes.

Vnder the raigne of *Carolus Simplex*, King of France, a Councell was gathered at Rhemes apparantly (for the place is not certaine) for correcting the abuse of Church-rents. Noblemen in Court, such as *Hugo*, and his brother *Robert*, Master of the Kings horses, and *Vinemarius*, with diverse others, vnder pretence of sustayning the Kinges honourable estate, and paying wages to souldiers, had converted to their owne vse, a great part of Church-rents, especially, belonging to Abbies. *Fulco* Archbishop of Rhemes, vttered his minde freely in the Councell. *Vinemarius* one of the notable oppressors in the Court, defiled the Councell with blood, and killed *Fulco* Bishop of Rhemes. The Fathers of the Councell returned vnto their owne Churches with great feare: for the like of this was not heard, since the second Councell of Ephesus, called *λειτουργία*, that is, a Councell of briggandrie, because in it, *Flavianus* Bishop of Constantinople, was slaine.

The Council
of Rome.

I N the dayes of *Otto* the first, a great Councell was assembled at Rome, against Pope *Iohn* the thirteenth, or as others doe reckon, Pope *Iohn* the twelfth. The principall faults

faults wherwith he was charged, besides perfidiousnes objected against him by the Emp. were these following, to wit:

1. *Peter* a Cardinall Presbyter, affirmed hee saw him say masse, and communicated not himselfe.

2. *Iohn* Bishoppe Narrien, and *Iohn* a Cardinall Deacon, affirmed they saw him ordaine a Deacon in an horse-stable.

3. *Benedictus* with the rest of Deacons, and Presbyters, affirmed he received money for the ordination of Bishoppes.

4. Likewise they sayd, albeit they saw it not with their eyes, yet they were fully perswaded, that hee accompanied with the widow of *Rainer*, and with *Stephana* his Fathers Concubine: and that he made the sacred Pallace like vnto a bawdy house.

5. That he was an open hunter.

6. That he thrust out the eyes of *Benedict* his spirituall Father, and by so doing procured his death.

7. That he had gelded *Iohn* an Archdeacon, raised fire, and cloathed himselfe with armour in military manner.

8. That he did drinke to the diuell, all the Clergie bare witnesse.

9. And that in playing at dice, hee craved the helpe of *Iupiter*, and *Venus*, and the rest of the gods of the Gentiles, whom the Apostle *Paul* calleth diuels.

10. That hee sayd not Mattins, nor kept his Canonick houres, nor signed himselfe with the signe of the Crosse.

11. That he distributed the golden crosses and chalices of the Church, to his harlots.

12. That hee had consecrated one *Zachew* a wicked man, and vnlearned, to be Bishop to the Hungars: to the end, that by his seditious Sermons he might concitate them against the Emperour.

Concerning the letter written to Pope *Iohn*, by advice of the Emperour *Otto*, and his proud answer sent backe againe to the Councell, together with their last good night to him, granting to him such power of binding as *Indas* had, that is, to binde his owne necke to the Gallowes. Of these things

Luisprond. hist.
l. 6. c. 6. & 7.

things I haue spoken in the Treatise of Succession.

The Council
of Canterbury
in England.

IN the yeere of our Lord, 975. a Councell was gathered in England, at Canterburie. The question debated in the Councell, was concerning the marriage of men in spirituall offices. *Dunstanus* at this time was Bishop of Canterburie, and he was an aduersarie to the marriage of men in spirituall offices. But the question was so wel dicussed by testimonies of Scripture, and the Fathers of the Primitiue Church, that *Dunstanus* had cause to be ashamed. For this cause hee implored the helpe of the Diuell: for he was knowne to be a Sorcerer. Satan compelled him to persist in his argument. And when they were conuened againe, and in the heate of their disputation, a voyce sounded from the Image of the Crucifix (which was in the place of their convention) that *Dunstanus* his opinion was the best.

Hist. Magd.
cent. 10. cap. 9.

This lying miracle so dashed the multitude of simple and ignorant Priestes, that they thought it to bee the Oracle of God; but in their next meeting *Falshodus*, whom others call *Ethelredus*, a learned man of Scotland, so evidently by testimonies of Scriptures, and Fathers, prooved that marriage was a thing lawfull to men in spirituall offices, that the answer which came from the Crucifix, was counted the answer of the Diuell, whom *Dunstanus* served, because Christ would speake nothing repugnant to his owne Word.

The Council
of Constanti-
nople.

Vnder the raigne of *Nicephorus Phocas*, Emperor of Constantinople, and when *Polyeuchus* was Patriarch, the Emperour assembled a Councell at Constantinople. The question disputed in the Councell, was this. *Nicephorus* having obtained the dominion of the East, tooke to wife *Theophania*, the reliet of *Romanus* his predecessor. This matter so displeased the Patriarch *Polyeuchus*, that hee debarred the Emperour *Nicephorus* from holy things, pretending these two causes: First, because the Emperour had celebrated the second marriage. Secondly, because *Nicephorus* had beene witnesse in Baptisme, to the children of *Theophania*. This question

question being discussed in the Councell, in presence both of Prelats and Counsellers, the Emperours marriage was allowed, and the acts alledged by *Polyeuchus* was counted impious, & made by *Capronimus*, and that they had no force to hinder the marriage. The proud Patriarch when he was overthrowne by reason, armed himselfe with obstinacie and stiffe neckednesse, vntill *Bardas* the Emperours father came to him, and affirmed by an oath, that *Nicephorus* the Emperour was not witnesse in Baptisme to the children of *Theophania*. Thus were the Patriarches of the East, serious in observing the traditions of men, but remisse and negligent in observing the ordinances of God. And this is a iure testimony, that defection from the faith had now prevayled, both in the west and East.

IN the yeere of our Lord, 992. in the ninth yeere of the Emperour *Otto*, and in the fourth yeere of *Hugo Capeto*, King of France, a Councell was gathered at Rhemes, against *Arnulphus* Bishop of Rhemes. His hand-writing was produced, wherein hee did binde himselfe to bee obedient to *Hugo Capeto*, King of France; and never to come in the contrary, vnder paine of infamy, and perpetuall malediction. Notwithstanding, he had countenanced Duke *Charles*, who claimed the right of the kingdome, as nearest heire thereto, being the brother of *Lotharius*. To Duke *Charles*, *Arnulphus* had opened the ports of the towne of Rhemes, and made him Commander of the citie. Great disputation was in the Councell concerning *Arnulphus*. His friends would haue had this cause remitted to the iudgement of the Bishop of Rome. But many of the Bishops of France, mightily opposed to the contrary. The discourse is very prolix, but the paines of reading is well recompenced with the fruitfulness of the disputation. This Councell toke this end, *Arnulphus* confessed his fault, denuded himselfe of his Episcopall honour, and *Gilbertus*, who had beene instructor of *Robert* the Kings sonne, was placed in his roome. Likewise, *Arnulphus* was sent to Orlience to be imprisoned there, together with

Sigwinus

The Council
of Rhemes, a-
gainst *Arnul-
phus*.

Signinus Archbishop of Senon, because hee consented not freely to the deposition of *Arnulphus*, but thought that this matter was overwayed by the tyranny of Courtiers, and v-surpers of the kingdome vnlawfully.

Another
Council at
Rhemes, resto-
ring *Arnul-*
phus.

WHen the deposition of *Arnulphus* was reported at Roine, *Iohn* the thirteenth, was moued with great wrath, and incontinent, excommunicated all those Bishops of France, who had consented to the deposition of *Arnulphus*. In so doing Pope *Iohn* kept the accustomed order of the Romane Church, to wit, to pronounce a sentence before a lawfull cognition, and tryall of the cause. Also hee sent an Abbot called *Leo*, furnished with the authority of the Romane chaire, to appoint a new Councell at Rhemes. *Hugo* King of France, was somewhat terrified with the cursing of the Bishop of Rome, and feared to oppose himselfe to so many bishops, agreeing in one minde: and therefore he suffered the councell to hold forward. The conclusion of this Councell was, that *Arnulphus* was restored to his former dignitie. And lest that either the Emperour *Otto*, or *Hugo Capeto*, should be offended, *Gilbertus* was promoted to be Bishop of Ravenna.

CEN

CENTVRIE XI.



IN the yeere of our Lord 1026. and vnder the raigne of the Emp. *Henry* the second, a Councell was assembled at Aken, by the authority of the Emperour, who seeing the wrath of God kindled against the word, & manifold tokens of the anger of God manifested in the Calamities hanging vpon the head of all people and nations, he gathered this Councell: By the authoritie whereof Priests were commanded to pacifie the wrath of God by frequent saying of masse; the people, by fasting & abstinence; & Princes by distributing of almes to reconcile themselves to God. The Doctrine of repenance and amendement of life, was forgotten in this time of horrible ignorance; and all religion was turned into outward exercises of fasting; of distributing of almes; and of saying of Masses. Also new fasting daies were inioyned to be kept in most solemn manner to the honour of *Iohn* the Baptist & *S. Lawrence*; so that by a multitude of human traditions, daily increased, the ordinance of God (as Christ witnesseth) was made null and of no effect. Mat. 15.

IN the yeere of our Lord, 1023. and in the 21. yeere of the raigne of the Emp. *Henry* 2. a Councell was assembled at Halignustat. The Councell at Halignustat. wherein *Harido* Bishop of Mentz, was moderator; & great pains were taken to make a conformitie & vniue in obseruation of superstitious rites in Germanie, such as statute times of fasting, and abstinence from marriage at certaine times of the yeere, and not casting of the corporall into the fire to quench the fire kindled in a towne, which was the custome of foolish Priests at that time; & that no sword should be brought into the Church except the Kings sword; and

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no meetings or confabulations should be in the Church or the poarch thereof, and that women should not bee addicted to particular and select Masses, such as the Masse of the Trinitie and Saint *Michael*; but let them heare common Masses for the safetie of the quicke and the dead. Also Lawes were made in this Councell concerning the reckoning of the degrees of consanguinitie, and that no man should iourney to Rome for obtaining pardon for great sinnes, before hee had first confessed himselfe to his owne Priest; and fulfilled the penance prescribed by him, with many other constitutions, full of new invented superstition.

The Council
of Triburia.

IN the yeere of our Lord 1030. and vnder the raigne of the Emperour *Conrad* the second: a Councell was assembled at Triburia. The Emperour was present at the Councell. After some constitutions about fasting, one arose, and said that certaine Epistles were come from heauen concerning peace to be renewed on earth, & he was commanded to write a coppie of these Epistles to be communicated to other Bishops, to the ende that nations and people might obserue these new lawes following.

New lawes.

1. That no man should weare armour.
2. That no man should seeke restitution of things taken from him.
3. That no man should reuenge the wrongs, done to his blood and kindred.
4. That men should be compelled, to pardon them who smote them.
5. That euery Friday, a fasting shall bee kept with bread and water.
6. That on Saturday, there should be an abstinence from flesh and fat things.
7. That men should content themselves with this kinde of fasting for remission of all their sinnes, so that they neede none other kind of repentance.

That all men should be bound by an oath to obserue these new lawes, & they who refused to sweare obedience to these ordinances should be separated from the Church, and they should

should neither be visited when they were sicke, nor buried when they were dead. *Hist. Magd. cent. 11 cap. 9.*

These new lawes which came not from heauen, but from the instinct of an euill spirit, many were content to receaue. Others who were of more sound iudgement specially the B. of Cambry, reiected them as repugnāt, most part, to the word of God, to the cōstitutions of the Church, to the peace of well-ordered common-wealths, & to charitie. Alwayes consider that this was a time of horrible darknesse and ignorance, wherein any durst affirme in face of a Councell, that such lawes came from heauen, as were flatlie repugnant to the written word of God.

IN the yeere of our Lord, 1046. and vnder the raigne of the Emperour *Henry* the third, an assemblie was gathered by the Emperour at Sutrium a towne of Italie, for pacifying an horrible schisme in the Roman Church: for three Popes contended for the Popedom, to wit, *Benedict* the ninth, *Silvester* the third, and *Gregorie* the sixt; when the fathers had conuened at Sutrium, and the Emperour had considered the causes of the schisme, and the ambition of Prelats struing for superiortie, they thought expedient to remoue all these three monsters, and to choosie one *Sindigerus* Bishop of Bamberg to be Pope, whom they called *Clemens* the second. Moreouer the Emperour did bind the Romans with an oath, that they should in time to come abstaine from the electiō of the Pope. *Contract. Vspersen. Platina.*

ABOUT the yeere of our Lord, 1050. *Leo* the ninth assembled a Councell at Rome against *Berengarius* Deacon. A Councell at Angiers; vpon this occasion was the Councell gathered. *Berengarius* saw that the opinion of Transubstantiation was ouerspread in his time, to wit, that after the words of cōsecration the substance of bread vanished, and the substance of the body and blood of Christ was in the Sacrament, vnder the accidents of bread and wine, which opinion he disapproved, and followed rather the opinion of *Augustine*, & *Ioannes Scotus*, about the Sacrament of the supper. He writ also letters to *Lanfrancus* B. of Canterbury about this question. The Messenger who carried the letters did not find *Lanfrancus* in Normandie whether he was directed. Therefore he deliue-
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the letters to some of the Clergie, who opened the letters of *Berengarius* and sent them to Pope *Leo* the ninth. After the sight whereof he assembled a Councell at Rome, and read the letters of *Berengarius*, and condemned him (though absent) as an heretike.

A Councell at Vercellis against *Berengarius*.

In the ninth, assembled another Councell at Vercellis against *Berengarius*, in the moneth of September, of the yeere of our Lord, 1050, so that both these Councils were holden in one yeere, against *Berengarius*. *Berengarius* was warned to bee present at the Councell. *Lanfrancus* Bishop of Canterbury was also present. In *Berengarius* name compeared two of the Clergie, who were taken and cast into prison. The issue of the Councell was this. The Bookes, of *Ioannes Metrosius Scorus de eucharistia*, were read in the Councell and condemned. *Leo* likewise appointed in many Prouinces, Synods to be assembled against *Berengarius*, notwithstanding he persisted constantly in his opinion, vntill the dayes of Pope *Nicolaus* the second.

A Councell at Towrs against *Berengarius*.

In the yeere of our Lord, 1055. Pope *Victor* the second, assembled a Councell at Towrs against *Berengarius*. The Popes Ambassadors were present at the Councell, and *Berengarius* answered that hee adhered to no particular opinion of his owne, but he followed the Common doctrine of the vniuersall Church, and that hee would not be contentious. This gentle answer mitigated the kindled affections of his Adversaries, yet he persisted in his own opinion, & for this cause *Lanfrancus* objected against him that he deluded the Councell of Towrs with general & doubtfull words.

Another Councell at Rome against *Berengarius*.

In the yeere of our Lord, 1059. Pope *Nicolaus 2.* assembled a great Councell at Rome of 100. & 13. *B. Berengarius* was present at the Councell. *Berengarius* through infirmities, submitted himselfe to be corrected by Pope *Nicolaus 2.* and the Councell. They prescribed to him a forme of renounciation of his error as they called it, which *Berengarius* accepted & recited. Notwithstanding afterward he published in writing a refutation of the doctrine of Transubstantiation, & damned his owne recantation. Manie other constitutions were made in this Councell, such as, that the election of the Pope should

should belong to the Collidge of Cardinals; that no man should heare a Masse sayd by a married Priest; that no Laick person should be iudge to a man in a spirituall office; that no person should marrie, any of his owne consanguinitie, vntill the seventh generation; with many other foolish constitutions.

IN the yeere of our Lord 1060. as appeareth, Pope *Nicolaus* the second, sent *Petrus Damianus* to hold a Councell in his name at Millan. The questions disputed in the Councell were two chiefly, to wit, about Simonie, and the error of the Nicolaitans. It was accounted Simonie to receiue investment by staffe and ringe from a secular man. It was counted the error of the Nicolaitans when Priests married wiues. And *Damianus* to bring such mariages vnder the Compasse of Heresie, hee said that faults in manners, if they were obstinatlie defended they became Heresies. But suppose this was true (as it is a false definition) how can it bee called the heresie of the Nicolaitans, seeing that Nicolaitans were not called Heretikes in respect they had wiues, but in respect they made their wiues common, as I haue declared in the first Centurie. The issue of this Councell was, that the whole Towne of Millan both Clergie and people, was in an vprore, complaining that the Towne wherein *Ambrose* was Bishop should be brought in subiection to the Ordinances, of any other Church. *Damianus* was in great feare to bee rent in pieces, albeit the Archbishop of Millan was sitting at his one side, and the Bishoppe of Luca at his other. After that the tumult was pacified *Damianus* did speake vnto the Clergie and people, manie things concerning the prerogative of the Chaire of Rome, and the Bishop of Millan standing before the Altar, did swear that hee should bee obedient to the ordinances of the Roman Church, in extirping the heresie of Simonie and of the Nicolaitans, and many of the Clergie following his example did

did the like, and were content like inconstant fooles to receive penance for cohabitation with their owne lawfull wives.

The Council
of Mantua.

IN the yeere of our Lord 1066. The Emperour *Henry* the fourth assembled a Councell at Mantua, for pacifying the scisme of the Roman Church which arose betweene *Alexander* the second, and *Candalus*, who was called *Honorius* 2. They contended one against another, with armour, violence, shedding of blood, and cursings. For *Alexander* conuened them who were of his faction at Rome, & deliuered *Honorius* to the Deuill, as an ambitious and bloodie man. On the other part *Honorius* assembled his fauourers at Parma, and cursed *Alexander*, because hee bought the Popedome by money from the Romans, and because hee accepted the Popedome without the foreknowledge and consent of the Emperour. For pacifying of the outrage of these Roman vultures, the Emperour appointed a Councell to be assembled at Mantua, wherein *Alexander* was declared to be Pope, *Candalus* had pardon, and *Gilbertus* by whose Councell *Candalus* accepted the Popedome, was made Archbishop of Rauenna.

1. In this Councell, it was ordained that no man should heare Masse sayd by a Priest who had a concubine.
2. The sonnes of Priests may be accepted to Church orders, prouiding the authoritie of the Pope be interponed to giue allowance thereto.
3. He who is admitted to a Church-office, willingly and wittingly, by a Simoniake person; shal be removed from his Order.
4. Monks destinated for monasterie, shall not be admitted to offices in the Clergie.
5. Members of the Clergie shall not accept Ecclesiasticall benefices from Laicke persons.
6. No Ecclesiasticall office or benefice shall be sold for money, but freely given to them who are learned and godly.

7. No

7. No person excommunicat, shall haue power to excommunicate others.

Pope *Alexander* the second sent two Cardinals to Englad The Council to pacifie the troubled estate of the Church: there they of Wintonia conuened a Councell at Winchester, wherein they depo- in England. sed certaine Bishops & Abbots from their offices; and namely *Stigandus* Bishop of Canterburie. Against whom these crimes were obiected. First that he had possessed the chaire of Canterburie, *Robert* Archbishop thereof being aliue. Likewise that he possessed another Bishopricke with it, as namely the Bishopricke of Winchester, and thirdly that he had receiued his pallium from *Benedict* the tenth, a man vnlawfullie elected, and reiected by fathers.

THE Emperour *Henry* the fourth was young when his father died, and it was couenanted amongst the Princes and Bishops of Germanie, that during the minoritie of the Emperour *Henry*, the Princes and Bishops by course should attend vpon the young Emperour, and should gouerne the estate of the country. The Archbishop of Breme when hee had ended his course, he gaue not place to others as it was couenanted, but insinuated himselfe into the fauour of the yong king, by giuing him Libertie to liue according to all the youthly conceits of his owne heart. The rest of the Princes and Bishops were offended at this imperious carriage of the Archbishop of Breme, and they assembled themselves in Triburia, which in our dayes is called Friburg. In this Councell it was decreed that the Bishop of Breme shuld be declared to be anemie to the countrey, except he deliuered the king to be brought vp according to the couenant aforesaid.

IN the yeere of our Lord 1069. a Councell was assembled at Mentz vpon this occasion. The Emperour *Henry* the fourth disliked his wife, and delt secretly with the Bishop of Mentz for diuorcement from her, promising to bee addicted

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to his Councell, and to interpose his authoritie to bring the people of Turingia vnder the iurisdiction of the Bishop of Mentz; and to compell them to pay tithes vnto him. The Emperour *Henry* could not blame his wife of any fault: Onely he caried no good liking toward her, when the Councell was conueened at Mentz. *Petrus Damianus* came Ambassador from the Pope, and by many arguments dissuaded the Emperour from the intended diuorcement. It agreed not with human lawes, nor with the constitutions of the Church, nor with the Emperours honour, and it would raise a great scandal in the Church. And it was the Emperours dutie to punish such faults in others, but not to giue them example of sin in his owne person. Finally if the Emp. would not obey wholsome admonitiō, he had power to vse the Censurs of the Church against him, and to withhold him from the honour of his coronation. The issue of the Councell was this, the Emp. desisted from his purpose of diuorcement, & honoured his Lady with ornaments agreeing to her Princely estate, but cohabited not louingly with her.

The Councell
of Erfurd.

IN the yeere of the Lord, 1074. *Gregorie* the seuenth otherwise called *Hildebrand*; hauing already prepared a way to execute Antichristian pride in Councells of Millan and Mantua, before hee was authorized Pope. Now in his Popedom hee beginneth to execute those vnhappie decrees of Millan and Mantua. And hee commaundeth the Bishop of Mentz to separat the Priests of his bounds from their wives, or else to depose them from their offices. The Bishop of Mentz willing to obey the Popes commandement assembled a Councell at Erfurd, wherein he declared what commandement he had receiued. On the other part married Priests said they had libertie to marry by the written word of God, and in doing so, they followed the example of the men of God, and fathers of the Church. Thirdly they confirmed by many reasons that it was lawfull to marrie, specially for avoiding fornication, and that it was an auncient custome in the Church that men of

of spirituall offices married, wiues. Finally, with humble supplications and requests, they entreated the Bishoppe of Mentz, that hee would not separate them from the company of their louing wiues, and deare beloved children. But all these reasons and supplications mixed with teares, preuailed nothing at the Bishops hand, because hee said, a necessity was laid vpon him, to obey the Popes commandement. The married Priests arose, and departed out of the Councell, and consulted amongst themselues, what was meetest to be done: Some of them thought it expedient to depart from the Councell, and not to returne to it againe. Others thought it better to returne to the Councell againe, and to put hands on the Bishop and spoyle him of his life, before hee could promulgate the prohibition of marriage, which the Apostle calleth the doctrine of diuels. The Bishop being advertised of this conspiracy against his life, resolved with faltering words, to mitigate their wrath, promising to write to the Pope, to abstaine from imposing such hard conditions to married Priests: so was their fury aswaged. This tumult was scarce pacified, when another greater arose. The avaritious Bishop exacted tythes from the people of Turingia, besides the covenant that had past betweene him and them at Gerstundun, after great contention and effusion of blood: yet the Bishop overpassing the covenant, claymed rigourously more then was covenanted. The people of Turingia being enraged, were purposed to haue revenged the iniuries, which this avaritious Prelate had done vnto them, with shedding of his blood: and the fervent heate of their rage was so great, that all the Bishops and members of the Clergie, who were assessor to the Archbishop of Mentz, departed from him, fearing therage of commoued people.

This Councell began with pride, and ended with fury and tumult. The Bishop of Mentz in great wrath departed to Helegenstad, because he could hardly digest the repulse which he gat in the Councell.

In

1 Tim. 4.

Another
Councell at
Mentz.

IN the yeere of our Lord, 1075. in the moneth of October, a Councell was assembled at Mentz, wherein the Bishop of Chur, as Ambassador from the Pope, *Gregorie* the seventh, was present; and straitly commanded the Bishop of Mentz vnder paine of deposition from his prelacie, to proceed against married Priestes, according to the Popes commandement. The Bishoppe terrified with the Popes threatening, convened a Synode at Mentz. The married Priests finding that the Bishoppe againe was willing to execute the Popes vngodly commandement, they left supplications, which they had vsed in the Councell of Erfurde, and with their hands, and a vehement commotion of their bodies, so terrified the Bishop of Mentz, and the Popes Ambassadour, that they were glad by flying to escape the danger of their life. Not daring to assemble any mo Councils, to that effect.

The Councell
of Wormes.

After this, Pope *Hildebrand* in the lofty conceits of his proud and Antichristian heart, intended to gather a Council at Rome, in the time of Lent. And he gaue warning to the Emperour to compeare before him, and to answer to such things as had bin objected against him. The Emperour thought it no time to slumber nor sleepe, when this seditious Pope threatned to cut him off from the body of the Church, if hee did not compeare before his Iudgement-seat. Therefore the Emperour assembled all the Bishops of his kingdome, to the number of 24. in the towne of Wormes: Many Abbots also were present. The question intreated in this Councell, was concerning the deposition of Pope *Hildebrand*. As they were devising concerning this purpose in the Councell, *Hugo Blancus*, a Cardinall came from Rome, with letters from the Popes enemies, with many accusations against him. These were read openly in the Councell. *Hildebrand* was accused of periury, and ambition, of avarice, and of pride: and they desired that *Hildebrand* might bee displaced, and another seated in his roome. The determination of the Councell was this, that *Hildebrand*, who called him

himselfe *Gregorie* the seventh, a forelopen Monke, an vsurper of the Popedome, without consent of the Emperour, and against his oath, a false interpreter and wrestler of holy Scripture, a renter of vniity, a man who mixed all diuine and humane things so together, that he polluted them both, a man who heard the false accusations of vngodly people, who in one cause would be an accuser, a witnesse, a Iudge, and an enemy: who separated husbands from their wiues, and preferred whoredome to lawfull marriage: who stirred vp the people against their Bishops, and teachers: who counted no man consecrated lawfully, except hee had bought his Prelacie from his dependers, and begged it from himselfe, a seeker of popular applause, and a deceiver of the people, vnder colour of religion: a man who like to *Decius*, and the rest of the persecuting Emperours, and worshippers of false gods, vlturped both Empire and the Priesthood.

For all these forementioned causes, the holy Emperour, the Bishops, and Senators, and Christian people assembled with them, decerned that *Hildebrand* should bee remooued from the Popedome, and that the sheepe of Christ should not be committed to a Wolfe. This decreet was subscribed by all the Bishops, who were present at the Councell.

IN the yeere of our Lord, 1076. another Councell was assembled at Triburia. The Princes of Saxonie and Sweue, came to the Councell with obstinate mindes, setting their whole indeavours against the Emperour, *Henry* the fourth. He approached neere to the towne, but the river of Rhene was interiect betweene them. The Emperour in all submissiue manner, promised to amend all the faults whereof they complained. But their hearts being possessed with a superstitious fauour to the chaire of Rome, and being inclinable to sedition & alteration of the State: they returned a very hard answer to the Emperour, wherein they made a commemoration of all his youthly infirmities, and how their expectation of his amendment, had often-times deceived them. But seeing their consciences witness vnto them, that

Another
Councell at
Triburia.

that infirmities in Princes is no sufficient cause to shake off the yoke of their obedience. Therefore in the end, they pretend that in case they adhered any longer to him, they were in danger to incur the condemnation of their own soules, because hee was excommunicated by the Apostolick chaire. This Councell is like vnto a looking glasse, wherein two things may bee evidently seene, to wit, the inconstancy of people, and pride of the Roman Antichrist, bearing downe the authority of Princes, for desire of his owne advancement.

Another
Councell at
Rome.

THe Pope had appointed a day of compearance to the Emperour to be iudged in Lent, as hath beene declared heretofore. This Councell was full of cursings, flattering the Romanes, and prodigall largition of money, to those who followed the Pope. For in this Councell *Gilbertus* Bishop of Ravenna was cursed. The Emperour *Henry* the fourth, was not onely cursed, but also denuded of his Imperiall dignity, as if the Bishop of Rome had power to conferre the kingdomes of the world to whom hee pleased. The flattering words of the Pope to the Roman Nobles, Senators, and People, are beyond all measure of moderation. For hee called them the head of the world, having power to conferre all spirituall and civill dignities to whom they pleased. Like as 270. yeeres agoe, they transferred the Empire from the Grecians, to the Germanes. And like as the Emperour may displace an vnworthy souldier, even so a souldier may forsake an vnrighteous Captaine. After this, hee distributed to his followers, 15000. talents of siluer; and so by cursings, flattery, and prodigality, hee bewitched the Romans, and engaged them against the Emperour.

The Councell
of Brixia.

IN the yeere of our Lord, 1080. the Emperour *Henry* the fourth, assembled of Germany and Italy, 30. Bishops, in the towne of Brixia-Norice, together with many Princes of his kingdome. All these consented that *Hildebrand* should be deposed from his Popedome, and *Gilbertus* Bishoppe of Ra-

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Ravenna should be placed in his roome, because *Hildebrand* was a subuerter of Ecclesiasticall order, a troubler of the Imperiall estate, a perturbur of peace, stirring vp dissention among brethren, contention among those who lived peaceably, divorcement among married persons, and had troubled every thing that was settled in godlinesse, and peace. The tenour of the Decree followeth. We who are assembled together by the providence of God in Brixia, decerne that *Hildebrand*, that obstinate preacher of sacrilegious flames, and burnings; a defender of periuries and murders; a Sorcerer, and Inchanter; a man who calleth in question the true Faith, concerning the body and blood of Christ. We (say they) decerne that such a man should bee deposed, and expelled from the Popedome, and except hee forsake it after intimation of this Decree, that hee is to be condemned perpetually.

IN the yeere of our Lord, 1081. the Emperour irritable with the incessant attempts of the Pope, against his life and estate thought meet once to put an end to this labour, and to the distresses of the Empire. Therefore hee besieged the towne of Rome and tooke it. *Hildebrand* with the rest of the Wolfes who had troubled the sheepfold of God, they fled. The Emperour with the advice of the Roman Senate, appointed a Councell to be assembled at Rome, wherein fugitive *Hildebrand* should appeare, and render an account of his administration, but hee would not appeare. Therefore he was deposed as a profane and wicked man, a louer of discord, a bloody man, and an invader of the Apostolick chaire by Sorcery. And *Gilbertus*, by some called *Wigbertus*, was placed in his roome.

Another
Councell at
Rome.

After the death of *Gregory* the 7. the Romans had no regard to *Gilbertus*, whom the Emperour had made Pope, but they chose another, who was Abbot in *Cassinates*, named *Desiderius*. He was not chosen by the Cardinalls, nor by the Pope of Rome, but by *Mathildis*, and the Normans,

The Councell
of Beneventu.

Com-

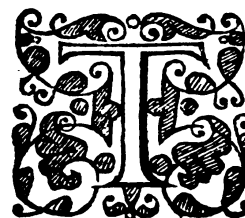
Commanders of Apulia (as *Functius* recordeth) all these were enemies to the Emperour. After his election to the Popedom, he was called *Victor* the third. He assembled a Councell at Beneventum, which was his native soyle. There hee cursed *Gilbertus* Bishop of Ravenna, as an vsurper of the Chaire, belonging to *Gregory* the seventh, his predecessor. Likewise hee cursed *Hugo* Archbishop of Lions, and *Richard* Abbot of Marseil, because (as it seemeth) they had been his competitors. This man walked closely in the footsteps of *Hildebrand*; but his time was short, for hee died before hee could execute the proud conceits of his minde, after he had ruled one yeere and six months, *Platina* attributeth vnto him onely the continuance of one yeere, and foure moneths.

The Councell
of Clermont.

IN theyeere of our Lord, 1095. *Urbanus* the second gathered a great assembly at Clermont, in Overnie of France. The lessons of *Hildebrand* were forgot by his succellours. Therefore in this Councell, and the Councell of Placentia, and other Councells which I haue ouerpasse, studying to shortnesse. It was ordayned, that no spirituall office, nor rent annexed thereto, should be received from the hand of a secular man: in this Councell it was ordayned, with advice of many Christian Princes, that an army should be raised vp, and march toward Ierusalem, for support of distressed Christians, and recovery of the holy Land, out of the hands of Infidels, as hath beene declared in the History of the life of *Urbanus* the second.

CEN

CENTVRIE XII.



He multitude of Councils assembled in this Centurie, if they should all be particularly rehearsed, I doubt not but the Reader would bee wearied in reading them, for they exceede the number of an hundred and fiftene Councils. So that I am compelled to reduce them vnto certaine principall heads, and to produce examples of every head; so shall the intention and designe of them, who assembled Councils in this time, be cleerly knowne.

Some Councils were assembled for prohibition of Priests marriages, others for excommunication of the Emperour; some for the question of investment of Bishops, being most willing to extort this priuiledge out of the hands of the Emperour, and to conferre it to the Bishops of Rome: Some were gathered for deciding the question which arose by plurality of Popes, contending hotly one against another, for the Popedom. Many Councils also were assembled for advancing of the warre, called *Bellum sacrum*, and setting forward Christians, to fight against the Saracens, for conquering the holy Land out of their hands. Some few were assembled against men, whom they supposed to bee Heretiques, such as *Abelardus*, and his disciple *Gilbertus*, and *Unaldenses*. When a few examples of every one of these heads shall be commemorated, the luxuriant superfluity of the Councils of this Centurie, shall not be found inconveniently abridged.

Alexius Emperour of Constantinople, sent letters to A Councell at *Urbanus* the second, wherein he declared the rage of the Paria Turkes,

Turkes, and implored support from the West. *Urbanus* assembled a Councell of all Nations, at Paris, and was present himselfe at the Councell, incitating the hearts of all men, to driue out the barbarous Turkes from the place wherein the redeemer of the world did suffer. In this Councell were appointed an hundred thousand men, out of Aquitania, Normandie, England, Scotland, Ireland, Brittainia, Galitia, Wastemia, France, Flanders, Lorane, and other Nations toward the holy Land, with *Hademarus* a Bishop, who had power of binding and loosing in the Popes name.

A Councell at Florence. IN the yeere of our Lord, 1110. the Bishop of Florence openly preached, that Antichrist was already come, which hee cleerely perceived by that horrible change of the spirituall Kingdome of Christ, into an earthly Monarchie: for the Bishops of Rome were rather Warriours, then Preachers of the Word of God. They opposed themselves to Emperours, and most contemptuously abused them; they deprauid the articles of Faith, prophaned the Sacraments instituted by Christ. Idolatry dayly increased, hypocriticall discipline through propagation of Monastique orders, and humane constitutions, were out of measure extolled. Moe were advanced to the Popedome by deceit, weapons, and slaughter, then by free election. Matrimoniall chastitie was banished from the order of Clergie-men, who count themselves holy. And finally, the Bishop of Rome was like vnto a gulfe, devouring and exhausting the substance of the world, and administrating his turnes rather by force, then reason. These abuses, and others like to these, presented to the Bishop of Florence, a notice that Antichrist was come already, and openly domineered in the Church. *Paschalis* the second, who was Pope at this time, thought it was no time to slumber or sleepe, in such a matter. Therefore hee convened a Councell at Florence, and called the Bishop of Florence to his accounts. The arguments by which hee prooued, that Antichrist was already come, are buried in silence. Onely hee was sharply rebuked, and commanded, that

that in timeto come he should vtter no such doctrine.

IN the yeere of our Lord, 1102. and in the third yeere of the raigne of *Henry* the first, King of England: *Anselmus* Archbishop of Canterburie, a man much addicted to Pope *Paschalis*, assembled a Councell at London, for prohibition of the marriages of Priests. This was an vncouth thing in England, and some counted it an holy designe, others, a matter perilous (as it was indeed) lest men attempting things that were about their strength, should fall into the snare of the Deuill, and into horrible Lusts of vncleanness, which thing came to passe. For horrible Sodomie had place among the Clergie, and the yeere following, *Anselmus* was compelled to conuene another Councell at *S. Pauls* in London, and to make constitutions for punishment of those who were found to bee polluted with that vild lust of vncleanness. Neuerthelesse *Anselmus* was one of the number of the Antichristian Clergie, who would be wiser than God, and finde out better remedies than marriage to stay the intemperat lust of men, who had not the gift of Continencie.

IN the yeere of our Lord, 1106. a great Councell was assembled at Mentz, against the Emperour *Henry* the fourth, who attended at Ingelheim; looking to haue bene sent for to the Councell. But the Ambassadors of Pope *Paschalis* and the Bishops who were present at the Councell could not delay, vntill the Emperour was sent for. But the venemous vicer of their cankered hearts being ripe, behoued presently to break forth, before the Emp. was heard to speake for himselfe. Therefore they proceed against the noble Emp. being absent, and condemned him of heresie, & excommunicated him. Now his heresie was Simony, because he wold not resigne the right of investmēt of Bishops into the Popes hands. And not content with this, they set the Bishops of Mentz, Cosen, & Worms, to Ingelheim, where the E. H. 4. was, & deuasted him of his imperial ornamēts. The E. could not resist the violence of those

headstrong Prelats, because his armie and friends were not about him. But he demaunded the three Bishops in the sight of the eternall God, to declare if hee had taken any reward for admitting them to their Bishopricks. The Bishops of Mentz, Colen, and Wormes, all affirmed; that he had receiued no reward from their hands. How then (sayth the Emperour) am I condemned of Simonie? I pray you fathers doe not so wickedly (sayth he) violate your oath of alledgance. Dishonour not mine estate and horehead. And in case I should resigne mine Emperiall Ornaments to my son; let all the estates of Germanie bee assembled, that I may doe it willingly in a lawfull assembly. But the Prelats forementioned, stirring vp one another, put hands to worke and pulled the Crowne from his head, and denuded him of the rest of his Imperiall Ornaments. The Emperour with sighes and sobbs committed his cause to God who hateth iniquitie, and in his own time can render a condigne recompence vnto it. Moreouer the Noble Emperour humbly craued at the Popes Ambassadors, and the rest of the Bishops; to bee absolued from excommunication, with promise to satisfie them, whom hee should bee found after due triall to haue offended. But these Romane Vulturs answered him proudly that matter pertained to the Pope, he must dresse himselfe to Rome to bee absolued by the Pope, after sight of his condigne satisfaction. Now let the iudicious reader marke, if these Councils had bin like vnto the starre, which led the wise men of the East to Christ; then it were good reason that we should follow them. But since they leade frō Christ, & from al due reverence toward the annointed of the Lord; and from all kinde of gentleness, meaknesse, and humane behauiour, toward our superiours, it is time to remember the words of our Lord.

If the blinde leade the blind, both shall fall in the ditch.

Mat. 23.

Mat.

The Council of Troyes in Champanie. **I**N the yeere of our Lord, 1107. Pope *Paschalis* the second, gathered a Councell at Troyes in France, willing to finish and

and perfit in France the worke begun in Germanie. And to throw out of the hands of *Henry* the first, the right of investment of Bishops, as hee had done out of his fathers hands. The Emperour *Henry* the first, approached neere to the place wherein the Councell was gathered, but was not present thereat.

The subiect intreated in the Councell was about the investment of Bishops, by all meanes possible they endeavored to spoile all Laicke persons of this priuiledge; affirming that the election of Pastors should be free, and that the presumption of Laicke persons, in conferring of Ecclesiasticall dignities, must be cut off. Therefore hee promulgated the like mandats, as his Predecessours had done before him, adding also against the cōtraveners of his mandats the like cursings, as his Predecessours had done before him. The Emperour *Henry* the first, with aduise of the Nobles and Bishops, who were about him, sent Ambassadors to the Pope, and the Councell calling to their remembrance that the right of investment of the Bishops was conferred to the Emperour *Charles* the Great, and that his successors had continued in possession of that right vntill his time. Therefore he requested that the Pope and Councell would doe nothing prejudiciall to his right. This Message perturbed the cogitations of the Pope, and the fathers of the Councell, but this means was found out, that this question should rest for the space of a yeere, after the issue whereof it should be reasoned at Rome. And in the meane time, no investment should bee receiued from any Laicke person. This interim, together with the place appointed for determination of the question, are manifest presages of the euent: to wit, that the Pope would not be at rest vntill hee had trampled vnder foote all ciuill domination, & vntill he had remoued out of the way that authoritie, which was a let to his vsurped preheminance, as the Apostle speaketh: when the yeere was expy-² *Theſ. 2. 7.*

red, the Emperour addrested himselfe to Rome with an army and took the Pope and his Cardinals prisoners. And albeit the Pope at that time condescended that the right of invest-

ment should consist in the Emperours hand, yet afterward hee revoked the same, and in the Councell of Rome assembled *Anno*, 1112. yecres, hee vterly renounced that priuiledge conferred to the Emperour, as hath beene declared in the Historie of his life.

The Councell
of Triburia.

THe question and controversie about investment of Bishops, was not like to take an ende. The Romane Chaire, like vnto a raging Sea, continually swelled, frothed and stirred vp sedition against the Emperour *Henry* the fift, because hee would not ouer-giue the right of investment of Bishops into the Popes hands. The Bishops of Germanie the Popes footegroomes conueened at Triburia, *Anno*, 1119. with exasperat minds, consulting how they might vndoe the estate of the Emperour, as they had already vndone the estate of his father. The Emperour made hast to returne out of Italie to Germanie, and finding none other way to establish his owne estate, but either by great effusion of blood, or by yeelding to the Popes desire. The Emperour after consultation with his Princes, and friends, found no outgate, except to render to Pope *Calixtus* the second the right of investment of Bishops. Also hee was compelled to ratifie the election of Pope *Calixtus*, albeit *Gregorie* the eight (to whose election the Emperour had consented) was yet aliue, so mightily prevailed the power of the Roman Antichrist.

The Councell
of Senon.

Petrus *Abelardus*, was counted an Heretike in the Councell of Soylson, and was compelled to burne his owne bookes. Yet because hee continued in his errour, and many followed him, another Councell was conueened at Senon against *Abelardus*. *Lewes* king of France the son of old *Lewis* was present at the Councell, and *Theobald* Count Palatine, and *Bernard* Abbot of Clarauall, and innumerable people desiring to heare disputation. *Abelardus* fearing popular sedition declined their iudgement and

and was willing to be iudged by *Innocentius* the second who was Pope at that time. Pope *Innocentius* after hee had read the letters sent from the councell, damned *Abelardus*, and ordained his followers to be excommunicat. *Abelardus* destitute of Patrons & Protectors, entered into the Monasterie of Cluniack. Concerning his opinions I haue spoken of them in the head of Heretikes.

IN the yeere of our Lord, 1160. The schisme that fell out betwixt two Popes, struing for the Popedom after of *Papia*. the death of *Adrian* the fourth, to wit *Alexander* the third, and *Victor* the fourth, gaue occasion to the Emperour *Fredericke* the first (being at that time in Italie) to appoint a Councell to be assembled at *Papia*. For remouing of the scisme, and for deciding the controversie by declaring to which of the contending Popes the Popedom should belong. Both the Popes were warned to appeare before the Councell. The Emperour was present the first day of the meeting of the Councell, and declared to the Bishoppes that hee was not ignorant that to the Emperour belonged power to conuocate Councils, like as *Constantinus*, *Theodosius*, *Iustinianus*, had done before him; and of latter time, *Carolus Magnus*, and the Emperour *Otto*. Notwithstanding since that matters pertaining to diuine worship ought to be iudged by Bishops; hee remitted the iudgement of this present controuersie to the fathers met together in the assemblee. And he so departed out of the Councell. Pope *Alexander* the third refused to appeare before the Councell of *Papia*, for hee would be iudged by no man. Pope *Victor* the fourth appeared, and was content that his cause should be examined, and iudged by the Councell. The Councell tooke this effect that *Victor* the fourth, was declared to bee Pope. *Alexander* the third on the other part being full of indignation, cursed the Emp. and Pope *Victor* and their adherents; and gathered a Councell of his fauourers at *Clermout* wherein hee openly deliuered to Sathan the Emp. *Fredericke* and Pope *Victor*, and Count Palatine,

and all other principall fauourers of *Victor*, so great patience was in Pope *Alexander*, when his papall dignitie was called in question. Hee mixed as it were Heauen and Earth together, not for zeale to the glorie of God; but for zeale to keepe his papall preheminance. For beside the Councell which he assembled at Clermont, hee gathered another at Towns, Anno, 1164. and was no lesse prodigall in his curlings, then hee had beene before in the Councell of Clermont against the Emperour and his Competitor *Victor*: yea and hee sent an Ambassadour to Ierusalem and Antiochia, and to the Princes and Patriarchs, of the East, for propagation of his owne authoritie.

*Tyrius lib. 18
cap. 29.*

A Councell
at Rome.

IN the yeere of our Lord, 1180. and in the twentieth yeere of the gouernment of Pope *Alexander* the third, a great assemblee was conueened at Rome, by the Popes authoritie; an hundredth and fourescore Bishops were assembled together in the Church called Constantiniana. Their consultation was about the forme of election of the Pope in time to come.

Canon 1.

And first it was appointed and ordained, that in case the Colledge of Cardinals did not with vniforme consent agree who should be elected Pope; if the two part of them did consent to the election of any person, the dissenting of the third part should be no sufficient cause to reiect him who was elected.

Canon 2.

Secondly it was ordained that all Ecclesiasticall dignities conferred by *Octavianus*, and *Guido*, who now are accounted schismatikes; shall be null, and of none effect.

Canon 3.

And that no man be admitted to the office of a Bishop before hee be 30. yeeres old, neither shall any man bee admitted to be a Deacon, or Arch-deacon, or to haue the gouernment of a parish before hee be twentie five yeeres of age.

Canon 4.

That Bishops and Archbishops in their Visitations doe not overcharge the Church of their bounds with vnecessary charges

charges & expenses speciallie: the Churches that are poore.

If a Bishop admit any man to bee a Presbyter or Deacon without the title of a place that may affoorde vnto him, things necessarie for the maintenance of his life: let the Bishop himselfe sustaine him, vntill he prouide a liuing for him, except he be able of his owne patrimonie to sustaine himselfe.

That no man shall be excommunicat or suspended from his office, before hee be lawfully warned to appeare, and answer for himselfe; except in such causes as deserue summar excommunication.

That no reward be taken for admitting men to spirituall offices, and that no money be taken for blessing them that are married, or for ministratation of any other Sacrament. For at this time marriage was counted a Sacrament of the Roman Church.

That no Ecclesiasticall office be prouised to any man before it be vacat, by the deceale of the possessor. For it is an vnrighteous thing to put any man in expectation of another mans liuing, whereby hee may wish his brothers death. And when any place shall happen to be vacant, let it be planted againe within six months, or else hee who hath the right of plantation shall loose it at that time; and the Chapitar, or Metrapolitan Bishop, shall haue power to prouide the vacant place.

That the Brethren called Templarij or hospirales shall not abuse the priuiledges granted by them to the Chaire of Rome, by receiuing Churches out of the hands of Laicke people, by admitting to the Sacraments in their Churches, and to buriall, persons excommunicated; nor by admitting & deposing Presbyters without the fore-knowledge of their Bishops, and by occasion of their fraternities which they haue multiplied in many places, they shall not weaken the authoritie of Bishops, but they shall doe all things with aduice of their Bishops, and they who shall be found to haue disobeyed this ordinance shall vndergoe the discipline, & their actions in the contrary shall be declared to be of none effect.

X x 4

That

Canon 10.

That Monkes shall not be receiued into a Monasterie for gaine, and that they shall possesse no goods as properlie belonging onely to themselves.

Canon 11.

Men admitted to holy orders, let them either liue continually without the companie of women; or otherwise let them be deprived of their offices and livings.

Canon 12.

Subdeacons and others in Law offices who are sustained in the Church, let them not appeare, as procurators and advocates before secular iudges, except a matter belonging to himselfe, or to the Church, or to the poore, be questioned. Like as it is written, no man that goeth to warre, entangleth himselfe with worldlie businelle, &c.

2 Tim. 2.4.

Canon 13.

Let such men bee preferred to Ecclesiasticall dignities who will be actuallie resident with their people, and vndertake the cure of their soules, by doing the worke of the ministerie in their owne persons: otherwise let them deprive them of the office and benefice conferred to Rome, and hee who doth conferre them without these conditions, let him lose the right of conferring offices, and benefices.

Canon 14.

Pluralitie of benefices is forbidden, as a vice smelling of auarice and ambition, and is perilous to the people whose soules are neglected by Pastours, attentive to the world heaping vp riches, and not carefull to feed, the flocke of God. By this also many worthy men are ouer-scene, whose trauels might bee worthily bestowed in feeding the flocke of God. Moreouer some Laikes are bold without consent of Bishops to place and to displace Pastours, & to distribute Ecclesiasticall livings according to their pleasure And to burthen Church-men with exactions, and taxations whensoever they please. This forme of doing is ordained to be punished with excommunication. And he who receiueth a Church from a Laicke person, without his owne Bishops authoritie, is to be debarred from the communion, and in case he perseuere obstinately in his sin, he is to be deprived of Ecclesiasticall orders. Also Laicke persons who transfer the right of tythes to other Laicke persons, they who receiue the,

and

and deliver them not to the Church, shall want the honour of Christian buriall.

Church-men who haue acquired riches by Church-rents, howsoever they die, let their goods pertaine to the Church. Moreover because some Bishops are found in some parts who permit them, whom they call *Decani*, for a summe of money, to exercise Episcopall iurisdiction: it is ordained that hee who so doth, shall bee deprived from his office, and that the Bishop shall haue no power to conferre any such office.

Canon 15.

Let not the votes of a few persons in the Church, hinder the ordination of them, who are thought meet by the most part to be ordained to Ecclesiasticall offices.

Canon 16.

If a question arise, concerning presentations of diuerse persons to one Church, or concerning the gift of patronage: if the foresayd question bee not decided within the space of three moneths, the Bishop shal place in the Church the man whom he thinketh to be most worthy.

Canon 17.

Seeing that the Church as a provident mother, should provide all things necessary for the soules and bodies of the people, lest the poore and indigent parents, want the benefite of good education in learning. It is appointed and ordayned, that in every Cathedrall Church, a worthy benefice shall be bestowed vpon a Schoole-master, to the end the teacher receiving a competent reward, for his travels, a patent doore may be opened to the increase of learning.

Canon 18.

Diuers Churches are so heauily over-loaded with tribute and taxations by Consuls, Gouvernours of townes, and Rulers of Provinces: that the estate of Bishops is worse, then was the estate of the Idolatrous Priests of Egypt, in the daies of *Pharaoh*; for the Priests had an ordinarie of *Pharaoh*, and they did eate their ordinary which *Pharaoh* gaue them, wherefore they sold not their ground which *Pharaoh* gaue them. But now all charge of civill affaires are layd vpon Gods Church: Therefore it is ordayned vnder paine of cursing, that Governours, and Rulers of Provinces, desist in time to come from such doing, except the Prelates vpon

Canon 19.

Gen. 47. 22.

confi-

consideration of the great necessitie of the countrey, would voluntarily consent to support the necessitie of the Laiques.

Canon 20.

Seeing that Pope *Innocentius* the second, and Pope *Engenium* the third, our predeceßors of good memorie, condemned the spectacles on market-dayes, and holy-dayes, for ostentation of their valure and strength, skirmishing one against another in sight of the people, whereby it came to passe, that some were slaine, and their soules were in ieopardie. These spectacles are also damned by vs, and if any person be slaine in them, let him want the honour of Christian buriall.

Canon 21.

This containeth a commandement of superstitious obseruation of dayes.

Canon 22.

Let no men presume to alter the ancient custome of exactions, without the authority and consent of Princes.

Canon 23.

Persons diseased with leprosie, it is permitted to them, to haue their owne Church, and their owne Pastor.

Canon 24.

They who furnish armour to the Saracens, who fight against Christians, or who take Christians prisoners who are busie in their lawfull callings, or who spoyle them who haue made ship wracke, let them be excommunicated.

Canon 25.

Manifest vsurers shall be debarred from the communion: and if they repent not, they shall want the honor of Christian buriall, and no man shall receiue their offering.

Canon 26.

Jewes and Saracens shall not be permitted to haue Christian servants in their houses, no not vnder pretence of education of their children. Also the testimony of a Christian against a Jew shall be admitted; and if any Jew through the mercy of God, be converted to the Christian religion, hee shall in no manner of way be secluded from his possessions.

Canon 27.

In the last Canon, after a smooth preface, that Pope *Leo* said, Ecclesiastical discipline is content with a Priestly iudgment; but vseth not bloody revenges. Alwayes Pope *Alexander* in this Councell thought it lawfull, to borrow the power of secular Princes, to persecute those whom he called Heretiques in Gasconie, Tholuse, and other parts. These he calleth Cathari, Patrini, or Publicani, but out of question

tion they were Valdenses, who being driven out of Lions, Pope *Alexander* would grant them no corner in the world to rest in: But incited by his cruell edicts, all Princes, Nobles, Lords, Governours, to pursue them with fire and sword, and all kinde of hostility, promising to them who so doth, if they bee vnder Ecclesiasticall censure, indulgence, and relaxation of two yeeres, of the complear time of their penance: and to those who doe zealously pursue them, such security in their persons and goods, as vseth to bee conferred to such persons as visite the holy graue, and are taken vnder the protection of the Church. Others of Aragon,

Navarre, and other places, whom also hee calleth He-

retiques, and who practised against Christians,

all kinde of mercilesse inhumanity, neither

sparing sex nor age: I cannot vnder-

stand of what kinde of Here-

tiques he meaneth, for their

heresie is not ex-

pressed.

CEN-

CENTVRIE XIII.

*Concilium La-
teranense.*

The conclusi-
ons of this
Council.



Bout the yere of our Lord, 1215. Pope *Innocentius* the third, gathered a generall Council at Rome, wherein the doctrine of Transubstantiation was ratified. Also the Grecians were ordayned to turne to the obedience of the Church of Rome, to the end there might be one shepheard and one sheepfold, and that they should desist from detesting the Priests of the Latin Church, whom the Grecians so abhorred, that they would not say masse vpon the Altar which the Latin Priest had touched, vntill it had bene cleantied and washed. Also that they should not rebaptize such as were baptized by Latin Priestes, and that all these things should be observed vnder paine of cursing. And finally, it was concluded, that an army should bee sent vnto Syria, for reliefe of the Christians there, and the recouery of the holy Land, and that processions, supplications, and fastings, should be kept monethly, for the more easie obtaining of it.

*Concilium
Lugdunense.*

Note.

Likewise in the yere of our Lord, 1273. *Gregorius* the tenth, gathered a generall Council at Lions; where *Michael Paleologus* Emperour of Constantinople, was present, who by the slaughter of *Theodorus Luscarius* sonne, committed to his custody, had vsurped the Empire. This *Michael* (I say) being present at the Council, acknowledged the superiority of the Church of Rome, wherevnto the other Grecians were so farre from condescending, that they ab-

abhorred the said Emperour, and would not suffer his body to be buried amongst other Christians.

In this Council also was concluded, that the tenth part of all Ecclesiasticall rents for the space of six yeeres, should be payed, to furnish out an army to fight against the Infidels, for recovering of the holy Land, and a full remission of sinnes, was promised to all them who would vnder-
take a part of this
war-fare.

CEN.

CENTVRIE XIII.

The Council
of Vienna.

Liber Clementi-
arum, received
by the Coun-
cell.

The contents
of this booke.

The feast of
Corpus Christi
ordained.

Note.



IN the yeere of our Lord, 1311. Pope *Clement* the fift bearing rule, a generall Council was assembled at Vienna, wherein he set forth a booke of Papall decrees, called *Liber Clementiarum*, which was received, allowed, and ratified, by the Council. And albeit (as *Nauclerus* witnesseth) *Clemens* himselfe before his death, repented the setting out of this booke, and commanded it to be burnt; yet the Popes succeeding him, and namely, *Iohannes* the two and twentieth, confirmed and authorized the sayde booke againe, together with the Decretals of *Gregorius*, and *Bonifacius*; because these bookes most highly advanced the seat of Rome, exeepting the Bishop of Rome from subiection to generall Councils, and attributing power to him, to receiue, or to reiect the Emperour, after hee is chosen; comparing the Pope to the Sunne, and the Emperour to the Moone: finally, counting it a thing necessary vnto eternall life, that every person bee subiect to the Bishop of Rome.

In this Council it was ordayned, that the feast of *Corpus Christi* should be kept, with many indulgences granted vnto them, who should celebrate this feast.

Likewise it was Decreed, that the way to reduce Infidels to the true faith, was not by armour and shedding of blood, as the preceeding Popes had done, for the space of three hundred yeeres, though in vaine; but by preaching of the Word of God, to gaine their soules to the Lords Kingdome. And for this cause it was ordained, that

that Schooles should bee erected, and forraine tongues should bee learned, namely, the Hebrew, Chaldaicke, and Arabique languages. Finally, it was ordained, that the name and remembrance of the order of Templaries should be rooted out, and this Decree was put in execution, by all Christian Princes, who in one day vtterly rooted out the sayd order of Monkes, as formerly hath beene declared.

The Tem-
plars rooted
out.

CEN-

CENTVRIE XV.

The Councell
of Constance.

The occasion
of this Coun-
cell.



IN the yeere of our Lord, 1414. the Em-
perour *Sigismund*, and pope *Iohn* the 23.
gathered a generall Councell at Con-
stance, for pacifying of a Schisme, which
was between three Popes striving for the
Popedom; to wit, Pope *Iohn*, whom
the Italians set vp; Pope *Gregorie*, whom the French-men
set vp; and *Benedict*, whom the Spaniards placed. In this
schismaticall, ambitious, conflict, every one defended his
owne Pope, to the great disturbance of Christian Nations.
This Councell endured foure yeeres space. The first be-
ginning of it (as the manner was) is with a masse of the holy
Spirit. As they were singing, according to their custome,
the Hymne, *Veni sancte spiritus*, there was at the same time, a
certaine paper set vp in the Church, by some well disposed
persons, as it seemed, wherein was contained these words
following; *Alys rebus occupati nunc, adesse vobis non possumus*:
that is, wee are otherwise occupied at this time, wee cannot
intend to come to you. In this Councell, was not onely
Pope *Iohn* the 23. deposed, for many grievous and haynous
crimes, objected and prooved against him, but also *Gregory*
and *Benedict*, sustayned the like censure; and Pope *Martin*
was chosen, as hath beene declared. Many wicked things
were decreed and done in this Councell; as namely, in the
eight Session thereof, a sentence of condemnation was gi-
ven out against the doctrine of *Iohn Wickliffe*, and for the
hatred of his memorie, his bones ordained to be rayased out
of his sepulchre, and to be burnt. In the thirteenth Session
it was ordayned, that no Priest vnder paine of excommu-
nication, should communicate vnto the people vnder both
kindes,

Note.

All the three
Popes deposed

A decree a-
gainst *Iohn*
Wickliffe.
Against the
Communion
in both kinds.

kindes of bread and wine. In the 15. Session the Sentence
of *Iohn Husse* his condemnation was read and published, and
he was deliuered to the secular power to be burned. *Iohn Husse*
condemned.

In the 19. Session it was decreed that notwithstanding the
safe conduct giuen by the Emperour and kings; inquirie
may be made against a man for heresie, by a sufficient iudge,
and procelse to be made according to Law.

In the 21. Session a sentence of condemnation was pro-
nounced against *Ierom* of Prague; and hee was deliuered to
the secular power to be burned. And finallie nothing was
decreed in this Councell or enacted worthy of memorie, but
this only that the Popes authoritie is vnder the Councell, &
that the Councell ought to iudge the Pope, yet albeit Arti-
cles were giuen in to the Councell crauing reformation of
the Corrupt life of the Clergie and namely of the Court of
Rome, and *Ioannes Gerson* Chaunceller of the vniuersitie of
Paris himselfe gaue in 75. abuses which hee willed to bee
corrected and amended, no reformatiō was obtained; because
the chiefe gouernors of the Councell themselues being men
of corrupt and filthie conversation, hated about all things
the Articles of reformation.

But on the other part this new Pope *Martine*, although
hee could not finde time and leasure to reforme the abuses
of the clergie, yet found he time to deuise a cruell & bloody
inquisition against the true profellours of the Gospel whom
hee called Heretikes, and for repressing of the Hussites hee
deuised a strict inquisition, which afterward followed in many
Countries, and namely in the countrie of Spaine.

IN the yeere of our Lord, 1431. was gathered a generall
Councell at Basil, which as it indured longer then any o-
ther Councell before celebrat and holden in the Church
(for this continued almost 17. yeeres) so likewise was it most
troublesome, in respect that *Iulian* Cardinall and Deacon of
S. *Angel*, being appointed president of the Councell, by Pope
Martin the fitt and after his death being also approoued by
his successor *Eugenius* the fourth.

Y y

This

A generall
Councell a-
boue the Pope

Eugenius
seeketh to
translate the
Councell from
Basil to Bono-
nie, but by the
Emperour is
forced to ra-
tifie the Coun-
cell of Basil.

Eugenius after
the Emperours
death holds
contrarie
Councels.

Eugenius de-
posed.

This *Iulian* (I say) suffered a certaine question to be reasoned freely in the Councell, touching the authoritie of generall Councells; after which reasoning it was concluded that the generall Councell is about the Pope, and that all persons ought to be subiect to the generall councells, as children are subiect to authoritie of their mother. This conclusion grieved the Pope the more, that this matter being once concluded in the Councell of Constans already, was now againe ratified and more amply discoursed in the Councell of Basil, for this cause he would haue transported the Councell to Bononie. But the Emperour *Sigismund* (who was a great fauourer and protector of the Councell) with aduice of the fathers of the Councell, admonished *Eugenius* that hee should not onely leaue off his intended purpose of transferring the place of the Councell, but also by his owne appearance before the Councell of Basil, ratifie his subiection to the same, which if he refused to doe they would proceede against him as a person contumacious, & obstinately, rebelling against the voyce of the Church. The Pope was so dashed with this admonition, that he was constrained to dissemble for a time, and to confirme the Councell of Basil with his Apostolike letters. But after the death of the Emperour (who died in the sixt yeere of the Councell) *Eugenius* tooke vpon him greater boldnesse, and first held a contrarie Councell at Ferraria and afterward at Florence, pretending that he behoued to meet with the Greekes for vnitng of them to the West Church; who because they would no wayes passe the Alpes, he was compelled for their commoditie to keepe a Councell in some neerer place. The Councell of Basil although weakned by the Emperours death, proceeded not the lesse to the deposition of *Eugenius*; and elected *Amdens* Duke of Sauoy, to be Pope whom they called *Felix* the fift. To this Councell were the Bohemians and Morauians invited, who after they had receiued sufficient suretie and pledges for their safe passage & returning againe, sent Ambassadors to the Councell, by whose earnest trauels it was obtained that the Bohemians and Morauians should

should haue the communion celebrat vnto them vnder both kinds.

The Historie of this Councell was written by *Aeneas Sylvius* who was present at the same, and liked well of the proceedings and determinations thereof, as may appeare by his owne writings; and namely by a certaine Epistle of his written to the Rector of the vniuersitie of Colen, wherein he reioyceeth for a certaine treatise of the said rectors which came into his hands: reprocuing the rudenesse and rashnesse of such as deny the Bishop of Rome and his consistory, to be subiect to the Generall Councell, and that the supreme tribunall seat of iudgement standeth in the Church, and not in one Bishop. Notwithstanding the same *Sylvius* who by his learned writings advanced the decrees of the Councell of Basil, yet afterward being promoted to that papall dignitie himselfe, turned his coat; and returned againe to the old filthy pride of the Chaire of Rome, which magnifieth it selfe not onely about the Church, but also maketh it selfe companion to God himselfe.

IN the yeere of our Lord, 1439. while as the Councell of Basil was yet sitting vndissolued, *Eugenius* the fourth per- of Florence. ceiuung that matters went against him in Basil, he held a contrarie Councell at Florence, where he brought to passe that the Emperour and Patriarch of Constantinople with the rest of the Grecians there present, were perswaded to receiue the sentence of the Church of Rome concerning the proceeding of the holy Ghost, also to receiue the communion in vnleavened bread, to admit Purgatorie, and to yeeld themselves to the authoritie of the Romish Bishop, wherevnto notwithstanding the other Churches of Grecia would in no wise assent at their comming home; in so much that with a publick execration, they did condemne afterward all those Legats which had consented to those Articles, that none of them should be buried in Christian buriall.

It is to be noted in this Councell, that the Grecians who agreed to other opinions of the Roman Church, yet could

Note.

neuer be induced to beleue their doctrine of transubstantiation. Notwithstanding they were content to set forth vnto the people a Bull of agreement which they called *Bulla Consensus*, and the difference of opinions in that point of doctrine was not thought a sufficient impediment to stay the promulgation of this agreement. Howbeit afterward as it were forgetting what they had done themselves in the Councils of Florence & their *Bulla Consensus*, they cry out that there is no agreement & vnitie amongst the Protestants, because there is some difference of opinions about the Sacrament amongst them. In the time of this Council, *Iosephus* Patriarch of Constantinople died, & *Eugenius* required that presently before the dissolution of the Council another should be chosen; but to this the Grecians would not agree, affirming that it was not lawfull to choose a Patriarch of Constantinople, but onely in their owne Church there. The Emperour *Paleologus* after his returning liued not long.

The agreement of the Grecian Church with the Roman, an euill preface of the destruction of the Grecian Emperour.

And finally this agreement was counted of the Grecians infortunat, and an euill preface immediatly before the utter ruine of the Orientall Empire and the destruction of the towne of Constantinople. For within 14. yeeres after this agreement at Florence, the famous cite of Constantinople was taken by Mahomet Emperour of Turkes, the Emperour *Constantine* the Brother of *Paleologus* was slaine, and the Empire of the East was cut off.

CEN-

CENTVRIE XVI.



His Council of Trent begun in theyere *Concilium Tridentinum* of our Lord, 1546. the fourth of Ianuary, in the Popedome of *Paulus* the third. In the first session thereof an oration was *Sessio prima* made by the Popes Legat, declaring the causes of the calamitie of the Church. In the second Session the Articles of faith *Sessio secunda* were read and confirmed: and that was kept the fourth of Februarie. The third Session was kept the eight of April, *Sessio tertia* wherein it was decreed that the old Latine translation of the Bible should onely be vsed and accounted authentike in Churches and Schooles; and that the rule in expounding of the Scriptures should be this, to expound them as the Church and the ancient fathers haue expounded them before. As also the number of the bookes accounted holy and Canonike Scriptures were rehersed. the fourth Session *Sessio quarta* was kept the 17. day of Iune, where it was decreed that all men should beleue that originall sinne was vtterly taken away in Baptisme, in such sort that the concupiscence which *Concupiscence* remaineth in our nature after Baptisme is not to be accounted a sinne, vntill wee giue the consent of our minde thereto. And because the Law of God plainly condemneth it, and the Apostle *Paul* in plaine words sayeth, *I had not knowne concupiscence to haue beene a sinne, except the Law had sayd thou shalt not covet;* lest they should seeme to Proclame to the world their manifest contradiction to the Scriptures: they lenifie their decree againe with this distinction that the Apostle calleth it a sin, not because it is a sin properlie and indeede, but because it commeth of sin, & tendeth also thereto. Howbeit (with those fathers licence)

the Apostle *Paul* declar eth his owne sense and meaning, that hee calleth concupiscence sinne, because it is a transgression of the Law, so that he accounteth it a sinne properly and indeed. Also in this Session they decerne, that the mother of our Lord was not conceived in originall sinne.

Sessio quinta.

In the fift Session was decerned, that even after the fall of *Adam*, and in the nature of man before his regeneration, there remaineth a free-will to doe good; which being awakened by God, and stirred vp, is a fellow-bearer with his grace.

Sessio sexta.

In the sixt Session was concluded, that man is iustified partly by faith in *Christ*, and partly by workes; and that our iustification stands not in a free forgiveness of sinnes, and a free imputation of the righteousness of *Christ*, to all them who belecue in him.

Sessio septima.

The seventh Session was kept the third of March, *an. 1547.* wherein was decerned that all men should belecue, that the Sacraments of the Church were seven in number; to wit, Baptisme, Confirmation, the Eucharist, Penance, Extreme Vnction, Orders, and Matrimonic. After this seventh Session, the Popes Physition affirmed, that the ayre of Trent was corrupted; whereupon many of the Bishoppes were moved to depart from Trent, to Bononia; onely the Bishoppes of Spaine remained still at Trent, being commanded by *Charles* the Emperour, so to doe. For the Emperour had gathered in Ausbrugh an assembly of the States of Germany, and had induced the most part by menaces and threatnings, and some also by alluring promises, to submit themselves to the generall Councell of Trent.

Diuers Bishops
remoue from
Trent to Bo-
nonia.

And this being obtained of the States of Germany, the Emperour sent the Cardinall of Trent, together with his Ambassadour *Mendoza*, desiring that the Pope would cause the Bishoppes that were retyred to Bononia, to come backe againe to Trent. But the providence of God plying the weakenesse of Germany (whom the Emperour had induced, to bee obedient to the Councell of Trent) hardened the Popes heart, who would not consene that

Note.

The Pope vn-
willing the Bi-
shops should

that the Bishops should goe backe againe to Trent, but upon strict conditions: 1. That the Bishops of Spaine who remained yet still at Trent, should first come to Bononia. 2. The Emperour should make good, that all the States of Germany should absolutely submit themselves to the Councell of Trent. 3. That the Fathers to be gathered againe at Trent, might haue liberty to depart out of the towne freely and safely, when they pleased, and to make an end of the Councell when they would thinke good. The Emperours Ambassadour *Mendoza*, seeing that his Masters petition was little set by, declared that the Councell was not lawfully translated from Trent to Bononia, and therefore protested, that all things that should bee done there, should bee of no force. Thus the first meeting of the Councell of Trent vnder *Paulus* the third, had an end: and their remaining together at the Councell of Trent, was two yeeres.

The Emperours
Ambassador
protesteth a-
gainst the
Councell of
Bononia.

The second meeting of the Councell of Trent.

THE second meeting of Bishoppes in the Councell of Trent, was in the dayes of Pope *Iulius* the third, in the month of September, *anno, 1551.*

In the first Session of the Councell, which was kept the first of September, *Abbas Bollosanus*, Ambassadour of the King of France, appeared, declaring that the King was so disturbed with warres within his dominions, that he could not send the Bishops of his Land to Trent. Next, that the King of France acknowledged not the convention kept at Trent, for a generall Councell, but for a convention gathered for the weale of a few, not for the common-veility of all the Church: and therefore neither hee himselfe, nor the subiects of his kingdome, were bound to be obedient to the decrees of that convention.

Sessio prima.

The King of
France by his
Ambassador
protesteth
against the
Councell of
Trent.

The second Session was kept the eleventh day of October, wherein the doctrine of Transubstantiation was confirmed, yet diuorse questions pertaining to those matters, were deferred till the coming of the Protestants of Germa-

Sessio secunda.

nie

nie, to whome also they granted their safe conduct.

Sessio tertia.

The Protestants confession of Faith rejected.

The wars betwixt the Emperour and the Duke of Saxony, cause of the Councils breaking vp.

The third Session was kept the 25. of November, wherein was confirmed, that Penance, and extreme Vnction, were Sacraments of the new Testament. The Ambassadors of the Protestants, would haue given in the confession of their Faith, and summe of their doctrine, to the Councell, but the Popes Legate repelled them; because they did not signifie in the title thereof, that they would submit themselves to the Councell. In the meane time there was warre in Germany, betweene *Charles* the Emperour, and *Maurice* Duke of Saxony, which was the cause of the hastie dissolution of the second meeting of the Councell of Trent, vnder Pope *Inlinus*. For the Bishops of Mentz and Cullen, made haste to returne to Germany. Likewise all the Bishops of Italy, hearing that Duke *Maurice* had taken the town of Ausbrough, returned home; & the Spanish Bishops alone, who remained a space behind the rest at Trent, assembled themselves together the 29. of Aprill, anno 1552. and put off the Councell till a new meeting, after the issue of two yeeres, or more, as should be found meet.

The third meeting of the Councell of Trent.

THe Bishops of Spaine supposed, that the Councell should haue met againe within two yeeres. Nevertheless, there intervened nine yeeres before it could be gathered againe. For after the death of *Inlinus* the third, vnder whom the second meeting was, succeeded *Marcellus*, who lived not aboue the space of 20. dayes in his Popedom: and after him *Pavlus* the fourth, who governed foure yeeres, two moneths, and 27. dayes. And after him *Pius* the fourth, in whose time this last meeting of the Councell of Trent was appointed. Their first Session was kept the 18. day of Ianuary, anno, 1562. wherein was decreed, that the bookes written by diuerse Authors, since the springing vp of heresies (for so, they called the preaching of the Gospell) should be viewed and revised: and that all who had fallen backe from

Sessio prima.

from the vnity of the Church of Rome, vnto any kinde of heresie, should be exhorted to returne againe, with promise of great clemency, and indulgence, if they would so doe.

The second Session was kept the 26. day of February, anno, 1562. wherein certaine persons were specially nominated and chosen, to examine those bookes which was suspect of heresie, and to report their iudgement backe againe to the Councell. Likewise, all men were exhorted to resort to the Councell, with peaceable hearts, voyd of all contention and heate, and safe conductors were promised to them, who would come thereto.

In the third and fourth Session nothing was done, but the time of keeping the next Session was appointed. *Sessio tertia, & quarta.*

In the fift Session kept the 26. day of Iuly, anno, 1562. it was decreed, that the Laike people were not bound by an absolute necessitie, to communicate vnder both formes of bread and wine. But the Church had power to dispose concerning the outward ministration of the Sacraments (providing the substance were kept) according as they should find expedient for the good of the receiuers. *Sessio quinta.*

The sixt Session was kept the 17. day of September, anno, 1562. wherein was concluded that the whole Masse was a propitiatorie sacrifice for the quicke & the dead: & whosoever should say, that it was onely a sacrifice of thanksgiving, and a commemoration of Christs death onely, are pronounced to be accursed. *Sessio sexta.*

The seventh Session was kept the 15. day of the moneth of Iuly, anno, 1563. wherein certaine Canons were set forth concerning the Sacrament of Orders, and it was accounted a Sacrament of the new Testament. *Sessio Septima.*

In the eight Session, it was not onely decreed, that marriage is a Sacrament of the new Testament: but also the Roman Church assembled at Trent, as a troubled Sea that can not rest, but cast out her froth and filth to the shore, laying aside all shame and due reverence to the Scriptures of God, they pronounce all men to be accursed, who will not grant that the Church hath power to dispense with the Law of God *Sessio Octava.*

Note.

God contened in the 18. of *Leviticus*, not onely to grant libertie to persons to marrie, who are forbidden there to marrie, but also to interdite and forbid mariage betweene persons, who haue libertie by the Law of *Leviticus* to marrie.

Sessio nona.

The ninth and last Session of this Councell, was kept the third day of December, *anno* 1563. wherein the doctrine of purgatorie was confirmed with invocation of Saints, keeping of Reliques, kneeling to Images, giving of Indulgences, superstitious Fastings, and keeping of festiuall daies, to the end that the Roman Church should seeme in no point to haue erred. All past through, and all was allowed, by them; but the Lord will onely allow that doctrine which is agreeable to his blessed Word: To whom be
be praise for ever
Amen.

Πάντοτε δόξα Θεῷ.

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